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THE DORIS FISCHER CASE OF MULTIPLE  
PERSONALITY.

PART III.

BY JAMES H. HYSLOP.

CHAPTER I.

Introduction.

The Preface to Part I of this Report explained briefly the nature of the phenomena to be recorded and discussed in this volume, and hinted at the possible interpretation of them which the present experiments might offer. But that explanation is not the first thing to consider. It was inevitable that it would be suggested, if not proved, by the kind of experiments that are here mentioned. They, however, obtain their scientific interest primarily from their relation to the phenomena of multiple personality previously recorded.

Parts I and II were occupied with two things. (1) There was the detailed record of the phenomena which made the case one of multiple personality. (2) There was the therapeutic process involved in the cure of Doris Fischer, one a scientific and the other a practical problem. Part III must be occupied with the possible independent connections and causes of the phenomena that offer so much interest. Hence the present volume, or that part of it associated with the case of Doris Fischer, is not primarily occupied with the phenomena that occurred in her own person. They are useful to us only as confirmatory or contradictory to what was obtained in the mediumistic experiments here recorded. The

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facts constituting this last Report are not experiences of her own, but independent phenomena, which in many instances interlock with those recorded as multiple personality and the question now is to determine the significance of that fact.

Observation of Doris Fischer had largely to remain content with cataloguing her experiences as events happening within the limits of her own organism and apparently without significance for other foreign influences than the familiar physical stimuli, with the exception, perhaps, of the few really or apparently supernormal phenomena recorded by Dr. Prince. There was nothing superficially evident for the hypothesis which antiquity applied to such cases and hence nothing more could be said than is usual with phenomena which we describe as due to multiple personality. Time and scientific discussion have determined, for many minds, that such phenomena do not require explanation by transcendental agents, but may be the result of dissociated brain centers and functions. There is certainly no evidence, superficially, of any other interpretation, and unless another theory can adduce adequate evidence in its support, this other theory will have to go by default. But before we adopt any explanation we must know (1) all the facts, and (2) the nature of the assumed causes which we set up to explain the facts. Both of these aspects of our problem must be taken up and presented in some detail. Without begging any questions as to what the problem really is, I shall take up first the phenomena of secondary and multiple personality. They must be understood in order to appreciate what the problem has been in this record of mediumistic experiments.

### 1. The Nature of Secondary and Multiple Personality.

In the Preface and Introduction to Parts I and II of this case I called attention to some questions in connection with dissociated mental phenomena that give rise to confusion in the interpretation of them. I refer (1) to the misconception which many laymen have of the phenomena as implying some independent non-human and supernormal cause for them, and (2) to the necessity of distinguishing between the *contents* and

the *functions* of dissociation, or the nature and the causes of multiple personality. This distinction will come up from time to time for use in the discussion of our problem. But it will be important to examine a little more fully the complications involved in the terms employed to denominate the phenomena.

Those who interpret or understand "secondary personality" to mean something mysterious and independent of the physical organism, and yet not ordinarily physical, endeavor to form a conception of something intermediate between materialistic and spiritualistic explanations. The materialist rests content with explanations referring to disintegration of brain functions and the spiritualist thinks that spirits are the explanation, and the layman, who has never had a clear idea of what personality is, causes perplexity for himself by allowing the qualifying words "secondary" and "multiple" to imply a middle course between the two theories. But no scientific man will make this mistake. The causes for the phenomena, broadly speaking, must be found either in the organism or outside of it, or in the co-operation of both influences. Those who find the causes in the organism will discard external stimuli or accept them as not determining the nature of the phenomena, which must be more definitely explained by disorganized internal conditions. Those who seek the explanation in external causes will divide between ordinary external physical causes and spiritual agencies that are supposed to act on the physical organism of the patient. There will be very few, if any persons, who would lay any stress on ordinary external physical stimuli as the explanation of dissociated personality. I mean physical stimuli external to the body. It is precisely because there is no articulation between normal stimuli and the disordered mental states that prevents us from resorting to the ordinary interpretation and hence there will be no thinkers who will seriously assert ordinary physical stimuli as a satisfactory explanation for dissociation. They may always admit their presence and influence, but not as the primary ones to help in understanding what happens in secondary and multiple personality. It is

the interpretation of normal experience that is systematically and uniformly related to external stimulus. The phenomena of dissociation have no regular connection with such stimuli, unless we admit spiritistic ones. Hence we seek most naturally for some disturbance to normal conditions within the organism for the explanation of dissociation. The peculiar character of the phenomena makes it necessary to find their most intelligible cause within the body, unless we can find reasons to seek it elsewhere, and those reasons are not found in the normal external stimulus. Hence it is that there are but two schools for the interpretation, the general interpretation, of the facts, tho further investigation may result in combining the two points of view. Of that when we have reason to consider it. At present the controversy can be only between the materialistic and the spiritualistic schools, with the ordinary conceptions of both of them unsatisfactory, in so far as the evidence is concerned. In both we go beyond the facts for our causes and the purely empirical scientist may say that the causes are purely conjectural. This may not disqualify them as such, but if we suppose that they are proved facts because the conjecture is legitimate, we mistake the nature of the problem. But there are only two probable sources of explanation and they are the dissociation of processes supposed to explain normal mental phenomena and foreign transmission or stimulus of a transcendental type. The latter has the natural presumptions against it and must have satisfactory evidence for it before it can even have the rank of an hypothesis.

The terms "secondary" and "multiple personality" are usually taken to denote an explanation of the phenomena of dissociation. "Split personality" is only another term for the same thing and usually is taken for an explanatory expression. These terms, however, are nothing of the kind. They are purely a description of the facts. "Dissociation" comes nearer to being an explanatory term, because it apparently names a process which we might conceive to explain the severance of phenomena which are described as secondary or multiple. But it is in reality descriptive also, and cannot



be regarded as explanatory in any sense that denotes a cause. It but names one of the conditions or one of the phenomena in the series that constitutes what we call secondary or multiple personality. If we could discover some actual lesion in the brain we should come nearer the conception of causality than by any of the terms we are accustomed to employ. The physical accidents which often give rise to these secondary phenomena are causes and to that extent are explanatory, tho not of the nature of the phenomena. They explain the origin of them, but are not the reason for the peculiar form they take. There are other causes to be found because the phenomena are so complicated. The terms "secondary" and "multiple personality", "split consciousness", "dissociation" are but limiting conceptions for indicating the extent of our knowledge in the case and enable us to distinguish them from normal life. They are mainly means for classification and in so far as that process offers explanation, they may be said to represent explanatory ideas. But classification never completes explanation. It is useful only when we know the causes that explain the class or type. It is a method that helps us to ascertain the unity of things, but the cause may still have to be found when we have classified our phenomena.

One of the functions served by the terms has been to connect the phenomena with what is known in normal experience. Personality is but a name for a connected group of mental states through time with its sense of identity, and this constitutes the primary feature of our lives. Secondary personality names a group of mental states, really or apparently, connected with the same subject, but separated from the primary stream by amnesia or inability to recognize or remember them in the normal state. It makes no difference what ultimate explanation we get for them, whether by processes within the organism or by foreign agents acting on that organism, the phenomena at least appear to be caused within the subject, in so far as their nature is concerned. They are completely simulative of a foreign personality, tho they occur within limits; namely, those of the organism, that suggests the same origin under abnormal conditions that the



primary personality has under normal conditions. They are supposedly anomalous phenomena of the same subject as the normal consciousness. There is nothing in their contents to suggest evidentially spiritistic interpretations, as many people have believed in the past, because the anomalous data seem to have been derived from normal experience and are only separated from normal memory by the cleavage which some traumatic lesion, physical or mental, may have occasioned. The processes and the facts with which the secondary states are occupied, or by which they are constituted, represent memories normally acquired by the subject, or at least apparently so acquired, and no alternative is left the scientific man to explanations in the usual manner, modified by the abnormal conditions in which the subject may be.

Besides this, various facts well known in biology showing the complicated cellular nature of the organism, often carrying on dissociated functions in abnormal conditions, suggest an analogous condition for the complex functions supposed to constitute consciousness. With that analogy scientific men have a strong presumption for explanations along that line, and hence "split consciousness" is apparently not any more inconceivable than a "split" cellular organism. Whether this be actually true or not, our present knowledge and scientific method will not allow us to insist on any other explanatory process, unless we can produce adequate evidence. What we know is that persons in some abnormal conditions will say or do things of which the normal consciousness is not aware and of which it has no memory. The various stages of such phenomena are reverie, abstraction or absent-mindedness, somnambulism, hypnosis, trance and secondary or multiple personality. In all of them there is more or less cleavage between the normal consciousness and the dissociated states. Satisfactory causes are still to seek. For the practical man cure is the desideratum, but for the scientific inquirer the causes are the thing desired.

It is this simulation of another personality than the real and normal one that offers the layman an easy temptation to resort to spirits to account for the facts. But he usually

neglects the requirements of that doctrine. The facts necessary to prove the existence of spirits must have two fundamental characteristics. (1) They must represent supernatural knowledge; that is, knowledge not acquired by normal sense perception and beyond any conceivable hyperæsthesia. (2) This knowledge must represent incidents in the personal identity of known deceased persons and verifiable as such. Whether these will prove it is another question, but all the evidence for spirits must at least have these qualities, whatever else they may be supposed to have. It is not enough that they shall be anomalous or represent something ordinarily inexplicable. It is not enough that the cleavage should imitate completely the character of an independent personality. It must also represent information which can be proved never to have been acquired by the normal personality or by the secondary state through the normal organs of sense. Then and only then have we any right to entertain the possibility of spiritistic theories. The facts may actually have that source or be stimulated by such agents, but until the facts become verifiably supernatural and illustrative of the personal identity of the deceased, and moreover verifiable as such, spiritistic assumptions cannot be tolerated. The association in function and contents with the normal self excludes the right to import foreign causes into the problem.

There are, however, various types of secondary personality, or various phenomena, so classed, and until these have been properly examined and characterized there will be no assurance in regard to explanations. The first type, beyond the incipient phenomena of reverie, abstraction, somnambulism and hypnosis, consists of the simplest possible cleavage between the normal and the secondary states and will represent the contents of one's past experiences, whether remembered or not by the normal self, and merely not known by the normal self to have been recalled in this abnormal condition. The purely secondary nature of the phenomena is recognized by the identity of them with the proved past of the subject. There would be no apparent change in the character or ideas of the subject. Unless amnesia were discov-

ered between the primary and secondary states we should not suspect dissociation at all in such cases. There is no mark of it but this amnesia. The second type will be that in which the real or apparent moral character changes, but the knowledge does not change. There may be some alteration of ideas, but nothing that would distinguish the possibility of foreign invasion. The subject simply shows a different character, and memory may be quite intact. The third type will represent a change of both character and apparent knowledge without reaching the stage of anything provably supernormal. There may appear ideas apparently beyond the intelligence of the subject, but not provably so. There will be nothing in such types that would not be referred to the subconscious in spite of a real or apparent cleavage between the two personalities.

These three types may run into each other. In fact there is no hard and fast line of distinction between them. They will only represent different degrees of alteration in the personality without betraying any evidence of the supernormal.

But just as we leave these three types, we encounter the borderland of mediumship. Most people imagine that the line of demarcation between mediumship and secondary personality is clearly marked. This is not true. There is no hard and fast line of distinction between secondary personality and mediumship. It is only the two extremes that show this clear distinction. It is probable that cases of dissociation and of mediumship could be arranged in an order to show at their touching points no appreciable distinction at all. It is probable that secondary personality in some form is either necessary or a concomitant of mediumship. That remains to be proved or illustrated by actual cases. But right as we leave the third type of secondary personality we have another in which character and contents of knowledge are beginning to show suggestive differences from those of the normal subject. Some incidents of knowledge may be supernormal or so near it as to perplex the believer in dissociation. After this will come the types with increasing amount of supernormal knowledge superposed upon a substratum of sub-

conscious and normal knowledge, or supplanting its place. We might reach a point where normal and subliminal information would be more or less eliminated. We should not be dealing solely with dissociation in such cases and many of them show none of the traces of it which are the symptoms of the malady. In every other respect their lives are normal or nearly so.

This account of the phenomena prepares us for studying their connections and ascertaining whether there might not be instances in which the phenomena of both fields are inextricably interwoven. It was the Smead Case that suggested this view to me. Her development from Martian episodes, which had no evidence for their reality, into a medium with power to give good evidence for the supernormal, proved that the supernormal could be superposed on secondary personality or interwoven with it, and when I came to the various other cases which were mentioned in the Preface—The Thompson-Gifford, the de Camp-Stockton, and the Ritchie-Abbott cases—I had evidence that dissociation was at least an accompaniment, if not a condition of mediumship and that obsession might be the real interpretation of many cases passing merely as secondary or multiple personality.

I do not wish, however, to discuss the complications of secondary personality at present. These will come up a little later. I have alluded to them only to show how very distinct types of phenomena may run into each other, and we shall find later that all of the best known instances are not pure cases of dissociation. But for clearness of thought about the phenomena it is necessary to have a correct conception of what we are discussing. Now the fundamental characteristics of secondary personality are two. (1) The presence of amnesia or the absence of memory between at least some of the personalities. (2) The exclusion of supernormal knowledge and hence the limitation of it to the normal and abnormal experience of the subject. There may be a third characteristic which I cannot be so sure is necessary or fundamental. It is anæsthesia or insensibility. In many cases this

is a marked feature of them. In others the anæsthesia is not apparent. For this reason we cannot say that it is not absolutely necessary for dissociation in all cases. But if what appears to be sensibility or anæsthesia in the really or apparently exceptional cases is subliminal æsthesia or hyperæsthesia supplanting normal anæsthesia then we could make anæsthesia a fundamental characteristic of secondary states, and it would be the third one. But it is so difficult to distinguish hyperæsthesia from normal æsthesia, except in degree, that it may be best not to urge anæsthesia as a uniform accompaniment of dissociation in these highly organized forms. But the first two characteristics are so necessary that we should not admit secondary personality without them. The amnesia distinguishes the secondary phenomena from the normal and the exclusion of supernormal distinguishes the cases from spiritistic phenomena. The anæsthesia, if present, would only be an additional evidence of the abnormal and hence of secondary states. It, when it occurs, distinguishes the secondary states from normal sensory experience and the amnesia distinguishes the secondary states from the normal introspective phenomena. The limitation of the information or memories to those of the subject excludes the right to import spirits into such cases, unless we have other reasons to believe that such agents might instigate mental states without transmitting them. But to prove this we should have to resort to other facts than those of dissociation.

The amnesia may not always apply both ways. That is, it may occur so that the secondary personality may know all about the primary, but the primary will not know anything about the secondary. This is frequently the case. It means that the amnesia exists in only one direction. For instance, in the Beauchamp case Sally knew all that the normal self knew but the normal self knew nothing whatever about Sally. Here the secondary state, as Sally was called, had the knowledge and memory but the primary self was amnesic or without that memory. But if the memory had extended to both personalities there would have been no distinction of personality at all, or no dissociation. Its presence must be found

to distinguish one of them from the other, even tho it occur in but one direction.

These characteristics give us the definition of secondary personality and represent it in its pure and theoretical form. Perhaps its pure theoretical form would require amnesia in both directions, and while that seems to be true between some of the secondary personalities I do not know of any case in which it is true of the relation between some of the secondary and the primary state. In all cases that I have known, with two exceptions, some one of the secondary personalities, at least so called, has known something of the normal or primary personality. If, then, it be true that the pure theoretical form of multiple personality should require amnesia in both directions, we should only have evidence that multiple personality does not occur in its absolutely theoretical form. It is certain that the actual cases do not illustrate it so far as my knowledge goes with the two exceptions mentioned above. These were the cases of Ansel Bourne and Charles Brewin. Cf. *Proceedings Eng. S. P. R.*, Vol. VII, pp. 221-257, and *Journal Am. S. P. R.*, Vol. VII, pp. 201-229. In these two cases the amnesia seemed to exist in both directions. In the Ansel Bourne case the same incidents were recalled in both personalities in a few instances, but it was not remembered that they belonged to the other personality. The two personalities interfused to this extent, but not in the sense that one of them recognized the other as Sally recognized some of the other personalities while recalling events that belonged to them. In the Brewin case there was complete amnesia in both directions, tho in the transition from the secondary to the primary state, a dream revealed incidents that had occurred long before in the normal state, but were not recognized in the secondary state as belonging to the primary, and when the primary state returned the dream was not remembered. It required others to recognize the meaning of the dream.

The Ansel Bourne and the Charles Brewin cases are the nearest to the theoretical conception of secondary personality in which perhaps we should find (1) amnesia in both directions, (2) exclusion of supernormal knowledge, and (3) an-



æsthesia. Even in these the contents of the mind or memory interfused, tho conscious recognition of them did not. In all other cases that I know the purity of the theoretical conditions was not complete. Even in the best known instances, that of Flournoy, the Smead case of Martian phenomena, and that of Dr. Morton Prince, as well as the present one of Doris Fischer, there are traces of the supernormal events, to say nothing of the fact that the amnesia was not in both directions. Flournoy's case of Mlle. Helene Smith with her Martian messages had also, according to Professor Flournoy, indications of both telepathy and telekinesis or the movement of physical objects without contact. I do not think the evidence is adequate for telekinesis in the case and the facts which support his belief in telepathy in it were not given in sufficient detail to be sure of them. But Professor Flournoy seems to recognize more than secondary personality in the case, tho he rightly questions the influence of spirits for lack of sufficient evidence. In the Smead case, there were many instances of alleged communication with the dead that had every indication of being supernormal, even at the time of her Martian phenomena, and of course much evidence later. In the case of Dr. Morton Prince, Sally showed characteristics that coincided with those which describe controls in mediumistic cases that are provably supernormal. They were (1) the claim she was a spirit, (2) automatic writing, (3) always conscious, and (4) no appreciation of time. These are all fundamental characteristics of spiritistic controls and communicators. In the present case Dr. Walter F. Prince has marked some instances of the supernormal of a telepathic sort in the work of Margaret, if we can treat them as evidence for the supernormal at all. Sleeping Margaret was apparently always conscious and certainly knew much, if not all, about both the primary and the other secondary personalities, and to that extent resembled Sally, while Margaret in her mischievousness resembled Sally in other respects, and automatic writing as well as the claim by Sleeping Margaret that she was a spirit were further affinities with Sally.

All these cases simply show that, even in the classical

cases of secondary or multiple personality, we are on the borderland of the supernormal all the time. The Smead case became supernormal and the traces of secondary personality disappeared, except for those sporadic instances of it which we should naturally expect even in the best of psychics. The case of Sally Beauchamp was neither reported in detail nor experimented with to ascertain if the supernormal might not have been present or developed, and hence we are left with incomplete knowledge about it. The same may be said of Flournoy's case. The present one we have been able to experiment with by cross reference and, whatever the result may be, it shows evidence of connections and at present a psychic development which confirms the hypothesis that secondary or multiple personality may be merely undeveloped mediumship. It will remain for the future to establish the generalization.

There would probably be no serious dispute on the problems of secondary personality were it not for the controversy between materialists and spiritualists. The latter school have always resorted to spirits for explanation of unusual phenomena, in season and out of it, and the former have usually had the better of it when it came to the evidence. The spiritualist has been too slow to recognize that personal identity is the first condition of his hypothesis, and not mere perplexity in normal explanations. The result was that he discredited his position by appeals to phenomena which were not such evidence as science required. The psychiatrist could always demand that we transcend the actual knowledge of the subject before the supernormal of any kind could have any claims and the vicissitudes of human knowledge are such that it is often difficult to assure ourselves that normal knowledge has been transcended. In certain instances it is easy to prove this transcendence, but the spiritualist has so long been careless about his observations and experiments that the careful scientific man had the advantage in his methods. Besides it has so frequently been shown that, in spite of the interesting cleavage between different personalities, the information given is coincident with what the subject knows, just as in



the Bourne and Brewin cases, where it was slight, and the cases in which this interfusion of memories or experiences occurred were so emphasized that connections between them and psychics generally were either ignored or denied, and we seemed to have only hysteria, somnambulist phenomena, and various forms of organized subconscious phenomena to deal with. Secondary or multiple personality thus became the *bete noir* of the spiritualist. The psychiatrist could easily show that the phenomena, at least most of them, had none of the characteristics which were required by spiritistic assumptions. In the pure and theoretic form of secondary personality the contention of the materialist or anti-spiritualist could not be set aside. The apparent exceptions in the sporadic phenomena of actual cases of secondary personality were either explained away or their evidential sufficiency contested. Hence the line of demarcation between ordinary psychological and spiritistic theories was made a clear one. The phenomena as observed only in the subjects of them, unless they were provably supernormal—and they are often provably subconscious—usually afforded no evidence of anything supernormal, and often the contrary. Hence the case had either to remain wholly undecided or to have the verdict on the side of normal and abnormal psychology. The consequence of this situation, therefore, was that other observations or methods of experiment were necessary, if any clear conclusion was to be found.

Now it was the impurity of the phenomena, even in the classical cases, that suggested the way to solve the issue. If spiritistic agencies are present affecting secondary personality the way to decide the fact would be to take the subjects of them to a reliable medium under conditions that excluded all normal knowledge on the medium's part of the case and its phenomena. In this way borderland phenomena might be indicative of the explanation to be offered for the analogies with mediumship found in so many alleged cases of multiple personality. That is, cross reference might be resorted to as a measure of the limits of multiple personality. This aspect of the phenomena must now have our attention.

## 2. Experimental Methods.

There are two forms of experiment possible to determine whether multiple personality has any connections with mediumship. They are (1) the development of the subjects of it into mediums, and (2) the use of cases of dissociation or multiple personality as sitters with tried mediums. I have employed both methods to some extent. The latter, however, has been the one which determined results with the least amount of time and expense.

I do not shirk the analogies and resemblances between all mediumship and multiple personality. Indeed the fact can just as well be admitted and urged on the spiritistic side, starting from the best types of mediums, as from the side of psychiatry, starting from the pure cases of multiple personality. It is at the point of their interfusion that their relation is concretely established and we may as well recognize that mediumship is possibly involved in secondary personality at least in some instances, and that we may prove foreign invasions without depending upon the usual standard for the supernormal. The indubitable traces of their interfusion must suggest a relation even in the extreme types, tho that connection may not be found in the contents of the knowledge displayed. This is shown very clearly in the fact that proper methods have resulted in the development of mediumship in cases which the psychiatrist would not have regarded as anything but secondary personality. This phenomenon has shown itself in the case of Miss Doris Fischer since my own experiments with her in the presence of Mrs. Chenoweth, and it confirms the opinion that psychiatrists might take a leaf from the book of psychic research. This first type of experiment, however, is not the one of chief interest in this Report and so I turn to the second.

The experiment for determining the truth of the spiritistic theory is a very simple one. Choose a psychic, whether honest or dishonest makes no difference, if you know how to experiment, tho it will be cheaper and more effective with the public, if you choose one whose probity of character cannot be questioned. Conceal the identity of the sitter you bring

and be absolutely assured that the psychic could not possibly have known anything about the name or life of the sitter. Make a careful record of all that occurs at the experiment, both what the sitter says and what the psychic says or writes. If the phenomena illustrate the personal identity of some deceased person and if the incidents mentioned with names cannot be due to subconscious guessing or chance coincidence, we have supernormal knowledge which we may explain as we find it necessary. This is proving the personal identity of the dead. I dismiss telepathy from account as not worth serious consideration as a rival of spiritistic theories. No intelligent person would defend it against the mass of facts on record, even tho he be not satisfied with the spiritistic hypothesis. But facts which represent supernormal information regarding the personal identity of a deceased person not known by the psychic are easily enough obtained, if you have a psychic at all and if you know how to experiment. They must be verifiable by living people.

But when it comes to ascertaining whether spirits have anything to do with multiple personality, it is not quite so easy. In the first place we cannot accept the testimony of spirits on the matter without verification by the living and the living find no traces of discarnate influence in such cases, in so far as evidence for personal identity of the dead is concerned. There may be cases where such evidence is intermingled with subconscious elements, but that is only to concede that the subconscious elements are due to secondary personality and we are just where we were before.

Again the phenomena in secondary or multiple personality are neither supernormal nor evidence of the personal identity of the dead and any acceptance of spiritistic interpretation of them only abandons the primary condition of proving that hypothesis. The proof of the existence of spirits assumes that the incidents or knowledge obtained by the psychic have been transmitted from the transcendental world. It has not been fabricated by the medium. But the mental phenomena in secondary personality are presumably products of normal experience and are so often this that we cannot regard it as transmitted, unless we prove the transmission as

well as the supernormal character of it. But as its supernormal nature is questioned or deniable, its transmission cannot be proved in the same way that it is proved by the supernormal. Hence we shall have to proceed in a somewhat different manner from that which we depend upon in the primary proof of the theory. Indeed, we shall have first to prove the existence of spirits in order to apply the hypothesis to cases of secondary personality in any form whatever. This can be made apparent by the following facts.

The phenomena which prove a cleavage or "split" in personality are not evidence for the influence of the discarnate, even tho we should ultimately find evidence that they are in some way related to the discarnate. They do not illustrate the personal identity of the dead. They are just anomalous in our conception of personality which was previously represented by normal life with the integrity and unity of memory. But if we cannot take the phenomena of dissociation as superficially suggesting spirits, we may be able to test the matter by what is called cross reference. If the phenomena of secondary personality are either produced by spirits or implicated in any case with their influence, we may try mediumistic experiments in the same way that has been described and examine the results. If the mental states of secondary personality are either instigated or transmitted by spirits, and yet do not illustrate the personal identity of the discarnate, we may find evidence of this in obtaining reference to them through a psychic who knows nothing about the subject or the facts. That is, we may either prove identity of personality, so to speak, or obtain supernormal information about them with transcendental testimony as to their cause. That is to say, we may have communications from the personalities in cases of dissociation proving that they are the same realities in both cases, tho we have not proved their personal identity in the usual manner by obtaining incidents in their terrestrial lives, or we may have the detailed facts in secondary personality told us through other mediums, making the information supernormal, and in some cases having even the names of the personalities given that are supposed to be merely secondary. In addition, we may have this associated

with statements from tried and reliable personalities connected with the mediums that obsession or transcendental influences are associated with the phenomena which are not themselves superficial evidence of spirits. This is the kind of experiment that has been performed in a number of instances and that suggested the necessity of experimenting in the same manner with Doris Fischer. Let me summarize a few of these instances so as to enable the reader to understand in the concrete just what we are doing in the present instance.

The first is the Thompson-Gifford case. Here was a young man who never had any education or training in painting but who was suddenly seized with the desire to sketch and paint. He obtained materials and went to work painting from apparitions or hallucinations which affected him, representing storm-beaten trees and landscapes, and feeling himself as if he were Gifford, who was an artist and of whose death Mr. Thompson was not aware for more than a year after it. These hallucinations affected him so and were so persistent, that he thought he was going insane. He came to me to talk them over and after an examination of two hours I came to the conclusion that his was a case of disintegrating personality or dissociation; that is, secondary personality. I rather counselled him to let the matter alone, thinking that his fears were right about his condition. Artists, however, who did not know how he was painting his pictures and who bought some of them on their artistic merits alone, remarked in some cases that he resembled Gifford in his subjects and art. One thought he was copying some of Gifford's pictures. I finally sent him to two leading physicians for examination and one of them reported it as a case of prodromal paranoia and the other as hallucinosis, practically the same diagnosis as the first one, and desired to watch the progress of the malady. A third diagnosed it as fraud, but when he learned the facts more accurately had nothing more to say. In the course of my examination of the man and after I had advised him to let the work alone it flashed into my mind that there were records of the kind, especially of the voices which he mentioned in his conversation, and that the way to decide whether it was the real Gifford influencing him to paint or

paranoiac hallucinations caused by the little knowledge that he had of Gifford was to take him to a medium. Asked if he had ever seen a medium he replied that he had not, but was willing to try the experiment. I made the arrangements over the telephone immediately with one whom I knew and without saying anything about the person I wished to bring. Mr. Thompson was not told the name of the person whom we were to see nor her address, but was to meet me at my house. At the appointed time I took him personally to the medium, introduced him as Smith, would not permit him to say anything until I was ready, and took the notes myself. In two minutes Gifford was described, and it was said that he was a painter, and the same scene described which had appeared in Mr. Thompson's hallucinations for eighteen months, even to the fallen limb on the ground. We were told that we should have to take a boat to get to the place. All that Mr. Thompson knew was that Gifford was born on the Island of Naushon. This encouraged me to go on and I took Mr. Thompson to both Mrs. Chenoweth and Mrs. Smead, both of whom, as well as the first one, never heard of the man or even saw him during my experiments, and I identified the above scene and many others in the life of Gifford and proved his identity from his boyhood up.

Now the significance of the phenomena was just this. Here was a case that no psychologist would treat otherwise than the physicians had done. There was no satisfactory evidence of the presence and influence of Gifford, superficially considered or as reported in the personal experiences of Mr. Thompson. They might suggest possibilities, but not from the standard which psychical researchers had to adopt, at least in the primary stages of the evidential problem. There was no escape from the explanation by dissociation or paranoia. But the mediumistic experiments yielded at once evidence of the identity of Gifford under conditions which did not permit an explanation of the phenomena by previous normal knowledge on the part of the mediums, as the experiences of Mr. Thompson might appear to be. He knew that Gifford was an artist; had seen a little of his work once, and had lived not far from the locality where Gifford had



worked. Hence, tho there were superficial indications of the identity of Gifford in Thompson's personal experiences and work, there was not enough to justify any theory of obsession or spiritistic invasion. It required a medium to establish this, who had no opportunity to know the facts. To summarize this, the case was one in which there was either no superficial or no satisfactory evidence of spiritistic influence, and yet cross reference yielded the proof that this influence was present. The evidence was found, not in the personal experiences of the subject, but in the usual mediumistic experiment for proving the personal identity of the dead. This simply established a new method of interpreting as the result of foreign invasion, what would otherwise appear to be subjective and the whole problem of obsession was opened. For details of the whole case compare *Proceedings Am. S. P. R.*, Vol. III.

The second instance is that of Miss de Camp and Frank R. Stockton, the dead author. Miss de Camp was a private person employed in the office of an international lawyer and developed automatic writing. She soon began to write stories which purported to be inspired by the late Mr. Stockton. They were so like him that Mr. Henry Alden, editor of Harper's Monthly, said they were very characteristic, and another student of Stockton remarked the same fact. But Miss de Camp, when a very young child, had read Stockton's "The Lady or the Tiger". This may be supposed to have given sufficient knowledge to have accounted for the whole dramatic affair. At least psychologists would not tolerate any other interpretation of the phenomena without better evidence than their superficial appearance. My success with Mr. Thompson induced me to try the same experiment with Miss de Camp. I used the utmost precautions against revealing her identity or anything about the facts, as detailed in my report, and the result was that in ten minutes Mr. Frank R. Stockton purported to communicate through Mrs. Chenoweth, gave his full name, told what he was doing through the sitter and promised further stories, told where he died and in other things established his identity. The man who had introduced Miss de Camp to me before his death, also purported to communicate and gave excellent evidence of his

identity, sustaining the facts secured from Mr. Stockton. Miss de Camp was a case that any physician would treat as a hysteric and she was this in fact, no matter what explanation you give of the facts. It was simply that we could not stop with hysteria to explain the phenomena, except by not performing such experiments as I did. No other diagnosis was possible superficially than dissociation, and yet it quickly yielded to cross reference and showed that what seemed to be due to hysteria was instigated by foreign influences. For full account of the case see *Journal Am. S. P. R.*, Vol. VI, pp. 181-265.

The third instance is that of Miss Ritchie and Emma Abbott. A young woman living far in the country and with little education was doing automatic writing purporting to be influenced by Emma Abbott, the singer who had died when the subject was a very young child. Also Miss Ritchie was doing remarkable singing which the automatic writing informed her was inspired by Emma Abbott, the dead singer. Miss Ritchie had had very little training in singing, having taken a few lessons during a period of two or three months. She sometimes went into a trance when she sang, Trilby like, and was received a few times very enthusiastically. In other words, a woman without the ordinary education in music was singing better than her training would explain. There was nothing hysterical about her, as in the case of Miss de Camp. Miss Ritchie was apparently perfectly normal and no one would have had the slightest suspicion of anything abnormal or unusual, unless he inferred it from the fact of automatic writing. But the phenomena induced me to try the same experiment that I had made with Mr. Thompson and Miss de Camp. The result was the immediate appearance of Miss Emma Abbott and the proof of her identity with an explanation of what she was doing or trying to do through Miss Ritchie. Again cross reference resulted in showing objective influences where the superficial appearances would justify only dissociation or secondary personality. For details see *Proceedings Am. S. P. R.*, Vol. VII, pp. 429-569.

The next case was that of Miss M., who was training herself for operatic composition and singing, and also for piano



composition. She would have been treated as a hysteric by every intelligent physician or psychologist. She was not quite as normal at times as was Miss Ritchie. But she discovered through a psychic that her old musical teacher purported to be inspiring her in her work and the Italian teacher Gerli, who had been this teacher's instructor, was also aiding her. There was no proof of this in incidents showing the identity of either person. But I performed the same experiment as described above, under the most carefully arranged conditions for excluding from Mrs. Chenoweth all normal knowledge of the case, which had not yet appeared before the public, and the result was a reference to her musical teacher and to Gerli, with the name of the latter, and one or two others quite relevant to the case. Again what could not be regarded superficially as adequate evidence of objective inspiration yielded to cross reference, and whether we call it obsession or not, evidence came that the discarnate were connected with the phenomena.

A less important case was that of a young child who was painting in a remarkable way not easily accounted for by normal training or education. It was this unusual ability that prompted to her artistic education. I took the child to Mrs. Chenoweth under the usual conditions of secrecy and had the same result as in the previous instances. Discarnate personalities explained what they were doing and could do through the child. The anomaly of her work and precocity was explained by this cross reference. For details of both these cases compare *Journal Am. S. P. R.*, Vol. IX, pp. 209-229.

The last instance is of another type. A man had a dream in which he saw his dead friend. The dreamer awakened in the dream and pinched himself to see if he was awake. He communicated, in the dream, with his dead friend and finally reminded him that people would only call the experience an hallucination and asked him if he could prove his identity. The apparition thought it could and mentioned a game of cribbage the two were playing one time when he was living and added that he had asked his friend at the time to play poker with the hand he had. They did so and the friend now dead had a straight flush. But all this would be treated by

every psychologist as a hypnogogic illusion. Superficially no other interpretation would be possible. However I took the gentleman from New York to Boston, registered him in the hotel under a false name, and absolutely concealed his identity from Mrs. Chenoweth. His dead friend purported to communicate and among many things proving his personal identity, including a nearly successful effort at his name, told of their card playing and the incidents of the dream experience as having been inspired by himself. Here again what had to be treated as a normal phenomenon turned out to have objective instigation. For details of the incident see *Journal Am. S. P. R.*, Vol. VII, pp. 698-706.

All these cases, however, represent merely incipient stages of dissociation as compared with that of Doris Fischer and do not embody any such disintegration as would suggest evil obsession. In fact none of them were this. Even old time believers in obsession would not have explained them in that way, and they are quoted here only for the method involved in the settlement of the causal agency connected with cases that have been perplexing and that psychiatrists could do little more than describe. They are useful here for illustrating the limitations of diagnosis by merely observing the subjective phenomena. It is necessary to give them an objective character in order to understand just what is going on. Besides, since their character as observed in the subject of them does not prove adequately the personal identity of the possible objective cause there is no way to determine this fact but to resort to methods that will secure supernormal information. Experiments with a psychic effected this and changed the whole appearance of the phenomena. What was not evidence on its own recognizance either became such by cross reference or had to be explained by the same cause as the supernormal phenomena obtained through the psychic and which proved its identity with the mental phenomena in the subject of secondary personality or dissociation.

All this made it imperative to test the process with cases of multiple personality like that of Sally Beauchamp and Ansel Bourne. There were a few incidents in the records of the Bourne case that had a psychological character like a dis-

car-nate agent, but nothing like evidence of the supernormal, and the Sally Beauchamp case as reported bore inadequate suggestions of such an explanation. No less did the case which we discuss in this volume. In my examination of it some years ago, with a view to finding indications of obsession, I had to admit there were none, and I had no reason to suppose I would find them in this experiment, except the success I had had in thus investigating cases which would not have been regarded as anything except hysteria or dissociation. Whatever the conclusion, the results amply justified the experiment. But before we enter upon the discussion of explanations we must know the facts.

Prior to this summary of facts, however, let us see what we have in general with the case that has provoked the experiments. Here is a child that had received an injury from her brutal father and ever afterwards exhibited characteristics which perplexed the mother beyond measure and physicians nearly as much. Three principal secondary personalities were developed and two minor instances. Margaret, Sleeping Margaret, and Sick Doris were the principal secondary personalities and Sleeping Real Doris the fourth, but minor instance. Margaret was an impish personality as full of mischief as Sally in the Beauchamp case and had a special hatred for Sick Doris. Sleeping Margaret came only when Doris was asleep and claimed to be a spirit, tho at first she denied she was this. Margaret exhibited some traces of supernormal information obtained apparently by telepathy. Some of her behavior was like that of discarnate spirits in cases like Mrs. Piper, Mrs. Smead, and Mrs. Chenoweth, most of it not. But the evidence that she was a spirit, so far as it was reflected in the phenomena of Doris Fischer, was practically nothing. The limitations of her knowledge were decidedly against such claims in her case. No less did the limitations of the knowledge of Sleeping Margaret derogate from her claims. Every feature of it seemed overwhelmingly against the hypothesis of instigation by spirits, so that there was nothing to suggest my experiments except the hazard that I might find traces of spiritistic influences which one should not suspect, and certainly some interesting psychological phe-

nomena. The contents of the mental phenomena in the case would not suggest a foreign invasion without carrying with it conceptions of a spiritual world very different from anything suggested by the Piper and other cases. Indeed those contents had no superficial indication of a transcendental origin as transmitted ideas, and seemed to be merely products of the subject's own activities, and even on the hypothesis that foreign influences either affected or instigated them, we have to regard their form as determined by the mind of the subject, Doris Fischer. The explanation by spirits does not carry with it the same presuppositions as the phenomena of Mrs. Piper, Mrs. Verrall, Mrs. Holland, Mrs. Smead, and Mrs. Chenoweth. On the standards of spiritistic agencies that have to be adopted there, such claims would have to be negatived. The personalities show neither supernormal knowledge nor contents like those of spiritistic agencies as usually found. The phenomena are just, in respect of contents at least, the kind of things we might expect of a disorganized consciousness. Yet in spite of this extreme absence of phenomena such as were found in the Thompson, de Camp, and Ritchie cases, the temptation to try the same experiment was too great and the duty too imperative to neglect it.

### 3. Summary of the Facts.

Nothing had ever been published about the case. It had originated in one of the middle States about 800 miles from Boston and had not been exploited in any way to give it publicity. Several years before I was able to try my experiments, and in fact before the patient was ready for them, she had lived with her benefactor in California, without any knowledge on the part of the public, even the immediate constituency of Dr. Walter F. Prince, that she was an abnormal case. I brought her all the way from California for my experiments and kept her for a week or two in my own home in New York. When I brought her to Boston for the experiments she stayed between sittings with an aunt some twenty miles from Boston. At no time during the several months' experiments while the subject was present did Mrs. Chenoweth, either in

her normal state or in her trance, see her. Both her personality and her history were absolutely concealed from Mrs. Chenoweth. The records will show that there was no leakage of information, except the one slip, saying that her mother had died of pneumonia and perhaps the possible inference from a statement or two of mine about horses. All the rest of the record shows complete immunity from normal information on the part of Mrs. Chenoweth. The only question that remains to determine is the meaning of the facts obtained. Most of the incidents are so remote from common experience and knowledge and happened in different parts of the United States, tho connected with the same person, that their significance under the circumstances of their production must determine itself. Any attempt to apply the hypothesis of fraud must accept the duty to furnish evidence. I shall not waste time in confuting it, nor shall I consider it seriously without concrete proof that it is a fact in the case. By a large number of absolute strangers I have excluded the possibility or right to entertain it as an explanation that is even conceivable, and when genuine supernormal information of a better type can be obtained without a resort to fraud it is a waste of time and means on the part of any psychic to try the resources of fraud. I merely mention the hypothesis as a challenge to the Philistine who has so much credulity on that matter. I could imagine that some poor incidents might have been obtained by an organized detective bureau, but apart from the fact that there is no such bureau, the remoteness of most of the facts and their exceedingly private character, taken with the proved character and habits of Mrs. Chenoweth, make it so preposterous to apply fraud that I should not mention it were it not that I do not wish to be accused of neglecting it in my estimation of the significance of the facts. The form that the non-evidential material takes is sufficient disproof of any such suspicions and the systematic effort to put the work on a high plane must be considered in any hypothesis. The time has passed when juggling with the hypothesis of fraud can be tolerated without concrete evidence in the specific case.

All other theories must come up later for consideration.

I have referred to fraud at this stage of the discussion in order to indicate what value for the supernormal the facts must have and that I assume this explanation to have been excluded from the account long ago. It is only a question as to the explanation of the facts, not of their genuineness as supernormal information.

There are two ways in which we might summarize the facts. (1) We might take the chronological order in which they were given. This would have some advantages in showing the psychological conditions under which the order was observed. But it would have the disadvantage of not showing the cumulative effect of the facts with reference to any given personality. (2) We might collect the incidents together that affect any given personality or subject affected by the communications. This is the method we shall follow and it has the advantage of an analysis of the phenomena and the collective estimation of any given set of facts.

#### **(a) Personal Identity of Doris's Mother.**

Some of the incidents communicated may point to her identity without having come from her. I shall refer to such when necessary. But the summary will be made up mostly of her direct communications.

But I must premise that the reader will obtain very little conception of the evidence for the mother's identity, if he does not read carefully the detailed record and the notes. A summary will give a very inadequate idea of its rich character and could be made impressive only by being as long as the detailed record. I can expect here only to give some of the incidents which would strike lay readers most impressively as interesting. The real evidence, however, consists in the articulate connections which incidents have and they can be ascertained only by reading the details and their explanation. I shall, therefore, not pretend to give an adequate account of the facts in this summary, but insist on the reader's finding them in the detailed record.

There are two kinds of impressive evidence which stand out for those who understand the problem and I am the



better able to distinguish them because I was not acquainted with the life of the mother and her child, so that some things told did not exhibit their cogency until the facts were known. Others had only to be verified to make them what they appeared to be on the surface. The two kinds of evidence then are: (1) Incidents which superficially claim to be evidence and appear to be so on the face of them and require only to be verified to be as they appear to be. (2) Ideas, attitudes of mind, and statements which do not superficially appear to be evidential, but which become especially so when their particular relevance has been shown to be a fact. It is the union of these two kinds in the detailed record that cannot be separated for a summary that gives them their special value, and yet a summary cannot bring out their interrelations and cogency as clearly as a study of the whole articulated mass. But a summary may give general readers an idea of what the case is. Scientific interests must go to the detailed record for a correct conception of the phenomena.

The Introduction states the conditions under which the facts were obtained and I require only to refer to those conditions to justify the remark here that the case offered exceptionally good opportunities for testing the existence of supernormal knowledge. (1) It was a very obscure and unknown person who was present as a sitter. (2) Nothing had been previously published about it. (3) The subject lived in the far west, in western Pennsylvania during the first part of her life and in California during the latter part of it. (4) There was no connection between myself and the case or with Dr. Prince, except by correspondence. (5) Mrs. Chenoweth was not allowed at any time in her normal state to see the subject, and at no time was the sitter within the range of vision during the trance even if the eyes of Mrs. Chenoweth had been open, which they were not. (6) Absolutely nothing was told to Mrs. Chenoweth about the case until she had herself supernormally discovered it, and even then only the admission that it was a case of obsession after she had discovered it from some of her normal experiences. I admitted it then to relieve her fears of illness, and admitted nothing more than this bare fact. The facts must be judged accord-

ingly. Each reader must be his own judge of the application of chance coincidence, guessing and suggestion in the record. I was careful to avoid hints and suggestions, unless in a few instances I did so intentionally. Where this was done shall be left to the reader to determine.

At the first sitting in the first sentence the name John E. came, which was the name of the sitter's father still living, and an allusion made to Mother. It was not intimated whether it referred to the communicator's or the sitter's mother. But as the control immediately changed and claimed to be the sitter's mother and stated that her own father was present, it was evident that it was he who was the first communicator. He had died a year before and the mother of the sitter many years ago. An allusion was made to having tried "at first hand" to communicate with the sitter, a statement that was true both in respect to apparitions and automatic writing by the planchette. In a moment the message seemed to claim that the sitter was the communicator's "wife", which was false, but it was spontaneously corrected to "my child", which was correct. Then the communications were general for a short time and tho pertinent were not impressively evidential, but in connection with a reference to the effect of last thoughts before death upon the power to communicate the mother referred to violets and white roses, saying that she remembered them at the funeral. The sitter remembered the violets, but said there were no white roses there. Her alternating personalities at the time made it possible that she would not remember either of them. Inquiry, however, of Dr. Prince revealed the fact that he had the necessary information to confirm both facts and to show how it happened that the sitter remembered violets. Her mother was fond of violets and the child knew that and was her normal self long enough at the funeral to see a bunch of them on the mantel piece. But she had no recollection of the white roses and neither did Dr. Prince. However he looked over the things packed away that came from that period and among those from the funeral were some white roses.

In the subliminal recovery the name Louie and the capital letter G came. There was nothing said to indicate their con-



nection, but the sitter was staying with an Aunt Louie at the time of the sittings and there later came the name Gertie, which was very pertinent.

The mother only got a start at the first sitting and at the second began her first sentence with "Mamma loves you", implying that the mother was dead and stating a fact which was especially true of the mother when living, owing to the afflictions which the child had suffered. But her communications were not rich in evidential incidents, as the second sitting was mostly taken up with practice in control. But at the end of her first effort she addressed the sitter as "My baby", which was the name she always called her, she being the youngest child. There was one other incident of note just preceding this. The communicator said that she had "been able to show herself on two or three occasions". The sitter had seen an apparition of her mother twice after the mother's death. Two initials were mentioned, one her own, E., and the other S., which might apply to an Aunt Susan to whom the mother was much attached. But nothing was said to make this interpretation clear.

An attempt to change pencils resulted in breaking her control and G. P. came to restore the poise, and she came back to try again. She referred to a plan to form a "guard" about the child and stated that she went into a trance at night and remarked that it was not just like the present trance of Mrs. Chenoweth, which was true. But the use of the term "guard" was especially significant as it was the term always used through the sitter herself in these night trances and planchette work to describe what is usually called a "guide". It is the first time in all my experience with Mrs. Chenoweth that the word was used in this sense. She invariably employs the term "guide". The further allusion to the girl's "natural gift of seeing spirits" was correct enough, tho perhaps implied by what had already been said about her trances and psychic sensitiveness.

I tried to get the name of the personality that controls in sleep, but the request apparently broke down the communications and the sitting ended.

The third sitting resumed the same control and communi-

cator and the first part of it was occupied with general discussion of the sitter's psychic development in a way that showed knowledge of the subject in general and the case in particular, the message being generally evidential, tho not quotable in a summary. When I asked why the sitter needed her help before she went away and what the matter was, allusion having spontaneously been made to her condition as not normal, I received the very pertinent reply which was as follows:

"I do not know what you refer to. If you mean the physical condition I should say not that so much as a child-like dependence mentally which needed all my care and foresight to keep her as she ought to be and there was no one else who understood her."

This answer was exactly true. The child had apparently no bodily ailments or weakness. Her difficulty was alternating personality, which the mother never understood and had to get along with as best she could. Readers can imagine what was the matter, if they read Dr. Prince's elaborate report on the case and the difficulties with which he had to contend in curing her of her malady.

Allusion was made to the need of care about her food, her sleep and her dress, the last being the less important as evidence. But as the different personalities had different tastes for food and there was great difficulty in getting the proper sleep for the child, it is apparent that the reference to these two incidents was especially relevant. Then followed a most important passage of considerable evidential interest.

"The play with other children was never as children usually play, but was left as a part of my care of her. We were companions, my little one, in a strange way, and her mind was always so quick to see my meaning when to others she could not or did not respond, and there was a delicate feebleness, as some might call it, a slow development. Do you know what I mean?"

I had to say I did not know, as I had not seen the child in her early life, but Dr. Prince furnished the information which

made this passage an extraordinarily good one. The child could not play with others because of her liability to change personality and to get into trouble with her mates. The consequence was that the mother had to be her childish companion and to take a part in her child playing. The mother understood both personalities, tho only as strange things to let alone, and got along with them when others could not. The development was very slow, so much so that at 20 she was little more than a child of eight or ten years.

I at once asked for some account of the child's habits to further test the mother's identity and the reply was most interesting. The mother rather objected, as she would in life, on the ground that she thought these things should remain between her and her daughter. It was a tacit confession that she was more or less ashamed of them, an attitude of mind exactly that of persons in her rank of life and indeed in all ranks of life where the scientific spirit does not prevail. But some influence was brought to bear upon her mind and she yielded. It was very pertinent to say that "it was some things she said as well as things she did" that caused her worry. In the child's changes of personality she changed both her manner of speech and her conduct in ways that often annoyed and distressed the mother. I then had to change the pencil, but on recovering her poise she went on:

"I want to refer to the running away to other places.  
(Yes, tell some of the places.)

It was a matter of worry to have her do that. It was not only that she went but she would not come back, and there were things said at the time to try and make her understand it. I do not know now why.

(Can you say or tell some particular place where she would go and worry you?)

Yes I am aware of the things that happened then and of my fears and of my constant watching for the return and of the real danger that might have come to her if she had got into the place she would have been drowned."

In one of her personalities the child would run away from

home and would be long in returning. Often she went to the river in one of these spells and plunged in to swim, frightening everybody with her daring tricks in swimming. After a little confusion, apparently caused by the communicator's memories of her fears, the mother went on with the following bit of interesting evidence:

"She was so much a child without the least sense of danger and I thought no one else would ever take the care of her I did. Why I used to play with her and walk about doing my work and talking with her, and she would answer until suddenly I would get no answer and she was out of sight and then I had my worry."

This evidently refers to such incidents as that they might be washing the dishes when Margaret would suddenly come to the front and the child would throw down her work and rush to the river and plunge into it for a swim without a word of explanation, or to engage in some other escapade. Those familiar with secondary personality will perceive the relevance of the statement by the communicator.

A non-evidential allusion to the father was made, being a pertinent association in connection with the child's conduct, as the mother was well aware of the cause in the father's action when three years of age. But nothing specific came at this time and in a few moments allusion was made to an Aunt J., who was said to be alive, and to have expressed some concern about the child. She had an Aunt Jennie, who is living and who had expressed concern about the sitter.

Immediately followed the names Charles and Helen, with the statement that Helen was alive and "had had some association" with the sitter. Charles was the name of a brother of the sitter, who was killed at the age of three, before Doris, the sitter, was born. Helen was the name of a friend of the sitter. She was not living. The sitter had met Helen's mother on October 31st and learned that Helen had died a very short time before, about October 24th. She was always called Nellie and is mentioned again later.

Very early at the next sitting the name Mary and Mamie came for the same person, but no such person is identifiable

under that name that would be relevant to the sitter. But if it was an attempt to give the name Maria it referred to the mother's only sister, who is living.

The next passage is quite complicated and fragmentary, but represents such fragments of a whole as suggest a good deal that is evidential. I quote the whole passage:

"I want to write about another woman who is alive in your world and who is some frightened by some conditions that have arisen near my little daughter. I mean Aunt ...

(All right. Tell all you can.)

You know her.

(Yes I may, if you make it clear who it is.) [I saw who was meant.]

I know that you know the one I mean and she has trusted you to do this for us. You tell her to rest content and have no more concern, but let matters go on in an easy and simple way for awhile and I will take care of the rest. I appreciate her feeling, but it is due to ignorance of the real motive. Tell her Mother, not I, but Mother is also with me and is helping and J. She will know who J. is.

(Better get all of that.)

Don't ask too much of me. I do not want to fail, and yet I do want to be as explicit as possible.

(Whose mother is with you?)

Ours. I have something to say also about some things that were left in care of one who is in the old home. I mean the old home where I used to live. Some things that have been kept for her and are still kept. I refer to a trinket that was not of such great value, but was mine and being mine was kept. There are two women greatly interested in what I shall write here, and I think each will know about the ring of which I write."

The Aunt referred to at the beginning of this passage was the Aunt Louise mentioned before, and whom I knew. I had taken the sitter there the day before the first sitting. She had considerable anxiety about the work with the girl, fearing it might bring on her difficulties again, a fact which I learned after this sitting. There was also a living Aunt Maria with similar concern. J is the initial of James, son of an uncle, and

who died very young. The Aunt Maria was very fond of the child. Both were interested in the same way about the sitter and had the same fears, and both were equally ignorant of the subject involved and of the method necessary to help instead of injuring the girl. The answer "Ours" to my question shows that the Aunt Maria was meant, as she was a sister of the communicator.

The home referred to is evidently that of the communicator's home before she was married. The following facts show this. The sitter's mother ran away from home to get married and left many of her trinkets there, her father disowning her ever afterward and she never returned to her home. About a year prior to her own death this home was torn down, having been in the care of the uncle. Among the trinkets left there was a ring. When the house was torn down the Aunt Maria and her daughter cleared it out. A watch and the ring were restored to the sitter's mother, the communicator, and the mother gave the ring to Doris and later the watch came to Doris.

That I am right in this interpretation of the passage is immediately evidenced by what follows and which belongs to the same period of the mother's life, and the incidents are more specific and less fragmentary.

"Lilies were there.

(Just where?)

At the old home where grandmother lives. Auntie will remember. I wish I could write about a little curl that was cut from baby's head and kept by me, not yet destroyed, very like flax, so light, and do you know what Methodists are.

(Yes.)

They are not so clear about the life here as they will be when they come, but they mean all right. I had faith too, but the knowledge is better. I had in mind a prayer that I used to want her to say long ago, for I felt it important to pray and teach her to say the little prayer.

(Can you give that prayer?) Now? (Yes.)

I lay me . . . prayer that most children say.

(All right.)



and at the end God bless Papa. God bless mamma. God bless Her and make her a good girl."

The sitter had many times heard her mother describe the border of lilies of the valley around her old childhood home. It was where the maternal grandmother lived, who had died long before this date. When Doris was a baby the mother had cut a curl of her hair, flaxen in color, from her head and kept it in a drawer of the bureau in her room, where it was found after her death. Margaret, or Sick Doris, secondary personalities of Doris, then took it and Real Doris saw it about the time she came to live with the Princes. But its present whereabouts is not known.

The sitter's mother was brought up a Methodist of a very strict type, so that her remark about that sect is pertinent enough. She had faith, but knew nothing of the assurances that this work gives about a future life. She used to have the sitter, when very young, say the prayer mentioned and ended it in the very words here quoted.

The name "Ed", "Edie" and then "Edith" came immediately following the above message. The sitter had a living brother Ed, but the name Edith is not recognized. Then came the following:

"I shall give my little girl's name to you before I leave here. I do not know whether today or tomorrow, but I think I ought to do it, so you may know I remember, but I had so many other names for her, that I sometimes called her one and sometimes another. Sometimes my little Dolly, sometimes runaway, little runaway. You know what that means, dear.

(Yes she does.) [Sitter nodded head.]

For those little feet could not be trusted to stay where they were told to stay and many talkings and some punishments had to be invented to keep my mind at rest as to where she might be, but that was the desire to get a larger scope I suppose. Do you remember the hill, down the hill to the stream?

(Give the name of the stream.)

Yes and C. A yes A."

Dr. Prince comments as follows on this, getting his information from the sitter:

"Doris says: 'Mother used to call me all sorts of names; Runaway, Sweetheart, Curly head, Spitfire, and others that I cannot think of now, besides Dolly, because my hair curled close to my face, when it rained or was hot, and made me look like a doll, I suppose.'"

"Emphatically and verbally correct; punishments had to be invented, on account of the peculiarities of the Margaret personality. One was purposely to look grieved. As to 'talkings', Doris says: 'She would tell me that somebody would steal me, that I would get lost, that I would go too far and couldn't get back and would die on the road.'"

"There was a high embankment that led down to the Alleghany River. 'Yes and C' probably refers to the Canal nearby. There was an end of an old unused canal jutting in from the Alleghany River. The children used to call it the canal and often went there to swim. A is the initial of the Alleghany River."

In the subliminal entrance to the trance at the next sitting the name Nellie was given, which was that of the Helen mentioned previously, a friend of the sitter who had recently died. The sitter did not recognize it at first. Then the mother came again in the automatic writing and made some general statements as to the sitter's psychic development, all relevant enough, but not specially evidential. Then came the following incidents:

"I have been thinking about a swing out of doors and a step where I used to sit. I mean a doorstep where I sat and worked and the swing was in sight of that.

(Yes, that is recognized.) [Sitter had nodded her head.]

And in the swing my little girl played and had some pleasure, and there was also a game we played together, out of doors I mean, and I wonder if she recalls a game with balls we played out of doors.

(Yes, what was it?) [Sitter had nodded head.]

Croquet and I wonder if she recalls how a game won by her always meant shouts and jumps and a great crowing on her part re-

ardless of how Mamma might feel, and I can hear that laugh and would give much to play again in the old way.

Then I want to recall a walk we sometimes took down the road. I wonder if she recalls a pink bonnet, not quite a bonnet, but a little sun hat which was washable and which she often wore when we took our walk to see someone down the street."

The reference to the swing is most excellent. Compare the note of Dr. Prince regarding it, p. 331. The swing was used only by the sitter and when she used it the mother sat on the doorstep sewing or doing other work. The swing was concealed from the other children. The mother and daughter used to play croquet together and the conduct of the sitter when she won a game was accurately described here. Compare the note of Dr. Prince, p. 332. Doris was the only one with whom the mother played croquet and the child played only with her mother.

The mother and daughter used to take walks "down the road", street, to visit an old lady who had given Doris the pink washable sunhat. Doris often wore the hat on these visits.

An allusion was then made to an uncle who was said to have died "not young", and who was said to have been called uncle by everybody. The sitter's great uncle, who was called "uncle" by everybody, died about 80 years of age when Doris was young. He lived only a few blocks from the Fischer's. A toy piano was mentioned which the sitter does not recall. Then came the following:

"I will not speak of the numerous dolls. They were always in evidence and usually one in the window. That was a little manner that I think belonged to her peculiarly, to have a doll in the window looking out."

Later the communicator referred to these dolls as "paper dolls". The facts were these. The mother and daughter used to cut out paper dolls to play with and would stick some of them in the window to look out into the street. This was done during the presence of the Margaret personality.

A reference was made to the grandmother and she was identified as the communicator's mother, which was correct, but allusion had been made to her before. Then came the message:

"Daisy, daisy flowers. You know what I refer to. We used to love to get them, and do you remember a pet that used to follow and we were afraid she would get lost.

(Yes, tell what the pet was.) [Sitter had nodded head.]

Cat, kitty, always following everywhere. I want to say of those dolls that some of them were paper and we made some of them. Now she will remember for I enjoyed them as much as she did."

The mother and daughter used to go to some old estates nearby to gather daisies, and a pet cat which they called "Kitty-bell" used to follow them and which they were very much afraid would get lost.

The name of a little boy Eugene was then mentioned, but the sitter does not recall him. It is possible that it was some little boy of whom the Margaret personality was fond and whom the normal Doris may not have known. At any rate the name and its relevance are not verifiable now.

The mother then went on to mention a contemporaneous event, referring to the sitter's rushing for the train to get to the sittings. This had been true the two previous days, because, while waiting for a late car, she had stepped aside to gather some flowers, and twice came near being left behind, having to run to make up for her carelessness in not watching for the car. Then allusion was made to the aunt with whom she was staying, tho not mentioning the name or relationship, as very curious about what was going on at the sittings. The sitter thought it was not true, but found later that it was true and that the aunt had refrained from referring to the subject because she did not wish to speak of it in the presence of her own adopted daughter. At the end of the sitting the letter F came, which is the initial of the communicator's surname.

The next sitting was taken up by a communicator that claimed to be the sitter's guide, or one of them, and alluded to a number of things that were evidential, tho not of the

mother. The sitting following that was occupied by Dr. Hodgson in some remarkable communications which must be the subject of later consideration. For some sittings after that Laughing Water or Minnehaha took the time and finally acted as amanuensis for the mother and gave some important facts bearing upon the identity of the mother and that of the sitter. The mother had come, but gave way to Minnehaha and I asked the latter what caused the trouble to which spontaneous allusion had been made. The answer to my query was as follows:

"Accident is what she says. All right before the accident and all wrong after it and some shock which seemed to make her afraid afterwards.

(Yes, can you tell exactly what the accident was?)

F a l l into the river ... [spontaneously erased 'river' as soon as read.] Fall is right and concussion. That is enough. You know the rest.

(Was any person connected with or responsible for the fall?)

Yes. Mother shakes her head and cries, but I do not know whether it was a man or a woman, but some one was to blame. Carrying her to ... d [distress and groans preceded the letter 'd', which was possibly the last letter of the word 'bed'.] I do not know what she is trying to say but it sounds like school.

(Who was carrying her?)

Man near her in relation.

(How near?)

As near as father."

The facts were these, which I did not know in detail, tho the sitter did, having heard her mother's statement before her death. The mother was carrying the child, three years of age, to bed and the father seized it in a drunken fit and dashed the child on the floor, injuring the base of her brain, from which she still carries the scar. From that time on she was subject to alternations of personality.

As the automatic writing came to an end the letters E and D came. The letter E is the initial of the mother's Christian name and the D is the initial of Dolly, which she often called

the child. In the subliminal recovery the name Florence May came. This was the name of a grandchild of Mrs. F., the sitter's mother, and was the last person whom Sick Doris ever greeted outside of Dr. Prince's home. She had played a great deal with Doris when a child.

It was some time after this that the mother communicated anything definite that would tend to prove her identity. The time was occupied with Minnehaha and other work. The mother came once or twice for other purposes than proving her identity and these were for helping some of the obsessing personalities to get into rapport or communication with the psychic. Some time after Minnehaha had been communicating the mother communicated in a manner that indicates largely the influence of some control or helper, the evidence being that it was Jennie P., and all non-evidential, but terminated the effort with her name Emma. There was some confusion in getting it through and an emphasis on the capital letter "M" resulted in giving the name Mary, which was the name of a living sister. In the subliminal a reference came which, while it is not evidence of the mother's personal identity, is so closely related to it and so distinctly represents supernormal information that it should find its place here. It was probably an interposition by Minnehaha, tho this is not stated. It is as follows:

"Is anything the matter with her back?

(There was.)

Is it better? (Yes.) Didn't they get scared. It seems as tho I couldn't stand it. Pull her little back. You want to pull her little spine, you monkey. Don't you know."

Tho this is not exactly what the facts were it points to the fact that the girl had been treated by an osteopath for spinal dislocation when there was nothing of the kind and it resulted in backaches for five years. Evidently the message is distorted in the transmission and takes the form of directions. The statement that "I couldn't stand it" probably implies that Minnehaha, whose presence is indicated by calling me a "monkey", while protecting the subject, felt the effects of



these treatments, as we have evidence of such sensations on the part of controls.

In the subliminal of a later sitting the name Bettie was given and its proximity to the real name of the sitter suggests that it was intended for this name and a fulfilment of the promise to give it. The mother was referred to in connection with the name.

In the subliminal of the same sitting a message came without specifying the source, but the facts make it clear as to the identity of the parties meant.

"Well, I see a woman and she has got a dark blue dress on and it looks like a blue straw hat. Her face is a bit .... fair skin, brown hair, very sweet faced woman. She is, I mean, in spirit land. And she is a very joyous happy spirit. Right behind her is a woman much older with a peculiar little bonnet, close fitting, black. It is not mourning, but a small black bonnet and she is rather thin, rather quick, but she seems to be more nervous than the other and I see a letter A in connection with them."

The mother customarily wore a dark blue wrapper at home, but no blue straw hat is remembered. The mother's skin was fair, her hair light brown, and she was "a very sweet-faced woman", says Dr. Prince, judging from the two pictures of her which the daughter has. She was not old, if 60 years means that. She was a very "joyous and happy person" and it was notable in her life in spite of its misfortunes. The second woman was possibly the Aunt Susan referred to before. The "peculiar little bonnet" is not recalled, tho it fits the time in which she lived, but she was older than Mrs. F., counting the time since the latter's death, as she died some 45 years prior to the sitting. She was thin and was described as nervous and excitable on account of domestic troubles which induced her to commit suicide. The mother and this Aunt were very fond of each other, so that the association here would be natural.

A few days later, before the automatic writing began, the subliminal referred to a Susan and gave the surname Watson in connection with it, when the Christian name Susan was not

recognized. The fact was that the sitter had an Aunt Susan, deceased, and her maiden name is not known. Her married name was not Watson. A few days later there came the following from the mother, after some non-evidential communications:

"I am some nervous as I recite some scenes, but I try to keep calm. I want to say something about Skippy, Skippy, a name of a pet name. [Struggle.]

(Stick to it.)

Little pet of long ago. Skippy dog, and a kind of candy I want to speak of which we used to get at a store not very far off.

(Yes, what kind of candy?)

Long sticks that were broken into pieces, like brittle is sometimes. I do not mean the chocolates. They were rarer, but the kind that lasted so long in the mouth. She knows.

(Yes, she does.) [Sitter had nodded head.]

And there were other things we bought there sometimes, papers and pencils for things we did at home. I also want to speak of a little cup that we kept something in, metal cup, tin, small tin, that we kept pennies in, and we used to turn them out after we saved them and count them to see if we had enough for something which we wanted. We were great planners, my little girl and I. And we had to save some for Sunday. She knows what for.

(Can you tell?)

Contribution, collection. Part of it for that, not all."

The incidents here are all perfectly correct, except that Skippy was not a dog. The Margaret personality had found a lame cat and the mother and she cared for it, bandaging its foot and called it by the name of Skippy. They bought candy at a store nearby their home. It had been peppermint sticks which got broken and could be obtained cheaper in the broken form. The chocolates were rarer because they cost more. Paper and pencils were purchased at the same store, the paper for making dolls with and the pencils for writing little stories which were tacked up for each other to find.

They kept a tin can—two of them in fact, one for Real Doris and one for Margaret, Real Doris not remembering

Margaret's—in which they kept their pennies. The mother and daughter used to turn them out and count them to see if they had enough to buy little aprons, etc., for presents. Doris constantly attended Sunday school and always had her penny. It is thus apparent that the pennies were used for more than one purpose. The mother and daughter “were certainly great planners”, remarks Dr. Prince, “holding frequent consultations with great gravity and circumstance.”

Immediately following this passage there was a somewhat lengthy reference to a Bunny at first, corrected to Bossy and seeing a calf during a visit to a barn. This incident cannot be verified. If it occurred, as it probably did, it is likely that Margaret was the witness to it and so it cannot be remembered by Real Doris.

#### **(b) Facts Regarding Other Personalities.**

We have not the means of establishing their claims so well as that of the mother of the sitter. There are several facts which prevent. (1) There is no superficial evidence of their presence in the recorded phenomena of the case, at least up to the date of the present Report. (2) There are no evidences of their personal identity, as verifiable by the living, of either the French guide or the personalities of Margaret and Sick Doris, assuming that they might have claims to being independent personalities. (3) There are no cross references for any of them as claimed or known in the experiences of Doris. These three kinds of data we have been accustomed to have in proof of independent personality, but they are conspicuously lacking in the present instance. We have, however, a group of facts which, if they do not prove personal identity, do prove independent intelligence, whether connected with telepathy or spirits. These make a positive group of facts and may be divided into two classes. (1) The evidence for supernormal information connected with the phenomena of the sitter during the period of her affliction. (2) The evidence for supernormal information on the part of the various personalities associated with Mrs. Chenoweth in the work, including Emperor, Dr. Hodgson, George Pelham and others. We may take up each type in its order.

The chief difficulty that we encounter with the personalities of Doris is that their names are no clue to their possibilities. We may dismiss the French guide because she does not manifest through Doris, except in the planchette work and who or what she is presents no evidence but what we obtain through Mrs. Chenoweth. She will receive notice in a moment when we have stated the difficulties with the other personalities. But Margaret and Sick Doris do not start with any claims to being spirits and Sick Doris is only a descriptive term of the condition in which Doris Fischer was when affected by this peculiar personality. It is not an independent name at all, except such as was given by Dr. Prince himself. It is almost the same with Margaret. This name also was given by the subject and Dr. Prince. The personality gave many names, one of them being Bridget, and this was kept until Margaret was adopted instead. The fact that she gave many names is one in favor of a spiritistic interpretation, so far as it goes, tho not proof of it. But the fact that the personality makes no claim to being a spirit and played no *bona fide* part as such in the phenomena of the subject, forces us to depend merely on the various incidents that represent supernormal information for testing the hypothesis. After personal identity has been proved in other cases, supernormal knowledge of the same kind carries the same conclusion with it. Terrestrial personal identity will not be the first necessity when it has once been proved in other cases. The personal identity of cross reference will suffice. If Margaret had been the actual name of the personality instead of an assumed one or an impersonation, as it actually was on any theory, the getting of the name alone would have been an incident going to guarantee personal identity, but I got the name from others than herself apparently, tho there was some reason for identifying her with Minnehaha. This, however, cannot be assumed. It has to be proved. Consequently we have to determine from the incidents themselves who is responsible for them. But while the incidents reflecting supernormal information may prove the intervention of spirits, the fact that they may be told by some one who was not responsible for their occurrence in the personal experience of Doris Fischer

limits assurance as to the particular personality, unless we have evidence sufficient in quality and quantity to make this point clear. In any case the whole matter has to be adjusted between the phenomena recorded of Doris and those which are narrated through Mrs. Chenoweth. We do not require at present to decide what personality is involved, but only the facts which represent supernormal information. The discussion of identity may be postponed until we come to consider hypothetical explanations.

### **The French Lady.**

Later in the process of curing Doris, automatic writing with the planchette developed and a personality came as a guide which had not been a part of the dissociation which gave trouble. There was no indication in her work that she was French and hence we have little to go on in cross references. Such as this is was given through Mrs. Chenoweth by some one claiming to be this guide. The only reason for speaking of her as French is her use of some French expressions which would not be perfectly natural for an English person. Besides she was said to be a French lady.

The allusion to her development as a psychic involves a fact which Mrs. Chenoweth could not know and the distinction between the dream state and that of clairvoyance, tho subtle as she says, was correct and represents psychological knowledge which even Mrs. Chenoweth does not possess, tho she would perhaps make the distinction in terms of the facts, not of the psychological conditions themselves. At any rate, the probability is that the "dream" state to which the communicator refers is probably the secondary condition which does much to prevent clairvoyance of an important kind. The reference to clairaudience as prospective coincides with the few instances of clairaudience manifested by Doris, more especially the voice which awakened her just before starting east. Later clairaudience was clearly developed.

The explanation of the dissociation as reflected in disordered scenes as due to imperfect care of the subject represents psychological knowledge that Mrs. Chenoweth does not

possess, tho it involves conditions beyond normal ken and so, while rationally conceived, is not verifiable in the usual way. The reference to "blocks or lay figures" is not clearly intelligible, but it may mean that symbolic methods have to be used and if so it is merely something possible and not verifiable as yet.

The account of the importance of the trance is interesting, as it is undoubtedly true, but represents knowledge which Mrs. Chenoweth herself very probably has. All who know anything about this subject will recognize that it is not the trance that gives value to the facts, but the ignorance of the psychic regarding them, whether she be in a trance or in her normal state. It may be important for getting the best facts through, but it does not add to their evidential character. The interest that attaches to the statement of the facts by this special communicator is that she purports to be a guide of the sitter, and from the point of view of the subconscious such statements could as well come from the mother. But the differences of knowledge regarding this subject on the part of different communicators is in favor of its supernormal character.

The development of the subject has not been hurried and the advice here not to hurry it comports with the facts not known by Mrs. Chenoweth. The reference to her writing is a specific allusion to fact and later the method was indicated definitely; namely, by the planchette. Dr. Prince states in regard to the kind of writing that exactly such scrawls took place as are indicated here. The mother also purported to communicate through the daughter, just as stated here. The description of this guide as having auburn hair is not verifiable.

The interest, however, that this personality has in the case is primarily in the psychological fact that she appears consequent on the mother's appearance and thus is recognized as next in importance as a communicator. This was in entire conformity with my conception of the case, tho I had not given even a hint of what its nature was or of what I wished. The next sitting brought this out in a most distinct manner



when Dr. Hodgson appeared and diagnosed it correctly. Of that in its place.

### **Minnehaha or Laughing Water.**

No personality claimed to have the name of Minnehaha or Laughing Water in the experiences of Doris Fischer, so that we are not helped by having this name come through Mrs. Chenoweth as a spirit person about the subject. But when we know that personalities, especially "guides", do not always give their names or even any intelligible name at all, and since all names have to have their identity proved by other facts, the circumstance mentioned is not against the claim, tho to have had a personality by that name claiming to be present through the subject herself would be an important item in the evidence. As it is, however, the whole case has to be decided by the facts and regardless of the question whether any specific personality can be assumed at the outset. Moreover it is not primarily a question of names, but whether the facts obtained indicate the personality present, with or without a name. The peculiarity of the names of Margaret and Sick Doris make this course inevitable.

It was the next day after the French lady communicated that I got an inkling of Laughing Water, tho no name was given. Dr. Hodgson purported to communicate. He first indicated that the case was like that of Sally Beauchamp, a fact that Mrs. Chenoweth knew absolutely nothing about, tho she had read Dr. Morton Prince's book on it. After discussing the resemblance to the Beauchamp case, Dr. Hodgson made the following statements:

"I have something to say about the very strong hold that a smaller person has on the subject.

(All right. Tell all you can about it.)

It is a child and is one to whom you may eventually turn for a release from a too tense application. Is that all plain?

(Yes.)

It comes more frequently and will be of great use, but has been kept in the background purposely.

(All right. I understand.)

that the others might get the experience, but Starlight discovered and has been most interested to tell you about it and just gave me a little intimation that I might say a word about it that it would help the younger one to feel that she was of some consequence. This is true and it will possibly be a means of making a mouthpiece for some of the other folks."

Tho I assented to things it was not from any real understanding of the situation, but merely to keep the communications going on without friction. The sequel came when this personality came to communicate and gave her name. At a later and special sitting for Starlight to discover something more, if there was anything there to discover, I got a very distinct reference to this personality and something symbolic of her name, but nothing about the personality for which the experiment was tried.

The next day the controls put this little personality in to write and the first message was: "I will not hurt anybody, you old monkey", which was a characteristic manner of Margaret in the experiences of Doris and attested by Doris herself to have been applied to me after my visit to see the case when living in the east. I began to suspect, when I learned this, that I was beginning to get in touch with Margaret. But the communicator went on in a tone very suspicious of me and my object and before she got through suggested that it was my purpose to remove her from Doris. This idea often quickly seizes such personalities when I am about. She was as sharp as a razor in her handling of the issue, as I did not dare give myself away in the situation. She professed to have no knowledge of any previous existence, a position taken by Sleeping Margaret in the subject's case, as readers have seen. The same seems to have been true of Margaret. Presently she called me Mr. Inquisitive, an expression very like Margaret, and which the sitter said had been used by Margaret in her denomination of Dr. Prince. After some general communications in which she was feeling her way into my intentions and character, evidently being very suspicious of my plans, she remarked that "Baby", the name which the mother gave the sitter, had "been asleep sometimes", evi-

dently meaning in a trance, she indicated that she wanted to work there and that she would "not hurt a fly". Hoping that I was dealing with either Margaret or Sleeping Margaret, from the allusion to "sleep", I pressed her for the name by which she went in connection with the sitter. She expressed her unwillingness to do it at present and the desire to think it over. In a moment she complained that I "made her Mamma make her do it", and I got the names "Sarah Augusta Susan Ann".

I at once told her that these were not the name by which she went and she confessed that she knew it. The characteristic thing about them was the fact that Margaret gave all sorts of names to herself through Doris, Bridget being the one more frequently used than others. In a few minutes I got the name Molly spelled backward, a name that suggests nothing but the inventiveness of Margaret in such situations. The mother followed and explained that the attempt to give this name backward was an effort to be funny, tho saying that it was a name she really wanted to write.

In the subliminal it was stated that she was a little Indian girl and her dark complexion mentioned. It was explained that her name was an odd one and symbolic in nature, saying that it was like Treasure or Faithful, but no clear indication of what it was. She insisted on giving it herself and told the psychic to "mind her own business: I'll do it myself", a curt and semi-insolent manner very like Margaret.

She began the work at the next sitting with a sentimental poem addressed to the sitter, but it had no evidential pertinence whatever and would suggest a suspicion of some other origin than Margaret. But she soon adopted a more conciliatory attitude toward me, after a suspicious remark about my attitude in which I relieved her of all fear, and she half apologized for being "a sauce box" to me the day before, an expression which the sitter told me was one that Margaret sometimes used of herself. Dr. Prince made no comment on the expression. She voluntarily stated that she came to the sitter at night to talk, which would identify her with Sleeping Margaret. I had, of course, asked who came at night at a previous sitting. In a few minutes she alluded

to "her little weeny teeny bit of a baby over here", which Dr. Prince thinks refers to a child that had died soon after birth and was either a brother or sister to the sitter. After some confusion and my urging her to give the name she went by at night, thinking I was dealing with Sleeping Margaret, because I knew nothing of the details of the case as yet, my query was evaded and the admission made that she had two names. I got the capital letter L, and then "Pe", evidently for Pet, which was not relevant, so far as we know, and then the statement: "I am not a dream. I am a person." Dr. Prince had told Margaret she was only a dream of Doris and that she was not a person. She often claimed ironically to be a dream and not a person. When I asked why she was with the sitter she replied that she had been asked by the mother to be a guide to the child, and stated that she was an Indian and not a "pale face" like the child. Then the name Laughing Water came with some effort and confusion, and knowing what this suggested I immediately said "Minnehaha". This was accepted naturally enough. Everybody knows what Laughing Water means and there was no reason for being circumspect after the name Laughing Water had come spontaneously.

Minnehaha did not come at the next sitting. The mother took the time and then at the next sitting after that, Minnehaha displaced the mother after the latter had tried. From what the sitter had told me I inferred that I was dealing with Margaret and so as soon as Laughing Water put in her appearance I wanted to test her for Margaret and asked her when she first came to the sitter. She replied that she came at the request of the mother to help the child "from that bad condition of the mouth, twisting her tongue and her mouth and then losing her senses". She added that it was "pretty bad when I got there, but she is better now", all of which, so far as it describes the sitter's condition at the time of her mother's death, is perfectly correct. There was a time when there was much automatic twisting of the mouth. But, while it is not quite clear that she meant to imply that she came after the mother's death, the claim of Sleeping Margaret was that Margaret came at the time of the first accident. Soon

after this passage she described the accident which was the first cause of the trouble and which I have quoted in proof of the mother's identity, because Laughing Water directly claims to be giving it for the mother. She directly asserted that it was the father that was responsible for the trouble. This was the fact, as the record shows.

In the subliminal the name Jim was mentioned many times and as I did not recall or know that Margaret had always called me "Jim Hyslop" it did not strike me as significant at the time for Margaret's identity, and even now we cannot be sure of it because that much is not said of the meaning when giving the name.

The next day Minnehaha or Laughing Water returned to the communications and referred to the automatic writing of Doris, a fact not known to Mrs. Chenoweth, and when I asked the means used in the writing, thinking of a planchette, the answer came in a question: "You mean that wooden thing?" I replied in the affirmative and there came the reply:

"It is not much good for me; for they make it go fast and get a lot of stuff written down afterwards. They write two times. Somebody copies it."

This was followed by some general and very pertinent communications, but not so evidential as to justify quoting here. But it is true that the planchette was used for automatic writing by Doris since the departure of Margaret, and Minnehaha or Laughing Water did not take any part in it. The record was copied afterwards, so that there were two writings. Then came the following interesting incident:

"Do you know anything about a fire near Baby?

(Tell more about that.) [I knew nothing of what it meant.]

I see smoke and fire and everybody running and then I see flames again, and then Baby as if she were near a fire.

(I think I understand and will inquire about it.)

Never mind about being scared about me.

(No, I shall not, but shall help to have you understood. Do you know whether anyone comes while she is asleep?)

I do. I come when she is asleep, and it is not dream either, and I come some other times."

Dr. Prince writes of this incident: "When Doris was about eight years old, a mattress in Mr. Fischer's room was somehow set on fire. Water was being pumped into the room by firemen, when Margaret, to get away from the people who were rushing into the rooms on the first floor and to get into what she considered the safest place, ran up-stairs and crawled under her mother's bed, which was burning. People ran in and pulled her out and in the process she got well drenched."

The allusion to being scared about me does not clearly indicate whether it refers to the present time or to the past. But as it was Margaret that hid under the bed and as Laughing Water tells many incidents characteristic of Margaret, it is pertinent to refer to the fright here on account of the reference to a fire. But if it was Laughing Water who hid under the bed she is quite mistaken in saying that no one needed to be scared about her, as there was certainly no safety under the bed.

In saying that it is she who comes in Doris's sleep one might suppose she was Sleeping Margaret, but two things imply that she is not. First in denying that she was a dream she identified herself with Margaret and second in saying that she came at other times she stated what is not true of Sleeping Margaret.

At this point I seized the opportunity to test whether Minnehaha was Margaret or not, and having in mind the ceremony, making her will before dying, by which she was to leave, I asked if she remembered the ceremony of her leaving. The answer came:

"Wasn't that fool talk, and didn't it make you laugh inside, or were you just like them? I am not driven away by prayers and incantations. I am not a liar nor a bad spirit.

(Can you describe exactly the ceremony I refer to?)



What do you mean, the way they used their hands as well as their thoughts?

(No, a special agreement was made and a ceremony gone through with, that meant you or some one was going away not to return. You or this some one did go and has not returned.)

Not in the manifestations but in the group to help. It was just because they were fools and scared and thought Baby would be ruined by the contact. It did not mean anything to me to promise a thing that they did not understand, but I could wait till they get some sense like you have. I had to do the things I did to hold on, and they could not have known all they know now, if I had not held on tight. I am not bad. They are. I know they are afraid of us, but honest, I am not a bad Indian."

There was certainly no mind reading here, for what I was thinking of was not alluded to, and what I did not know was obtained. I learned from Dr. Prince (Cf. Note 209) that, long before the ceremony of making the will, prayer had been used to get rid of Margaret, but he does not recall any "passes" or "incantations". He thinks he may have made involuntary gestures, and recalls letting her head fall once on the pillow. But Laughing Water did not hint at what I had in mind.

Other communicators took the time for the next two days and Minnehaha returned the third and began with a reference to the "planshet", as she spelled it, Mrs. Chenoweth knowing well enough how to spell the word, and then referred to "burning up some of the first writing in the stove". Dr. Prince knew nothing about this, but Doris, who was not present at the sitting, told me afterwards that, before she went to Dr. Prince's and before her mother's death, she did some automatic writing for her mother, but that the material was burned in the stove.

I wanted something to suggest the knowledge of Dr. Prince and so asked Minnehaha if she knew the profession of the man who had Doris in charge, and the query came: "You mean the holy man, preacher man", and on my assent characterized him as "a fool because he thinks we ought to be angels and talk about God", and added that "he knows some

things upside down. He can't pray me out of the planchet " . Then there was a reference to the " mother squaw and an indication that she was in the spirit. She was said to be a " holy one too " .

There is some confusion here, as Dr. Prince's mother is still living, and he had never tried to pray any one out of the planchette. But there was another clergyman connected with the case before Doris came to Dr. Prince and an episode occurred in which Doris was said to be lying and evading. This was more clearly referred to later, so that the interpretation now put on the present passage is reflected from the later communication, which followed immediately. It was in the question put to me by Minnehaha: " Say do you know their cat? That is something I must tell you about." But catalepsy seized the hand and the incident was not completed. The facts were as follows:

Doris regularly attended the Sunday school of a clergyman at the time of her mother's death. Owing to her condition she could seldom attend. The pastor visited the family and talked with the father, who spoke slightly of his daughter. When the minister next saw Sick Doris he questioned her and her puzzled manner of answering him caused him to jump to the conclusion that she was evading and lying. The misguided zealot upbraided her fiercely and Sick Doris never entered his church again. Real Doris and Margaret had been a frequent caller at his house. Margaret was very fond of his mother, a pious old lady now deceased, who was in turn fond of the girl. There was an Angora cat in the house which Margaret and Real Doris too admired very much. It is evident therefore that the " preacher man " meant is not Dr. Prince, but the other clergyman who had offended Minnehaha.

It was at the next sitting that the allusion to Doris's spine was made apparently by Minnehaha, but quoted previously in the interest of the mother's identity rather than Minnehaha's, tho the latter proves her own identity in the subliminal reference to it by calling me a monkey as before.

At the next sitting, after Mr. Myers communicated some interesting, tho not such evidential things as we require, Min-

nehaha returned and characterized the "preacher man" much as before and terminated her communications by saying: "I like aprons, the big kind. She knows the kind I like with pockets in them." Dr. Prince comments on this incident:

"When about 12 years old, a lady whom the girl worked for, made two aprons for Margaret, each of which had two pockets, and Margaret asked to take one home to show. She did so and put it in her drawer, very much pleased with it. Real Doris got scolded by the lady for not bringing the apron back, but as she was unable to do so was thought to be a liar. Margaret finally told the lady that some one had stolen it. Real Doris did not know where the apron was until Mrs. F., who supposed it had been given her to take home, asked her to take it from the drawer to show to some one. Real Doris had to make some excuse."

Superficially at least this is a very good identification of Minnehaha or Laughing Water with Margaret. The special reason for this view is the use of the first person of the pronoun. Otherwise we might regard it as merely reflecting knowledge of what went on.

An important point in settling this question is the next message that came from Minnehaha, which occurred at the sitting on the following day. It was in the automatic writing:

"You know about the hospitals, don't you?

(What hospitals?)

Where they put people who have trouble like that.

(Yes, I know there are places of that kind. Was the person present ever put there?) [The sitter had previously shaken her head in response to my look.]

Not in the kind you mean, but in a place where they tried to drive us away, and where a whole lot of people were and where no one knew enough to do anything. I knew when they did the things to the body when it was stiff and when stuff was put in the mouth to eat."

She stopped at once, tho the word "South" came without any hint of its application. Now Doris was never an inmate of a hospital. "But the passage is curiously relevant to

Trixie, a sister of Doris, often mentioned in the Daily Record. Trixie had no symptoms like Doris, but she was an inmate of a general hospital for about a year, terminating about five weeks before the death of the mother. Her body and limbs were stiff with rheumatism and one arm rigid across her breast. The doctors 'did things to the body', such as rubbing and 'baking' in the vain endeavor to relieve the condition, and 'stuff was put into her mouth to eat', since that was the only way she could be fed."

The reference to "South" has no meaning, unless it was meant for Southern California, where the sitter now lives. The suggestion of this is in the immediate reference in the subliminal recovery to California and orange trees with oranges on them, to the Spanish Mission and a priest. There was an old Mission near the California home, but there is hardly anything left of its ruins, and Doris knew nothing about it. The allusion to a priest is either a subliminal association with the Spanish Mission, and this may be a subliminal association with California, or a reference to the priest who appears later as apparently one of the obsessing personalities. The incidents, however, do not bear upon the identity of Minnehaha. They are related to the case as a whole and are mentioned only because the reference to California probably began with her communication.

It was some time before Minnehaha communicated again, but when she did, the first incident of evidential interest was denial of tearing things, a denial made spontaneously and not in response to any questions. It implied that some one did tear them and it was a fact that Margaret, in some of her tantrums would tear things to pieces which the other personalities wanted. The denial was followed by a question from me to know who did do the tearing.

"(Did any one tear anything?)

I tried to help that and I did not stamp her trotters.

(Who did?)

You know how they went like lightning on the floor up and down and I did not do that, but I got the blame for everything, and sometimes I hate the old fuss budgets who made so much fuss, but the

mother squaw tells me not to hate anybody because they were trying to help Baby."

My inquiry of the communicator brought out that "fuss budgets" meant the doctors. Of the reference to "stamping her trotters", the expression being wholly unlike Mrs. Chenoweth and never heard before by myself, Dr. Prince says: "Margaret did stamp her feet as described, especially in the course of her quarrels with Sick Doris. Sick Doris would sometimes do the same, and it irritated Margaret exceedingly." Here there is a perfectly specific denial that Minnehaha is Margaret, tho the implication is that she knows what Margaret did.

There was then a long passage which can be summarized by saying that the child "had temporary absence of consciousness", which was true enough, as the record abundantly proves, and then it was said that she once "took some things and hid them, not her own things." The comment of Dr. Prince on this is that once Margaret found a whole box of candy in the house of an employer and took it home. The woman hunted for it and Margaret told her without being questioned that she took it for herself and Doris. Of course Doris "forgot" it, as she had no consciousness of the act, and the very word is the one Doris would use to explain why she did not know certain things. A reference to strawberries was made that was pertinent to Doris's taste for them, tho this was not indicated as the purpose of mentioning them.

At the next sitting, after one of the supposed obsessing agents had communicated, Minnehaha came and expressed the wish to have a red dress and some moccasins. The only interest in this is that Margaret was excessively fond of red dresses. The fact was hinted at in the record elsewhere.

A little later Minnehaha expressed her characteristic attitude toward religion as she understood it by saying she was not a Christian, and this was the attitude of mind on the part of Margaret, whom Dr. Prince actually describes as a little "Pagan".

I had been trying to determine whether Sleeping Margaret had to be regarded as a spirit or as the subconscious of

Doris and had not succeeded. Remembering that Dr. Hodgson had told me that Starlight, the little Indian control of Mrs. Chenoweth, had discovered Minnehaha, I resolved on an experiment with Starlight to put her directly in a position to discover what I wanted. I arranged for Mrs. Chenoweth to give me a Starlight sitting at the house of a friend, naming this friend so that Mrs. Chenoweth would suppose the sitting was for some other purpose than the regular deep trance work. I gave no hint of having the sitter there. As sleeping Margaret appears only in the girl's sleep, I had to arrange for the sitting at 9.30 P. M. I had Doris go to bed and after she had gone to sleep I brought Mrs. Chenoweth to the house and kept her down stairs until I was sure Sleeping Margaret was "on deck" and when I determined this I covered her, face and all, with a cloth so that she could not be seen. Mrs. Chenoweth had never seen her normally at any rate. I then brought Mrs. Chenoweth into the room and she went into the Starlight trance. Very soon Starlight saw the same little Indian which she had discovered as Minnehaha and tried to give her name, but did not succeed, tho she saw a picture of a water-fall, calling it "Falling Water" and "Water Lily", and said she was laughing, Minnehaha having been called Laughing Water, as we know. The subconscious should have gotten the name without any difficulty. But it did not do so. However, the sequel was that Sleeping Margaret was identified as the "spirit" of the girl only "half way out", and not in any way identified with Sleeping Margaret.

At a later sitting Minnehaha came and pertinently said that they (the spirits) did not want Baby to have her life spoiled in a hospital, evidently implying that the case was suggestive of insanity and that is precisely what the physicians regarded it, but Mrs. Chenoweth would have said *asylum* instead of "hospital", assuming that she had any normal knowledge of the case, which she did not. A pertinent and half evidential allusion was then made to the aunt with whom the girl was staying, but it was not made explicit enough to quote. I then asked who it was that came in sleep. I had all along been curious to know if Sleeping Margaret was to be treated as a spirit or only as secondary personality.



All the evidence that I had in my experiments with that personality pointed clearly to her being a secondary personality, and she had been called the "Baby's spirit" by Starlight in the experiment I made for the distinct purpose of ascertaining whether Starlight would discover a spirit when the girl was asleep, as she had been the alleged discoverer of Minnehaha. The following was the dialogue:

"(Do you know the name by which Baby's spirit is called when Baby is asleep?)

I can find out.

(All right, do so.)

And tell all about it. You know something about it now.

(Yes, I do, but it makes the matter so much better for our work to have you on your side tell the name.)

I always forget that. M ... M... Ma ... Ma r g ... No you know Margaret No. 2.

(Yes, there is a little more to it yet.)

Margaret double. (Yes, double.) B ... I know what you want.

(Yes, you will get it in time. I shall be patient.)

Good old man you are. Margaret's mother knows that she took the name because she had to make a difference and she talks like Margaret.

(Now, who is this Margaret you mention?)

You know, Mother, don't you? (Yes.) Well, I told you Margaret second.

(Yes, there are two Margarets there.)

Yes, and one is with you and one here."

Sleeping Margaret was the name I wanted. I got Margaret and an explanation that the mother had taken it also. The fact was that the mother had always liked the name and Dr. Prince gave it to the personality to distinguish her from the normal self and to have a better understanding with it. I knew nothing about the facts at the time, and had to learn them from Dr. Prince. The whole passage was confusion to me until I learned the actual complications which the message endeavors to unravel. The three "Margarets besides Minnehaha" were the mother, who had called herself Mar-

garet at times because she liked the name, Margaret, the secondary personality, and Sleeping Margaret, the secondary personality that manifested in sleep. Mrs. Chenoweth had no hint of either names or the complexities of the case. Regardless of the question as to what the Margarets were, secondary personalities or spirits, the evidence for the supernatural is clear.

Minnehaha then expressed a desire to have a Moosehead which she had seen at the home of Dr. W—— two nights before. But as Mrs. Chenoweth had normally seen the Mooseheads the reference has no value. Immediately after this Minnehaha asked about her "red blanket" and referred to Doris and apparently stated that it was not Margaret's. The Margaret personality, according to Dr. Prince, was especially fond of red clothing.

Referring to him she then said: "He just wants to cure Baby of going crazy every night", and added a moment later that "he asks so many questions". Both facts were quite true. He hoped to get rid of Sleeping Margaret as the final step in the cure, tho he was not in as much hurry to do this as he was to get rid of Margaret. The Daily Record shows what his habits of interrogation were.

At the next sitting there was evidently an attempt to have Margaret communicate and she was followed by Minnehaha, and after some general messages of a pertinent character asked if I "knew anything about a shed", and the dissent of the sitter led to more explicit statements. These involved reference to a building where something had been taken and then the tying of Baby's hands and hurting her. In a moment I was asked if I knew who took "fire water". In a moment the name "Dad" answered her own question.

The facts were that the father had hid his whiskey in a building outside the house and the Sick Doris personality would take the whiskey and pour it out so that the father could not get drunk. It was in his drunken fits that he punished Doris so severely. "Daddy" is what she always called him, and in her secondary states she would cry out "Don't hit me daddy", as she rehearsed the scenes of her fears and sufferings from his brutality.

Just before completing this incident Minnehaha interrupted the narrative to say: "Do you know about something put in her mouth out of a glass so hard to get her mouth open, medicine, I think it was." There is no assurance of the incident indicated, but Dr. Prince says that it was quite possible soon after her mother's death.

Other communicators came for some time who were intimated to have been connected with the girl as obsessing agents and finally Minnehaha came after one of the conflicts that occurred when this sort of work was done and referred to the man, who had been communicating, in such a way as to imply that the girl had stolen things under his influence, and hid them. The record is full of these little unconscious peccadillos, and it was stated that the girl was watched for this sort of thing. While it cannot be proved, as Doris herself remembers nothing of it, the statement is exceedingly probable. Those who did not understand her condition would speak of nothing else than theft in such cases. Reference was made to hiding some "gold shiny thing in a drawer". The Margaret personality had such a drawer in which she hid or kept things which Doris was not to touch. But there is no present knowledge of concealing any gold object there.

Minnehaha added that it was a man "behind Margaret that made her do things". There is no way to verify this, as it represents transcendental events. But Minnehaha correctly distinguished the character of Margaret from Sleeping Margaret, exempting the latter from a part in the tricks. This was correct, and indicated that Margaret was the "walker" and Sleeping Margaret the "talker". This peculiar characteristic of each was true. It was Margaret that had engaged in the long, tiresome walks, some of them to escape the tyranny and abuse of the girl's father, and Sleeping Margaret is a veritable chatterbox of a talker. It was then repeated that Sleeping Margaret was the subconscious of Doris, saying that Margaret was a devil and that Sleeping Margaret was good. This was correct and it must be remembered at the same time that Margaret was said to have been under the influence of the man.

At the next sitting Margaret made her "confession" under the influence of Imperator, and Minnehaha followed at the sitting after that, but not with striking incidents. What was said was very pertinent to the case, but must be read and studied with the extensive notes to be understood.

Minnehaha appeared only occasionally until the obsessing personalities had all been removed. Just before I left for my vacation she came and stated that she was going to give me "knock down evidence" later. It was therefore nearly three months before the experiments were resumed and then after six weeks' experiments with private sitters. At the very first sitting at which I came alone Minnehaha reported and began to keep the promise made to give me the evidence indicated. I asked her what "Baby" had been doing in the meantime and the following came as the answer:

"I am near her and she works and reads study books and laughs and runs and sleeps like anybody and she does not pray all the time like she used to and she gets wampum now to have some things. I mean some things to eat she likes."

She then started a message about some work "with her fingers and hands", which was completed later. Inquiry showed that all the above statements were relevant. She had studied books on poultry, and laughing was a marked characteristic of her, not known to Mrs. Chenoweth. As for running, Dr. Prince reports that she does this and sleeping is now as healthy as with anyone, a fact which was not true in her condition of alternating personality. The reference to "wampum" and getting things to eat is especially striking. In Dr. Prince's occupation he had forgotten to give her the usual allowance and she did not tell him about it. He learned the fact through her automatic writing and provided it regularly at this time. But he did not know what she wanted it for. He had to await a suitable opportunity to ask her without arousing her suspicion. When he did this he found that she wanted it for candy and ice cream, which, as a child she was fond of, and had not been able recently to get as she pleased.

At this point the control changed to the mother, who occupied the time for a while and was followed in turn by Minnehaha again, who alluded to "music keys" and said: "She cannot do it much because she has to do some other work", and on being asked what the work was replied that it was helping in the housework and cooking, and then referred to some children and their going together. She does take an important part in the housekeeping and this had prevented her from continuing the piano lessons which she had begun at one time. She is very fond of children and had some little friends in whom she took a great interest. I asked for further statements about other things that she had done and allusion was made to things done with her fingers and hands, having in mind myself chickens and their care. But telepathy got nothing here. The communicator got no further than "pretty things" and the control was lost, leaving the completion of what she wanted to say to a later sitting.

At the next sitting Minnehaha stated that "once I wanted to take her over here with me to fool them, but that was a long time before I came to this place to write to you, and I did not know any better." There is no proof that Minnehaha tried to make her commit suicide, as this implies, but it is true that the girl tried more than once to take her own life. The Notes show this. Cf. Notes 377, 383, 402 and 645.

In the course of the remarks about this incident Minnehaha alluded to the cause of this temptation on her part and indulged in a diatribe against "Margaret", and made an interesting observation which has some evidential importance because it coincides with what had been said through Mrs. Piper and not known to Mrs. Chenoweth. She referred to the condition which was represented by the Sleeping Margaret personality as "one made tight so she could not go out or come back". Through Mrs. Piper we were told at times that her spirit had to be held by other spirits in certain conditions. Here we have the same conception as an explanation of the Sleeping Margaret condition.

A few days later when Minnehaha came again I asked about the "things Baby made with her hands and fingers" and the answer was more specific than before:

"Something with a bit of color to them and a long string of it and then put together round and round. This has strings to it, threads, and she sits down in a chair by a table where she does it. You know the Preacher brave that she had near her."

An allusion was made to "a lot of flowers" in this connection, which was correct, but the incident about the "long string" was not yet fully specific and at a later sitting I asked for the name of it, thinking of embroidery, and the answer came:

"You mean the bright yarn thing.

(Yes.)

That is what it is, something to wear on herself and she likes to make it and she sat down at a table with a heap of the stuff all around on the table, and she tried it on putting her hands over her head and around her throat."

I saw that something else was meant than the embroidery which I had in mind and when information came from Dr. Prince it explained clearly what Minnehaha was trying to tell me. Doris had taken the seeds of the umbrella tree and colored them to make necklaces with, which she had made for her friends. They were strung as beads on thread and put together "round and round" and tried on her neck. She sat at a table when making them and the scene was exactly as described. This represented contemporary events, not those in the far past which I had in mind.

Other communicators had the time for two or three sittings and when Minnehaha returned she began by telling me that her duty in the guidance of Doris was to furnish "magnetic influence", to prevent catalepsy, "catamount", as she called it, remarking that she was preventing there what occurs with Mrs. Chenoweth. This was a good hit, as no signs of catalepsy occur with Doris now in connection with her automatic writing.

Allusion was then made to the "big pale master chief", who is Emperor, as one who was "working there but did not do all the writing". This is quite correct if we take the



record as witness of the situation. Imperator had not manifested directly, but when it was asked who was working with the case the answer came through Doris that it was Imperator.

In an intimation that Dr. Hodgson was also working there a curious phenomenon occurred. The name Richard came with a little effort and then more of a struggle to get the Hodgson and got only the initial "H", when the control, Minnehaha, added: "I cannot spell it, but it is like a son of Hodge". Mrs. Chenoweth both normally and subliminally has no difficulty with this name and hence there is no excuse for this way of putting it from the standpoint of the subconscious, but it is quite natural for a little Indian even with all the help she can get.

Following this was a reference to the place where the sittings were held. Minnehaha said it was "out of doors" and mentioned the chair, the shade, and the sun all around. Then reference was made to Mrs. Prince as the "woman who watches her", and said she was going to make something for Doris.

The sittings are held in the "ranch house", which is outside the main home and the other incidents are natural features of the environment. Mrs. Prince was making a sachet bag for Doris to be given at Christmas.

Following this was a statement that Doris was taking walking exercises to help in the work. This was not correct. If "walking" be a mistake for writing it would be more pertinent, but there is no evidence that it is such a mistake. The sitting then came to an end.

The next two sittings were occupied with a member of the Imperator group and Minnehaha did not appear until the third one. I still wanted to get some reference to the embroidery, which had been a most important occupation of one of the personalities. But I did not wish to refer to it directly at this stage of the game. So I put a question vaguely to see the reaction. I remarked that there had been one state that had not yet been mentioned and asked that I be told about it. The prompt reply, in the form of a question, was: "You mean when she was sick in the blankets." This was a most

pertinent answer to my query. It described the condition represented by Sick Doris. Minnehaha then went on and said that this was far back of the present time, which was true, and that "she got split at that time and never got put together again until Minnehaha helped to get the devils out of the way." The personality was split on that occasion, namely, the death of her mother, and the mother ~~was~~ referred to in this connection. Reference was made to her alternating conditions of "better and worse" and her "lying", which has been explained before.

I then asked if a spirit had been associated with this state or personality which we had called Sick Doris, tho I did not mention it here, and the reply was "Yes, of course there was", and on inquiry as to who it was the reply came that she did not know who all of them were, confirming my theory that the personality was a state in which any number of external influences might manifest, and the doctrine was repeated that this obsession might come when any one was "sick or weak or foolish or drunk", and that in such a condition a spirit might "try to hitch on to have some one to live through". This was a clear statement about the form of obsession.

Knowing the dislike which Margaret had for Sick Doris I asked Minnehaha what "Margaret thought about the sick state and those in it". The reply was very interesting and some of it very apt tho abbreviated.

"You ask such foolish questions, for you know what she thought. She told what she thought to some folks who were listening. She did not know everything that was going on because she was dull when she got too near baby.

(Yes, I wish to know what Margaret did to the sick one.)

Oh, yes, I will tell you a heap of things she did. You know she had two states of Margaret, one good and one bad.

(Yes.)

One sleep and quiet and one runaway and lie and do bad things, and the lie one was not the same at all, and she laughed and fooled them all. She did some things to Baby herself. I mean bothered her and acted like a real devil. You want to know about tearing

things up that were to wear and hiding things and running off so nobody could rest for fear she would be drowned or something else, and they all thought it was Baby."

The first part of the reply to my question was not to the point, tho I did know well enough what Margaret thought of Sick Doris. But it was very characteristic of Margaret to talk to people in the most frank manner, not caring what they thought of what she said. The evidence for that stands plentifully in the Daily Record made by Dr. Prince. It is not clear what she means by being "dull when she got too near baby". But Sick Doris, at first, was very stupid and had to be educated by Margaret. I brought her back to the subject by the second question on the same point, and then the truth came thick and fast. There were, as we know, "two states of Margaret", just as described, Margaret and Sleeping Margaret, and the former was often bad, as the incidents correctly said of her just following showed, lying, running away, tearing clothes and other things, hiding things and frightening mother and others who feared she would get drowned. All these are recorded episodes in the life of Doris. The statement that the "lie one was not the same at all" is most interesting, as it suggests that the lying was not really due to Margaret: for she had her good traits also, as far as many incidents occurring in the state called Margaret would indicate, and the theory of obsession would explain why incidents of another character were associated with it, Margaret being a control, could not prevent intruders from influencing Doris. Doris is a hearty laughter and the Margaret state was conspicuous for rollicking laughter.

I then asked Minnehaha what "the sick one made with her hands", having embroidery in mind. The sitting was coming to an end and only an allusion was made to "pretty things". Then the subliminal recovery began and the word "strips" was repeated several times, probably referring to the embroidery, as it describes it well enough.

At the next sitting one of the personalities said to be near Doris was put in for a communication in order to clear up his own state of mind that was said to have been caused by

suicide, which was regarded as the sin against the Holy Ghost. Minnehaha followed and I reminded her that she had promised to give me "Baby's honest name", and that of the "preacher man", who had adopted her, tho I did not indicate this last fact. After some effort she got the initial B for Doris's real name, and then the letters "ea", which were not correct, tho "a" is in the name. But not being correct she dropped the subject and turned to talk about Dr. Prince. She referred to the Masonic emblem, a pair of compasses by drawing them and putting the letter "G" in them, and then referred to Solomon, saying it looked like "old Solomon himself", but added the very significant statement that it was not real, thus indicating that it was a pictographic phantasm. Then she expressed the desire to give the name of "Baby", and did not succeed, but ran off to give the word "King", which was written with some difficulty, and probably was an attempt to indicate the meaning of Solomon more definitely.

The facts were, as I found them out by communicating with Dr. Prince, as I knew nothing of them, that Dr. Prince is a Mason of the third degree and the emblem given is especially pertinent to this degree.

In the subliminal recovery an allusion came to the name Dorothy, which is the name of the young girl living with Doris's aunt and with whom she stayed when she was in the east. At the next sitting I asked Minnehaha directly if she "knew what embroidery" was, and this without reference to anything that would suggest Doris. The answer was as follows:

"You mean making pictures on cloth. That is what Baby can do.

(Yes, go ahead.)

I think it must be awful hard to make all those little stitches, but she likes it.

(Did any one from your side make her do it?) Yes. (Who was it?)

One of those charity sisters worked like a sinner on some of it, and so did another spirit, but that was not an Indian. Beads are Indian, but all those little stitches on cloth the Nun did. You know

those nuns were trying to make Baby go into a place where they pray and sew on that stuff, and then pray some more and then tell lies about Great Spirit overhead."

It was in the Sick Doris personality that the embroidery was made so rapidly and expertly and some was also done outside Sick Doris's personality, thus showing the statement that two were employed at it is correct. It occurred at the period when Doris went to the convent, where there were nuns who tried to get her to join the convent, with some temptation on her part, because she was free there from the altercations of her home. The reference to this not being Indian and to beads was evidently an effort to distinguish between the necklaces, which were impliedly Indian in their source, and this embroidery.

An allusion to Doris "forgetting" things was correct enough, as the Daily Record shows, and then followed some statements which are half true and half false, details not always being correct, and then a statement that Baby had a new blue dress. She had a blue dress, but it was not new. The new dress was white and black. Minnehaha said she herself liked yellow, but there is no verification for this, tho the dark haired and dark complexioned races like yellow and the blonde races do not in most cases.

There followed then an effort to get the name of Dr. Prince, for which I had asked. To get appropriate help in this I remarked that, if she could not give it, Dr. Hodgson might do it. An immediate allusion to the "association of ideas" was a good hit, as the name Prince was associated with the Sally Beauchamp case, which Dr. Hodgson had mentioned a year before, but I was careful to conceal any such fact from the communicator. But I got only that he was an Episcopalian rector, which was correct, and the two letters "ne", which are in his name. The sitting came to an end without success.

The next sitting was occupied by another communicator and then on the day following him the effort was made to get the "honest name" of Doris. After a long struggle I got *Bretia*, being most careful myself not to help in the least, and

the letters P and F. Her real name is Brittia and P is the initial of her adopted surname and F of her parental surname. At a later sitting in the subliminal recovery the statement was made several times: "I go to Britta". Britta is the pronunciation which Doris and her relatives always gave to the name Brittia. Of course Mrs. Chenoweth knew nothing of either the name or its pronunciation.

Much interesting matter followed in the next two sittings, but is not evidential, tho quite characteristic of Minnehaha. Among them was her marked antagonism to people who pray so much and do not live as they pray, and then an allusion to an incident at least half true about Doris and the period in which she was so ill. She then predicted an earthquake to take place soon in California in the locality in which Doris lived, but as such phenomena are of frequent occurrence in that state it would not be important if it happened.

A very destructive flood occurred in the locality soon afterward, without any serious consequences to the family, but this is not an earthquake.

At the next sitting she gave an account of her tribe to which she belonged, with an account of their modes of life, hunting buffalo, using snake skins for sewing, drying meat, catching fish and using their bones for sewing, etc. She gave the name of her tribe but asked me to conceal it, which I do for good reasons. What she said of their habits fits the tribe to which she said she belonged, but I cannot make the facts specially evidential. It was at the end of this sitting that she gave the correct pronunciation of Doris's "honest name".

At the next sitting Minnehaha made a number of statements quite pertinent to the case, but not strikingly evidential, and alluded to another case in California, naming this state and San Francisco, a case which has been under the observation of Dr. Prince and not known to Mrs. Chenoweth. Then the day following this she kept her promise to give the name of the "preacher man". She succeeded in giving it as "Dr. Walter F. Prince", spelling it backward, tho it would be read from left to right by any one seeing the original record. It was written from right to left beginning at the end



of the name "Prince". The name "Walter" was written in the normal manner.

At the last sitting Minnehaha said some pointed things, a few incidents being evidential and all of them very pertinent to the case. She seems to have correctly described Dr. Prince at some special writing which he was doing at the time, saying that he wore a loose coat and that pink flowers were about him.

(c) Margaret.

Minnehaha had not indicated, by name at least, in the girl's experiences that she was present at any time. But Margaret and Sleeping Margaret made up the interesting personalities in the case, and Sick Doris was a third of some importance, less than the others only because she was less active and more lethargic. It was to ascertain whether these personalities had any objective existence that these experiments had been undertaken. When Minnehaha came and told incidents that had characteristics of the Margaret personality and some of them of Sleeping Margaret, I thought I had uncovered in her the real Margaret. But certain contradictions were perplexing and finally with the help of the group of controls Minnehaha explained that there were two Margarets, as we have seen above, and later it was said that she was a dual personality in the spirit world. Then the effort was made to have her come and "confess", which was done. The distinction between her and Minnehaha thus became apparent, tho it was much less shown in the facts than in the character of the personality. As Minnehaha claimed to be a guide to Doris she would naturally know much or all that went on, and any facts which she would give about the past life of the girl would appear to implicate herself in them. This fear she actually expressed, but the "confession" of Margaret acquitted her, as we shall see, and Minnehaha was quite happy over the outcome.

Finally the dramatic situation arrived. Emperor preceded the way, as is often the case in emergencies of the kind, and communicated in his lofty manner, tho there was evi-

dence of some restraint which evidently colored his message. Then came the new communicator.

"Margaret, what do you want with me?

(I would be happy for you to tell me all you can about yourself and the work with the person present.)

I will not do the old tricks again.

(Thank you.)

I did not think it would do much harm. It was so easy to fool them before you waked her up.

(I understand. Go ahead.)

I do not like to tell you how I made my coming so easy, but I will. I found I could put her to sleep and then I could do anything I wanted. Only part of her went to sleep and then I began to do it any time and anywhere. She don't have to be in bed to be asleep. I can do it sitting up or walking or in church or anywhere. Church does not hinder it; helps me, for it is quiet and everybody looks at the minister. I did have fun, but now I don't. I will go away if you will let me. I have not disorganized her.

(I understand.)

They said I had, but I have not. I know when the other Margaret state comes. I made her do that, too. But I can't stay in that state. I can send others into it with the idea that I am there and she thinks so and that makes it so to you people. Is that enough for me to say?

(Yes, that is clear, and if you can tell more I would be pleased.)

You mean about the school and the books and all the things I used to do back home.

(Yes.)

The things she got sorry for afterwards and got scolded for, too.

(Yes.)

Wasn't that mean?

(Yes, I think it was.)

But it was darned good fun sometimes to see them get fooled.

(I understand that.)

When folks know so much, it is fun to fool them, if they don't catch you, and they couldn't catch me.

(No, they caught poor Baby and she had to suffer for other folks' acts.)

Why didn't she run away. I tried to make her do it lots of times, but she just stayed and took it like a ninny. Poor little thing. I am pretty sorry now, not very, but some. I ought to cry. I will not cry, for she is all right now.

(Did any one ask you to go away?)

Yes, some people over on this side did, and some people on your side. They said I was an evil influence. Am I evil?"

She went on in this strain and remarked that Baby did not know that she did these things and reproached her for not getting fun out of it too. When I asked how she was asked to go away, she replied that they had used prayers and had expected "the name of Jesus to act like Magic". She added that "they told her to use her will", the correct method of exorcizing such influences. Finally she said she had a lot more to say and remarked:

"It's fun to come this way and say sassy things to you. If I let her alone can I come again?

(Yes, you can always.)

What game have you got on me?

(None.)

You are going to trap me, Mr. Smart.

(No, that is not my object. I would be glad to have you give full expression to yourself here just for the good it will do you and the world.)

I might steal your pencils."

Conversation between us of the non-evidential sort followed, while she hid the pencil for a moment in her, in Mrs. Chenoweth's, breast next to the skin and finally gave it up, asking me to tie a string on it for her and then asked me if she must thank me for it.

Now, beginning at the first of these passages, the communicator purports to be Margaret, the chief secondary personality of the Doris case. The statement that she put Doris to sleep is so far evidence of identity that Doris was always in a waking trance when Margaret was "out"; that is manifesting, and it is true that it made no difference as to time and

place. The change often took place in church, and there is evidence, according to Dr. Prince, that Margaret could come in her sleep independently of the Sleeping Margaret state: for he distinguished between Margaret asleep and Sleeping Margaret. She did not properly "disorganize" the girl; for Doris retained her normal physical condition as long as Margaret was present and Sick Doris was not. It is interesting to note the remark that she could not stay in the state of sleep, as the facts tend to show that this is true.

The most striking evidence of identity, however, is the reference to school and school books. Margaret used to steal Doris's books and hide them. Doris had to suffer for it in severe scolding and other penalties. It is also true that she was asked by "folks on this side" to go away. Dr. Prince did so without believing that she was a spirit. Many a time Margaret would make the girl run away, but she always returned home.

Dr. Prince says that "sassy" is the very word she used and she loved to be saucy when she liked. She would say "smarty" instead of "Mr. Smart". The threat to steal my pencils was characteristic of her, as Margaret was a frequent agent in such things. Dr. Prince remarks of her thinking she must thank me that she was often reluctant to thank him for things given her. Consequently the whole passage represents her characteristics and some important episodes in her manifestations through Doris.

At the next sitting Minnehaha appeared and expressed general relief that Margaret had "confessed", probably because it helped to clear the atmosphere and to distribute responsibility in the Doris case rightly. But Minnehaha remarked that it was funny to see her telling the truth, as she was such a liar, but observed that she dared not lie in the presence "of the great white chief", referring to Imperator.

There was an interruption of the sitting just at this point, due to my illness. When the sittings were resumed it took some time to restore the conditions for the work that we had been doing and the main object did not come up, except in the person of communicators not directly associated with Doris. But finally Margaret appeared again and spoke of herself as

"little Margaret" in the third person. Dr. Prince observes that it was characteristic for her to speak of herself in the third person. She showed some fear that I wanted to whip her, Doris having suffered from this by her father. She alluded to "fibbing" as if familiar with the practice of it, and she was, whether it was malicious or merely mischievous. She added, however, "of course I did not fib all the time". This was true.

On the next day she came and confessed that it was she that was at the basis of Sleeping Margaret, a statement that coincides with the later assertion that Margaret was a dual personality in the spiritual world. The passage has considerable interest, psychological and otherwise, as it reveals the real character of Margaret when she "lets go", so to speak. When she began to communicate there was no hint of who it was and I asked who it was. The reply follows:

"Margaret.

(Which Margaret?)

Margaret talk in her sleep.

(I was told that Margaret who talked in her sleep was the spirit of Baby herself and you claimed before to be some one else.)

Yes, that is so, but I had to make you see who I belonged with by those words. Who told you that I was some one else? That darn Indian squaw did and I will kill her.

(I do not remember just now, but my record will tell, and I wish to know if the two Margarets are the same person.)

What do you mean?

(Why, I thought that Margaret was a spirit that used to make Baby do all kinds of tricks, and I was told that Margaret talking in her sleep was Baby's spirit, while the other Margaret was a spirit and not Baby.)

That's right, but when Baby gets half way over, she takes some ideas from me and no one can help it. I do not make her do that. She just does it herself, but when she does not go to sleep I have more power to do what I want to do. When she goes to sleep her mother helps her and that dam Indian helps her and I do not do much. She will not do much for me when she goes out of the body.

Now you know the whole business, and I want to go to hell and stay there and never see you, you dam old fool. Margaret."

All this is perfectly consistent and it conforms with observations that I have made independently of what goes on in trances and subliminal states. In the real trance the message comes "direct", so to speak. The communicator or control communicates with less use of the subliminal as a medium or vehicle. In the subconscious state, which Margaret had said she had produced in Doris in sleep, the message or thought has to be transmitted to it. Sometimes the message comes as from a spectator of facts. At others the subconscious impersonates, just as Sleeping Margaret does. This view of Sleeping Margaret conforms to the facts, and of course Mrs. Chenoweth knew nothing of the facts normally, nor did I or any one else. What came was contrary to expectations, but all hangs together consistently.

The interesting feature of the passage, however, is the revelation of Margaret's character. Much of Margaret's behavior in the phenomena of Miss Fischer was better than that. But we must remember two things in the case. (1) Margaret showed much the same characteristics when she got mad and when she attacked Sick Doris. (2) In this record she is said to be a case of dual personality in the spiritual world. Hence the character here shown is quite consistent with the record as a whole. The reason immediately assigned for her action in this communication was that Minnehaha made her take the pencil which was reserved for Minnehaha herself, and this had the effect of making her reveal her true character, as the record states, implying that she could appear better.

At the next sitting Minnehaha undertook to tell some of the things that Margaret had inspired. Prior to this she was afraid to tell anything for fear that she herself would have to bear the blame, but now that Margaret had "confessed" she was free to tell the facts. Some of the incidents could not be verified because Doris normally did not know the facts. But without quoting the record in detail, Minnehaha asserted that Margaret "stole things that belonged to the folks", took



money to buy things to eat, made Doris hungry so that she could come "out" and do the eating, made the girl try to commit suicide, stole a ring and hid it, and some "long gold thing and put it in between cloth things, and hid something in the corner of the room."

The Daily Record shows that Margaret played such pranks: she did take things that belonged to others and appropriated them to herself. She frequently came "out" to eat what she liked rather than let the normal Doris have it. Once Sick Doris went to the river to drown herself, but came away without effecting her object. The taking of the ring and "long gold thing and putting it between cloth things" are not verifiable. But she hid many things away from Doris.

The day following Margaret came herself, but she was in no mood to confess things. She was willing to badger me and, if possible, to avoid telling me anything that would incriminate herself, and crossed swords with me to avoid any "confession". I quote one interesting passage:

"I did not steal the pin. I did not, and I could have done it just as well as take the big thing.

(What did you do with the pin?)

I intended to put it back after a while.

(I understand, and do you know anything about horses?)

Yes, I do, and I like them, and am not afraid of them, and if I want to run away, I would use one quick as anything.

(Did you ever do it?)

Stop it: you are trying to make me confess, and that was not all me.

(All right, make that clear.)

If some one told you to take a ride on a horse and he said it was his horse, and you could take it just as well as not, would you call it stealing to take it?

(That depends on who said the horse was his.)

If you did not know the difference between a spirit man and a flesh one, you would think the spirit man knew the best.

(Yes, I agree to that, and I would not insist on the word 'steal' about it. All I want to know is how much influence your thought had on Baby.)

She goes to sleep so darned easy, you can't think where she is but what she drops off and does just what you think."

This is a remarkable passage. The sparring is good, but it does not avail to prevent or conceal a confession by inference. She is evidently admitting the truth about the "pin", probably the "long gold thing". The "big thing" is not explained, but it may be a general reference. The answer to my question as to what she did with the pin is a virtual confession, so that her denial is evidently a quibble. She may be technically correct, and the statement that "it was not all me" is a statement that consists with the later statement by one of the group that she was a dual personality herself and also with the fact that she seems to have been an intermediary for a man behind her. The implication is that the things were done and possibly through her unconsciously at least, and hence the "stealing" is denied on the same grounds that we should exempt a subject. Besides it is noticeable that her statement denying it will be true if we insist on the connection of malice with it. She seems to have exhibited no malice in any of her little peccadillos in such things.

The statement or insinuation that she could not distinguish between "a spirit man and a flesh one" is interesting, partly because it is not a natural view for Mrs. Chenoweth's normal knowledge, which is no better than the rest of us have in such matters, and partly because it reflects what has been apparent in our contact elsewhere with obsessing personalities. They frequently are unable to distinguish between the living and the dead. Indeed one of these personalities purported to communicate here and was surprised that I could not see him and could himself not distinguish between me and my deceased friends! We have not the proof we desire for this and I refer to it only because it represents a consistent attitude toward the whole subject, where some sort of contradiction should occur if it were not true.

It is noticeable also that the explanation of Doris's easy sleep and doing whatever you think on the other side whenever you thought about her is precisely what we have evidence takes place. I have known messages to come through

without the communicator intending them and in the Phinuit regime in the Piper case the invasion of other personalities than Phinuit himself, while he was controlling and without his ability to prevent it, indicated that the process of influencing the living is not always under rational control. There is also in all such cases the constant insistence on the part of controls that space or distance does not affect spirit control of a body. Margaret implies this without asserting it and intimates without asserting it that Doris anywhere might go to "sleep" and carry out the thought of a spirit in rapport with her when that spirit was not exercising any volition to that end. Hence she might well deny the "stealing" as that term was conceived by Minnehaha or by any one who really knew the facts. But, of course, Minnehaha's business was not "to have fun", the rather to recognize the point of view of living friends and prevent the occurrence of things that were understood to be criminal.

In the subliminal there occurred a phenomenon which was an unintentional proof of what Margaret said about her influence and of my statement about unconscious messages. The subliminal, as Mrs. Chenoweth returned to normal consciousness, said: "I don't know why rivers and rivers and horses and horses and everything"—sentence not finished, but the allusion was to the rivers, evidently, in which many an escapade of Margaret took place in the life of the girl, as well as taking horses from stables to ride. Margaret was not trying to say anything about these, but in the return to normal consciousness the control "lets go" of Mrs. Chenoweth's mind, so to speak and a condition occurs in which either marginal or central thoughts of a communicator may come through mechanically, as it were, as crossing the wires in a telephone may do with messages not intended for us. In the allusion to "rivers and horses" memories of Margaret came through without her willing it. Indeed her inhibitions were cut off by the surrender of control and the truth came out revealing her identity and the part she had in the phenomena, whether conscious or unconscious on her part.

The next day Margaret came again, but did little but engage in badinage with me. One thing she said was not

true; namely, that Doris's father was dead. He was still living. Then the day following that the subliminal referred to her and reported various pictures of what was seen, and it turned out that Margaret was said to be a Catholic sister. When Margaret appeared to communicate by writing she showed this Catholic bias and indulged some abuse of me. The reference to a barn and corn crib and an Uncle was not verifiable and hence the passage lost its evidential interest. Two days later Minnehaha referred to her in her usual manner as a liar, and when asked if Margaret was a nun, as was implied in an allusion the previous day, seemed not to know definitely, but described her dress which was that of a Catholic and saying that the men were dressed in the same way and that Margaret's praying to the Virgin Mary might be taken for a person instead of a prayer, a statement which implied that the Catholic intimations and prayers in this record were simply mechanical transmissions of thought from the other side, not necessarily intended messages. But she got no special evidence regarding Margaret's identity.

The day following this Margaret tried again personally and confessed that she liked to tell the truth, but was afraid. This characteristic is like Margaret in the report of Doris's experiences, save that there was no evidence reported of her fear about it. She attempted to surrender and to tell more about herself, but her control was lost, and Minnehaha followed to say that Margaret was telling the truth in this effort and that she was sorry for her lying, etc., and explained how it happened in a short sentence of some interest.

"She is sorry she told lies. The Baby will not lie herself, but if the black sister stood at her side, she got sleepy and did things."

This coincides with Margaret's own statement as to how her influence over the child occurred. She was in fact pleading unconscious effects and Minnehaha's statement implies this and does not use aspersive terms to describe the phenomena, tho she soon returned to them in describing the personality.

It appeared then in the subliminal why she was afraid to tell and later developments proved that she, Margaret, was

under the dominion of another spirit who did not wish the confession to occur. Some time was then taken up with this man "behind Margaret" in having him make his "confession". But this is not the place to discuss it. We are concerned with the personality of Margaret at present.

From this point on there is little allusion to Margaret and little from her directly or indirectly that would prove her identity, but things take the course of the man who purports to have been the chief influence behind her. He does not occupy much of the time, which is usually taken up with the general and larger problem of putting an end to obsession as a phenomenon at large. Soon after the statement of Minnehaha that Margaret was telling the truth there was evidently an attempt to have the man behind her "confess". The unconscious incidents alluded to indicated that he was a criminal of some kind. Finally, after a sitting on the general problem, the man tried the automatic writing and remarked that "Maggie was gone," but asserted that he would not write for me. An interesting conflict took place between him and the mother of Doris. She insisted, as if holding him to the task, that he had to "confess" then and there. He refused and the dialogue in the automatic writing continued for several minutes with changes of handwriting to suit the personality involved. Finally the pencil was thrown across the room, with a shout of defiance, and Minnehaha came to explain the situation which she did briefly as follows:

"They have the one who kept Margaret going so long and now I think it will be better for Baby. She is better, not so much sleep as used to be and the old habit is broken, the habit of responding to their influence."

The changes of personality had disappeared for some months prior to this time, perhaps a year, and hence the "sleep" which means those changes. There is no reason to believe that the statement applies to the present work, as the effect was already achieved before the sittings. It might refer to the effect on her subconscious, but we have no means of verifying it. The interesting incident, however, tho unverifiable, is the allegation that it was the person who was responsible for Margaret's conduct. Readers must not sup-

pose that mediumship represents a simple affair. The control, as is shown by all evidential work, is but a medium for transmission and not always the originator of the message or influence. Margaret was the control, perhaps willing control, of the phenomena, but not necessarily the originator of them, and this avowal by Minnehaha is but a spontaneous indication of the machinery with which we are familiar in all mediumship.

From this time on we have chiefly to do with other personalities alleged to have either some remote connection with the case or with the general phenomena of obsession, just as the Emperor group have to do with the general problem of communication. The situation grows naturally out of the actual personalities that are more manifest in the life of Doris, and, assuming obsession, it suggests that the personalities manifesting are merely the intermediaries on the other side for groups of others aiming to carry out their purposes, as is the Emperor group in its work, which does not always reveal their presence on the surface. For a long time, therefore, the sittings were occupied with personalities whose personal identity cannot be proved, but who required, according to the testimony of the Emperor group, to be educated as to their condition and released from the kind of influence they were exercising. They are so intimate a part of the plans of the Emperor group that their communications may be summarized in discussing those plans. They were "earthbound" spirits, assuming spiritism as proved, who could not transcend their earthly memories and were themselves "obsessed" with fixed ideas accordingly and required help to break up their hallucinations and hence their influence for evil on incipient psychics.

### **Sleeping Margaret.**

Sleeping Margaret is the personality that appears in Doris's sleep and only in her sleep. In the first period of her manifestation she did not claim to be a spirit, but denied it. Later, for some reason not explained in the record, she claimed that she was a spirit, and has firmly insisted upon



this ever since. The experiments that I had with her (p. 232) assumed this claim. Inquiry showed that Doris did not know what a spirit was and this must be taken into account in estimating the claims made by her. We usually employ the term to denote a discarnate consciousness, but as Doris did not take an apparition of her mother for a "spirit", but for her mother, we have to interpret the belief of Sleeping Margaret with that understanding of the case. There were some things in my experiments with Sleeping Margaret which coincided with what controls often say in mediumistic phenomena, but at crucial points Sleeping Margaret failed to tell what controls and communicators say on fundamental questions and this created in me a doubt about her claims, but this was because I did not understand the sense in which she used the term "spirit." She could not define it herself, or Doris could not. I resolved as a part of my experiments to see if she would appear as a communicator, as I had found the personalities in the Thompson, the de Camp, the Ritchie and other cases doing. But in my first series of experiments with Doris as a sitter there was no trace of Sleeping Margaret. When I had some experiments with her afterward at home I challenged her for a reason for this failure and she said she could not get a chance at the sittings with Mrs. Chenoweth, as there were so many others who wanted to come. This was at least apparently an evasion. I then left her at home and had some sittings in her behalf during her absence. But Sleeping Margaret did not put in any appearance. At some experiments with her at home I then asked her if she would not try to come to Boston. She pleaded that she could not leave Doris. She had to be her guard and when I challenged her with the fact that she claimed to leave Doris when she was not asleep, she claimed that she could not go so far as Boston, a claim that a genuine discarnate spirit would not make. But I went on with a few more absent sittings and no trace of Sleeping Margaret was found. In explanation of it she said it was not possible, but promised to try to write for me, if I took her back to Boston.

I therefore took her to Boston again for experiment, but in the course of a number of sittings there was no trace of her

appearance. I then resolved on an experiment which might force the issue. I have described the details of this under the incidents connected with Minnehaha. (Cf. p. 63.) In brief it was a sitting with the Starlight control of Mrs Chenoweth. This little Indian control had been said by Dr. Hodgson, in his communications, to have discovered Minnehaha and so I bethought myself that she might also discover Sleeping Margaret, if the latter were really a discarnate spirit, and if a suitable opportunity were offered. I therefore arranged for a sitting for the girl while she was asleep without any knowledge on the part of Mrs. Chenoweth that she was giving a sitting for the same person. This was arranged for at the house of a stranger to make Mrs. Chenoweth suppose that the sitting was for another person. The girl was put to sleep and covered up before Mrs. Chenoweth was admitted to the house or to the room. Very soon Starlight recognized Minnehaha and when the time came I started the talk toward the girl herself. The following is the record.

(Starlight, can you talk to the lady?) [I did not wish to reveal any possibility of any other spirit than Minnehaha.]

You mean, talk to the spirit that has got her? [Starlight talked Indian.]

(Sleeping Margaret: I don't understand it.)

(See whom she is talking to.)

No. More Indian talk. I am talking to the Indian.

(Sleeping Margaret: This isn't the Indian.

The Indian is there and I thought the Indian would come in and take her.

(See if you can see anybody else there you are talking to now.)

You don't mean her mother, do you?

(No, but I suppose her mother is there.)

Yes. I don't know who that is who spoke to me. I think that is kind of another side of the woman herself, you know. You know what I mean.

(Exactly.)

That's what I think. (All right.) You don't mind my saying so, do you?

(You tell what you see.)

That is what it looks like to me, you know, like my medy gets off a little, off a little, No. 1 and No. 2 and No. 3. Something like that, not gone far enough for Indian, not quite far enough for any body to wholly control, and in that state it is almost normal state, almost normal in its way, you understand.

By No. 1 Starlight means the normal state, No. 2 the subliminal stage and No. 3 the deep trance. It will be noticed here that Starlight claims to see only the Indian and the girl's mother by implication, but no third person of a discarnate type. She quickly asserts that the third party is the girl herself and calls especial attention to the fact that she is not sufficiently entranced to let any one control. That is, she is on the borderland where the subconscious would predominate with possibly an occasional intromission of foreign influence which Sleeping Margaret might mistake for her own thoughts and from the lack of any sensibility of the normal type, might feel that she was independent of her body, but not capable of adequate rapport with the transcendental to get proper knowledge of things there, as her evasions and subterfuges, unconscious however, tend to show.

Starlight continued her conversation with Sleeping Margaret telling her just what the situation was in the following manner.

Did you think you were living again on the other side, in spirit land.

(Sleeping Margaret: Yes.)

And you thought you were released entirely from the body?

(Sleeping Margaret: Yes.)

I don't think so. You don't mind my saying it, do you?

(Sleeping Margaret: No.)

I think if you go a little bit further, then some other difinite personality would come in and help you, so you would see just what this is, you know. It is beautiful, only it isn't just what you expect it is. This is all new to the girl, you know, not exactly new. It is unbalanced through the opposition, you understand.

(Yes.)

But that girl's mother is here and sees the Indian and sees the one I don't like, and this part of the girl knows the one I don't like.

The idea of Starlight here is very plain. It is, as stated a little farther on, that the soul is "half way in" when it should be wholly out to let Minnehaha control and so prevent the effects of obsession, and to enable the spirit of the girl to be a psychic of the balanced type. If we may indulge hypothesis or imagination here, we have a picture of the etherial side of human and physical life. Its counterpart is seen by Starlight and described in terms that coincide exactly with the observations made in the experiments with Sleeping Margaret in New York. Mrs. Chenoweth knew nothing about the girl, about this personality or about these experiments mentioned. What Starlight meant was that the "spirit" of the girl had only to go further from the body, whatever that phrase means, in order to get into adequate rapport with spirits and the spiritual world. Minnehaha could then take proper control and communicate with less influence from the subliminal.

Starlight then took up the case more fully, but as this does not bear on the nature of Sleeping Margaret it does not require detailed statement here. Readers may go to the full record for the matter.

A few days afterward, at the regular sittings with Mrs. Chenoweth in the deep trance for automatic writing, I was told that there were two Margarets in the case, "one is with you and one here". This was a confirmation of the diagnosis of Starlight. The same idea was repeated at various stages of further experiments and they need not be detailed here. Finally, on an occasion when Mr. Edmund Gurney purported to communicate, I asked him why Sleeping Margaret claimed to be a "spirit" when I had been told by them on his side that she was merely the spirit of the girl. His reply was that it was an illusion on her part similar to the illusion on the part of many earthbound spirits who did not believe they were dead. Mrs. Chenoweth does not know either psychology or the phenomena of obsession well enough to put the case so effectively. We have found in several

cases that many of the discarnate agencies, or apparently discarnate agencies, did not believe they were dead. This is not so paradoxical as it will appear on the surface. We have the same psychological phenomenon in our own sleep and dreams. We do not know that we are asleep in most instances or that we are dreaming until our waking state, remembering the dream, can compare it with the normal consciousness and its contents. Similarly there is no reason why an analogous illusion should not occur to the mind of Doris asleep, which is just what Sleeping Margaret is. Let her become unconscious of her body and be partly psychic, receiving occasional ideas from the transcendental world whose source she does not know, but interprets them as her own. She might very readily take a message saying "You are a spirit" as expressing her nature and retain the idea as an illusion. The same effect might have arisen from some suggestion of Dr. Prince which has not been recorded. But in any case the conviction is not so anomalous as appears on the surface. The important thing is that the diagnosis of Starlight and of other personalities coincides exactly with the recorded facts of Sleeping Margaret's own phenomena in the life of Doris. They have all the limitations of the subconscious and little or nothing of the wider knowledge of personalities with better claims to being discarnate.

### Cagliostro.

There would be no occasion to mention this personality, but for the importance assigned to him as a cause of the phenomena of Miss Fischer, tho there was no superficial indication whatever that any such personality was related to her life. Besides the evidence for his identity, at first supposed by me to be worthless, turned out to be good, as fortune would have it. Mrs. Chenoweth had never heard of him, so far as her recollection was concerned, tho she remarked when I asked her and when she denied having known anything about him, that the name sounded familiar, but that she sometimes got this impression from having given a fact or a name in her trance. What she told me about her reading entirely bore out her statement about not knowing

the man or anything about him: for she had read nothing that discussed the man. At no time was the claim made that he was directly involved in the phenomena of Doris, save that three times in her life he had influenced her, this not being verifiable, but that he was the leader of those who were influencing her and the effort to help her was directed to his conversion and removal from his group, and this went far to break it up.

The first allusions that were evidently to him did not suggest his identity until his name came later, but the general idea of his influence as the chief personality ultimately responsible for this and similar cases was intimated in the communications of Dr. Hodgson already quoted, in which he remarked, after saying that the secondary self was not the cause of what was going on, that "the actual personality with a history and purpose will be determined by this work." It was not apparent in this statement what was meant until this "historical" personality appeared. It is possible that Mr. Myers in his communication had Cagliostro in mind when, after a certain personality refused to communicate when asked to do it, he said that the personality that had refused to write had no particular enmity towards the girl, but an "exaggerated ego" and that the plan was to remove him. This refers either to Cagliostro or some personality not revealed either then or later.

It is possible also that Jennie P. had him in mind in some observations which she made after an attempt to have some obstinate personality write who was willing to do it, but insisted on making the writing so fine that I could not read it and apparently did so purposely. He certainly did so if the testimony of Jennie P. is to be accepted. After this personality had written and refused to make himself intelligible, the energy seems to have been more or less exhausted and Jennie P. came in to restore it, remarking that she did "not see the sense" in the experiment, but supposed that Dr. Hodgson knew what he was about, and went on with her work. She did not specifically indicate who the man was, but described him as the "most wilful, most obstinate, most possessed of an idea that he can accomplish what he wishes and that I



am sure this is not his first attempt at this very kind of work in influencing a sensitive, for he works like an adept. Whatever he has done has been with a purpose and he comes from a group of spirits who are working unanimously for one purpose and that purpose is not like ours."

Jennie P. then resumes general remarks about obsession and bad influences and winds up with the following.

"I will tell you this much, that the man is not simply a man of bad purpose, but is part of an organization, was before he came here and looks on all outside his particular fold as so much prey for him."

It was then stated that his "garments" indicated that he belonged to an order of men who "do not like the work done by evangelical churches and have a particular hatred of heretics." She then remarked that some had passed from life with vows which obliged them to "kill off the enemy" and this state of mind still prevailed to influence their conduct towards the living.

The first of the communications would consist with the supposition that they referred to Cagliostro, but the last would imply a priest, and as a particularly obstinate priest appeared later he might be the one in mind here. But we were told that the Catholic influences had allied themselves with a low character to achieve their ends and while these particular passages may not apply to Cagliostro they lead up to him and coalesce with the place he has in the problem.

A long interval followed without any statement that would suggest this character. Apparently the plan was to bring in their order the influences that were nearest the girl and more generally operative, tho not necessarily manifest in any way. The two Margarets were first attended to and then certain prominent personalities assertively or impliedly behind them, until finally there was an attempt at automatic writing by some one who did not reveal any characteristics by which he could be identified, but the statement was made that he would come on the following day. This latter statement was made in the subliminal recovery. But before this and after the alleged communicator had tried both the auto-

matic writing and oral control, a better personality communicated the following which, in the light of subsequent events, points directly to the communicator who came the next day and who turned out to be Count Cagliostro. The pertinent message was:—

"This same group had hold of many different friends at different points in the country. It is the same kind of people who took Helen Carrington and nearly destroyed her.

(I understand.)

And there are thousands suffering in the same way and to release one and another is not sufficient. We must make it evident to the world that such a power exists and is a menace to the unprotected and sensitive and that we need the co-operative influence of those on your side before we make much progress.

It is the means of growth to those who need to grow to see the better way and to seek it. Give the wicked man some work to do and he will grow interested in that and forget his schemes and climb to God."

The next day the work began in the subliminal with apparent conversation between the control and Cagliostro, he not being recognized by me until his name was given. But the general tenor of it was about difference of opinions which developed into the statement that he was a person who differed from me in regard to the way the work was done. I quote.

"He told me to tell you, James H. Hyslop, that he didn't agree with you at all.

(On what?)

On the method you are pursuing to change the attitude of certain spirit folks, and he said that, as far as he is concerned, he would write if he felt like it, and if he didn't he wouldn't.

(Well, I am open-minded, and if he wants to change my opinions I shall listen.)

He says that you are only persuaded by the Emperor group.

(Well, if he can do better I shall be glad to receive.)

He says he never had a chance to have years of trial with his method as they have.

(What is the difference between them?)

He uses suggestion only.

(What is theirs?)

They come into literal physical contact. He belongs to a school which bases the claim to recognition on the theory of hypnotic suggestion, which induces a waking trance and allows the functions of all the organs of the body with and by the will of the operator on the spirit side, but leaves the recording register of the brain which is the memory blank. Do you understand that?

(Yes. I wish to know if he used hypnotism when living?)

I hear him say, 'Yes, I did', and was an early discoverer of the power inherent in the physical body which might be transfused with the powers of the subject until the subject became an automaton for the operator.

(Yes.)

Not of the school of Sharcoal, Charcot, sounds like Sharcoal, but earlier still.

(Who are you?)

The great one he says.

(I would like to know. I know of Charcot.)

Well this is not Charcot. [Pause.] C a g l i ... [long pause.] That is all I can get.

(Get the rest.)

I think I can't. o ... Well, he don't want me, he don't want me. He is fighting me. s t r o.

(That is all right.)

He is mad. He is mad. He says you have duped him."

He was then represented as talking with Dr. Hodgson who told him no man was allowed in the room who was ashamed to give his name and that no favors were given to any one who comes nameless. He then evidently became angry, gave a fiendish laugh, and threatened to harm the medium. She came back at once into her normal state before he could get a hold. Cagliostro had employed hypnotism. I did not know the fact and, it seems, Mrs. C. did not.

The next day he came again, but through an intermediary.

They evidently would not trust him to take direct control, and so some one else seems to have used the subliminal to tell the facts about him. He was described as wearing "white silk stockings and shoes with buckles and jewels on his shoes, and jewels everywhere". Just before he was said to be very vain. Then the date of 1738 was given, but without specifying its relation to him. He was born in 1743, and was an excessively vain man and dressed very foppishly, possibly much as was described. Allusion was made to a snuff box as used by him and his gracefulness as like that of a woman, and a broad sash across his shoulders. But he was said to be a very bad man and that this badness was masked behind the appearance of a very different person.

The reference to a sash cannot be verified, but the other incidents are correct enough, and also the pertinence of the allusion to him as being in prison, and murder was conjectured as the cause. He had been at least suspected of this.

I then asked him if he knew anything about Marie Antoinette, knowing his suspected connection with the Diamond Necklace affair and soon allusion was made to a necklace. Then an imprecation came against the English. He had had trouble when in England, as elsewhere. Then a reference was made to the Queen's staircase with some description of a brilliant occasion which was very probably true, but not specifically verifiable.

The next day in the subliminal entrance into the trance allusion was made to Italy, then to France and to Dumas, with the statement by Mrs. Chenoweth's subliminal that she had read Dumas' Monte Cristo, and I was asked if he had ever written anything about strange adventures. I happened to know by this time what Dumas had written about Cagliostro in his "*Memoires d'un Medicin*". In a moment the subconscious said that he, referring to the communicator Cagliostro, did not want her to talk about Dumas as he was not doing it himself.

Now Cagliostro was born and lived his early life in Italy and had many adventures in France. Mrs. Chenoweth knew nothing about the man so far as she could recall, and had not

read Dumas' book about him, tho she had read Dumas' Monte Cristo.

Following this incident immediately the subconscious complained of being in an atmosphere of lying and intrigue, both characteristic of Cagliostro, and then saw a vision of a woman whom she did not identify further than to say that she seemed to have some part in Cagliostro's conviction. Then she saw a picture of a "wonderful ball and staircase", evidently the Queen's staircase to which reference was made earlier. He was described as knightly in his courtliness, but a devil in his heart, all of which was true.

Automatic writing followed, evidently coming from some French person as there were one or two French words. It ended with "Oh I'm poisoned, I'm poisoned", a pertinent statement considering the reputation and the rumors about Cagliostro. At the next sitting a Spaniard purported to communicate by the name of Hernandez Merio, claiming to be from "Spagnolia Castilian", and that he was a dupe of Count Cagliostro. He merely stated that Count Cagliostro had relied, when living, on hypnotism as his greatest asset in his work and that he still relied on it for his influence on the living. I was unable to verify the name or relationship to Cagliostro, but it is known that Cagliostro used hypnotism.

Two days later the man communicated himself, but he did not reveal his identity for sometime and then only in response to a guess when he said I was thinking of his name at that instant, which I was. He then added the title "Count" and said this was one of his names and on my request to give another the name Jean came. I was thinking of Joseph Balsamo. I did not know anything about the name Jean. Inquiry in the life of the man in various encyclopædias revealed no such name as given him by his father. But a French life of him, almost inaccessible to the public, gave data that showed his sister's name was Jeanne and his brother-in-law's Jean. It was not said that it applied to either of them. Before he gave this name he carried on a long discussion with me defending the reality of things seen in hallucinations. It is not evidential. In the subliminal re-

covery the initials "J. B." were given, and I was asked if they were his initials I replied in the affirmative.

The next day, for the first time, he tried automatic writing and expressed himself on occasion in the third person.

"You think you have Joseph B. cornered.

(Joseph who?)

B B J. B. but you have not. I did not fool the people nor rob the Queen.

(All right. Go ahead and tell all you can.)

There were others far more wicked than J. B. in the plots that surrounded the Royalist party. It is easy to make plebeians feel that monarchs are inferior to themselves, and as for the church, it is made up of robbers who cannot work but plunder and brag of the power to produce M... [probably intended to write word 'Miracles', but pencil fell.] I will tell you that the church is an asylum for the cruel and incompetent. I could have been a holy father myself."

He then went on to say that he had never tried to induce the girl to do wrong. Some one followed him and said that he lied in this. The initials "J. B." were correct and inquiry showed that Mrs. Chenoweth had never heard of his name Joseph Balsamo.

There were some subliminal allusions to the French Revolution which cannot be made evidential and then to Marie Antoinette acquitting her of being in the plot. But the matter was not made clear.

Some days later the name came in full with the accent on the first syllable; namely, Joseph Balsamo. I was struck with the accent and a search showed that no book I could find gave the pronunciation of his name until the librarian found an old edition of Webster which gave the accent on the first syllable.

The next day he came to engage in a controversy with me. He undertook to defend the life of a libertine and irreligious zealot. He did it with admirable skill and defended the right to "take, to have, to be" without restraint. He was in fact a good Nietzschean and parried attacks with fine dialectic skill. The passage should be read. It cannot be quoted here in full.



After an explanation at the next sitting by Dr. Hodgson of the object in pressing this personality for communication Cagliostro was admitted again and he manifested as usual the morally debauched intellect, making accusations against Christ and Mahomet as pretenders, hypocrites and liars. He took the position of the atheist and argued for the right to follow natural instincts without restraint. As she came out of the trance, Mrs. Chenoweth saw an apparition evidently of Cagliostro, since the features fitted his personality. The next day he evidently yielded to pressure and placed himself among the penitents, confessing that he would look at the "new world". No more was heard of him except that he was under the care of St. Anselm. The object was to put a stop to his evil influence on sensitive psychics and to break up the organization of which he was the leader.

**(c) Statements of the Emperor Group.**

In this group of personalities I mean not only to include Emperor, Rector, Prudens and Doctor, but also George Pelham, Dr. Hodgson, Mr. Myers and any others, even the regular guides of Mrs. Chenoweth, who may be associated with the Emperor work, if only temporarily. They all represent the same purpose and ideals and take the same general attitude towards the subject. They do not mainly concern themselves with the incidents that affect personal identity either of themselves or of others than those who are intimately related to the sitter, Miss Fischer, but they occupy themselves with the general nature of the problem and with the management of the process so that the proper evidential facts can be obtained. Some of them give good evidence in regard to the case and some fairly good evidence of their own identity, tho this was due to the good fortune of Mrs. Chenoweth's ignorance of their personalities.

The sittings began November 9th and there was no apparent intervention on the part of any of this group, except G. P. to merely help in an emergency, until November 19th. They had kept the mother proving her identity most of this time, with such occasional allusions as indicated the general nature of the case, until they were ready to let in the guide of the girl. She appeared on November 18th and gave hints

of the situation as well as stating her function and plans in the development of the sitter. Evidently it had been thought that sufficient supernormal had been given to begin the diagnosis of the real situation and they began with it by having the guide introduce the real issue. Then she was followed by Dr. Hodgson who opened up the problem in a remarkable way.

**Dr. Hodgson.**

He announced his presence on November 19th and apparently it was only to establish better conditions for other communications when I evidently changed the plans by interpolating a question. I had always thought the case very like that of Sally Beauchamp and was curious to know if this would be discovered by him or any one else who knew. So I started the communications in the right direction without making any suggestions, knowing that Dr. Hodgson was familiar with the Beauchamp case and that Mrs. Chenoweth might know the fact, tho she did know that Dr. Hodgson was connected with the case of Ansel Bourne. Cf. *Proceedings* Eng. S. P. R., Vol. VII pp. 221-257. He had barely begun his work when I introduced my query, tho I did not indicate the general nature of the case. It was this that made me seize the opportunity, knowing that the spontaneous drift of thought might take the matter away from control.

"I am much interested in the way this case is going on and do not think I can add to the work.

(Can you compare it with any you knew?)

Yes, and have several times thought I would interpolate a message that you might see that I recognized the similarity of the case with one in particular that caused me some concern at times and some hope at others, but this is better organized than that was. I mean that there seems to be a definite purpose and a continuity of knowledge that the other case only displayed spasmodically. You will, I think, know what I mean by that.

(Yes, can you tell the case?)

Yes, I think so. I will try and do it some time when I am here, but just now I am here on sufferance and I do not feel inclined to use the energy."

Reference was then made to a topic not connected with the object of these experiments and then the communications were continued.

"I will do what I can on this side to help on this case, for I believe it is as important as any M. P. ever had.

(What does M. P. mean?)

Morton Prince. You see what I am after.

(Exactly what I wanted.)

The Beauchamp case and I am trying to make some clear head-way out of this one more than I did out of that.

(Yes.)

I must let the work go on, but I find so much I want to say about this and about the residuum of self left in the manifestations. I am trying to say it in a way that my meaning will be plain to you only.

(I understand.)

The secondary self with all the multiple personal equations is not the cause of what is going on. It is more normal and a more clear and calculating performance and the actual personality with a history and purpose will be determined by this work. You can see what I am seeking to tell you.

(Yes, I do.) "

Dr. Hodgson was not only familiar with the Beauchamp case before he died but he did some work with it and was shut off from further experiments by the order of Dr. Morton Prince. He had definite views as to what was the trouble with Miss Beauchamp, but as he never carried his investigations to the point where he could publish them he remained silent about it. Mrs. Chenoweth might have known that he had had something to do with it. She had read Dr. Morton Prince's book on it; namely, "*A Dissociation of a Personality*". But what she may have known about it did not help her to know the extent of Dr. Hodgson's part in it or of the nature of the present case. The reference to "the secondary self" and to the "multiple personal equations" was not only characteristic of Dr. Hodgson and represented language not at all familiar to Mrs. Chenoweth even after reading the book, but it embodied a conception of the present

case which was not justified from the point of view of normal information as Mrs. Chenoweth had absolutely none about it. Moreover the explicit statement that these secondary and multiple personalities were not the cause of what was going on and the recognition that there was a residuum of self in the phenomena were also very characteristic of Dr. Hodgson's general views and Mrs. Chenoweth knew nothing about them in relation to this problem. She knew him only as the protector of Mrs. Piper and a convert to the spiritistic theory. She never read a word of his work. The technical familiarity with the subject which he shows in the discussion of it could not be acquired by any such reading of the book by Dr. Morton Prince as Mrs. Chenoweth gave it, and even if it had it would not convey the personal equation of Dr. Hodgson's view of the case or any knowledge of the present one.

After some general remarks which have no evidential value, tho pertinent to the conditions affecting this experiment, he continued.

"The shock was not to the subject, but to the one who allies herself with the subject.

(What shock was that?) [I had the father's action in mind.]

Death brought a shock which was too much for the faith and poise of the individual, and then an effort immediately was set up to continue the old relations and care."

Reference had already been made by Minnehaha to the father's conduct and the shock that it produced to the system and it would have been natural from the theory of subliminal knowledge to have reverted to that in answer to my query, but the communicator refers to another and true fact not known to Mrs. Chenoweth; namely, the shock of the mother's death. The effect of this was the emergence of another personality, Sick Doris.

It is not explicitly indicated who the person was that suffered from the shock, tho it is clearly implied that it was a spirit. The implication most probable is that it was the mother, as the whole theory of spiritism is so associated with the presence of friends and relatives, and the explicit allusion

to the resumption of the "old relations and care" which were those of the mother when living is so apparent that this is the most natural inference. But it is clear that the shock was to some spirit and that is a point not within the knowledge of Mrs. Chenoweth or any of us and is not a recognized fact in spiritistic literature, so that it is not to be easily attributed to the subconscious, tho we have no scientific evidence as yet that it is true. But its articulation with what is provably supernormal carries some weight in estimating the possibilities.

Immediately after the communication just commented upon, Dr. Hodgson explained that Starlight had discovered a personality present with Miss Fischer with whom we should have to reckon in the work with the case in the future. I have quoted it in connection with Minnehaha. In connection with it he made a remarkable evidential hit in the use of a certain term and the manner in which he hinted at the personality that had used it when living. He said that the personality discovered by Starlight would "possibly be a means of making a mouth piece for some of the other folks". I intimated my understanding of it, tho I did not recall what his further observations suggested, and he went on to add:—

"I remark on *folks*. You mark the term I used, not spirits but folks, and catch a meaning of who is present. Just folks."

But for the emphasis upon the word "folks" and the reference to some one present whom I would recall in that connection, I would not have recollected an interesting fact, which Mrs. Chenoweth could not know. Once in a conversation with Dr. Funk, before his death, talking about the trivialities in the communications and the whole problem of psychic research, Dr. Funk who was never thoroughly convinced of the spiritistic theory remarked two things in the course of our conversation. The first was that the public had a wrong conception of spirits. "They are not angels, they are just folks", using the very expression here. The second was that the phenomena might be accounted for by demoniac possession, he being a believer in the statements of the New

Testament on that point. I, of course, urged that this was accepting a spiritistic theory. But the point here is that it was exceedingly pertinent to allude in this oracular way to a man who would appreciate exactly the doctrine of obsession and might well refer to it in this way and try to prove his identity by allusion to the main expression in that conversation. The point helps to suggest obsession while it serves the purpose of personal identity at the same time.

Dr. Hodgson then went on to remark the importance of such cases to the physician and the psychologist, showing a characteristic point of view which Mrs. Chenoweth either did not have or did not know that Dr. Hodgson had, which he did. He knew quite well the consequences to psychiatry of admitting spirit obsession and it was well to find the message in his mouth. With any one else it would not have been an item in personal identity, tho it would have been relevant to the present case. Dr. Hodgson also made a point, with a fine touch of philosophic knowledge, that Mrs. Chenoweth is incapable of, as it reflects wide reading and knowledge of philosophy and of idealism that Mrs. Chenoweth has not an inkling of. He spoke of the superior position they, on that side, were in when discussing the subject. He said: "We psychology", underscoring the word "are". With the casting off of the body that is at least nearer the exact truth than it would be for the incarnated consciousness, and he meant to signify its importance for the physician and psychologist in the study and treatment of such cases.

Some time elapsed before any of the group took up the case. The time and effort were taken up with the mother, Minnehaha and the guide of Miss Fischer, and finally an occasion arose when it was necessary to relieve the tension produced by an unruly communicator and Mr. Myers came in for some observations. He gave little evidence of his own identity, tho what he did give was pointed.

#### **Mr. Myers.**

After Minnehaha had done much to prove her identity and had learned how to do the work of controlling, an ob-



stinate personality was tried and refused to communicate after trying. Mr. Myers then came to occupy the time, starting with relevant observations far beyond the knowledge of the psychic, Mrs. Chenoweth.

"Myers here, and have come to write a word about her for you. So many people reason that the same personality ought to show definite likeness through several mediums, and yet there is always a diffusion of the personality through whom the manifestations are given, which may reduce a fiery expression through a young and vigorous unused force to a calm and reasonable expression through a more trained and mature avenue. To say this to you at this moment may suggest *sub rosa* what is in the air at present. Hardly am I able to write because of a sort of lesion occasioned by the presence of the preceding influence, but the plan is to release that particular personality from ideas partly original and largely antagonistic through association with those who feared the coming because of the result to the present person, who is known to you."

Now the first part of this message is very characteristic of Mr. Myers. When living he held that all messages were so colored or affected by the subliminal of the medium through whom they came that he maintained the necessity of having communications through different psychics from the same person in order to properly test the distortion of one's own identity in transmission and thus to estimate more accurately the amount of genuine and pure messages from the transcendental. He had based the proof of the spiritistic theory on this collective evidence and emphasized it also in his effort to give his own posthumous letter. Mrs. Chenoweth had never seen the publications in which this was brought out, so that we have some evidence of Mr. Myers' identity, while the application of the principle to the present case was a master stroke, as it prepares the way for the sceptic to approach the problem with totally different assumptions from those from which he is accustomed to argue. Cf. *Proceedings Eng. S. P. R.*, Vol. XXIV, pp. 243-253. *Journal Am. S. P. R.*, Vol. V, pp. 207-216, especially p. 211.

Mr. Myers then took up the situation in the present case

and discussed it as one of obsession, no hint of this having been given by me. The first interesting point made by him was that it was not enmity on the part of the obsessing agent that caused the trouble, but "an exaggerated ego", which was to exempt the agent from the charge of malice and to put the responsibility on his conceit, a fact, if accepted, that will show the difficulty of proving obsession in attempts to prove personal identity: for the effects in the patient were certainly not any characteristics of an exaggerated ego. The effect that it had, according to Mr. Myers, was to upset the plans for systematic and rational development of the subject. Then came the statement that there was inharmony among those about the girl, and the explanation that this "inharmoniousness does not mean a desire to lead a low and sinful life, but a self-imposed authority because of previous non-challenged hold on the consciousness of the young lady". This statement is a perfectly correct one in so far as it is verifiable. There is no tendency whatever in the subject towards the indulgence of those impulses which so often affect patients of the kind. All her desires are perfectly clean and normal and no aberrations are or were apparent except the alterations of personality. Mrs. Chenoweth knew nothing about these facts. In several cases experimented with in the same manner, the low motives of the obsessing agent were apparent in both the life of the patient and in the evidence from cross references.

The next statement by Mr. Myers contains a more or less unverifiable circumstance, tho it is in strict conformity with the complexities observable in the experiences of the subject and especially in the incidents of this record. I quote the passage with the prior explanation that I put my question because I wished to get at the identity of the personality about whom he was speaking.

"(I would like to know if this personality of which you speak has tried before.)

Yes, but it is not the one you have known as Minnehaha.

(All right.) [I had Sleeping Margaret, not Margaret, in mind.]

That Minnehaha is quite harmless, though very independent, and

very sure that she can do it all herself. But back of her is another personality which sometimes fuses into her expression in such a way that Minnehaha has been given the credit of doing some things which were not quite to her real credit. Understand me there are two distinct people, but they fuse well.

(I understand.)

That is where some of the difficulty has been and we would help the matter."

Before putting down the pencil Mr. Myers stated that this personality "back of Minnehaha" had made a sort of confession "several sittings back when the young lady was here". I am not able to verify this statement about the "confession". The only possible incidents to which it may apply would be the communications on November 20th and 21st (pp. 349-365), but they apply to Minnehaha apparently, tho allowing for the truth of Mr. Myers' statement about the personality back of Minnehaha, we might readily account for this appearance and yet regard it as deceptive. But whether we do this or not, it is certain that the supposition of such a personality back of Minnehaha will account for many incidents in this record which show a double relation and characteristics that are not consistent when referred to the same personality. For instance, there are many things that would identify Minnehaha and Margaret and many that would identify her and Sleeping Margaret, but Margaret and Sleeping Margaret cannot be identified. Besides it would explain the attitude of Minnehaha towards her removal. She got the impression that she was to be removed from the office of guide and was a little obstreperous until assured that she was all right. There were certainly acts by the secondary personalities that were not creditable to any one who did them, even tho they were not malicious, and this is implied by the statement of Mr. Myers. But we have no verification of the distinction between Minnehaha and this other personality, except the facts recorded and in this record of experiments. These facts, at least to some extent, confirm Mr. Myers so far as they go and hence make his statement more or less evidential. But the main part of his message

concerned a diagnosis of the case and there can be no doubt that he represented it as obsession.

**Jennie P——.**

Somewhat later the controls tried to get a confession out of one of the obsessing personalities, not one that appears on the surface, if at all, but one that the controls asserted was there. But he refused to do as desired, tho he wrote, but in such a fine hand that I could not read all of it. Minnehaha then tried and complained that the other personality would not let her communicate, and Jennie P. had to come in to relieve the situation, as she usually does when she comes. It was the first time that she had appeared in this case and her first statement was that this was something new and she was a little doubtful about the propriety of such experiments, but deferred or yielded to the judgment of Dr. Hodgson, and explained that the previous difficulty was due to a contest between Minnehaha and the other personality. This latter's purpose, she said, was to thwart the proper "expression", probably meaning that he wished to conceal his identity. He was characterized as wilful and obstinate and yet an adept in the art of influencing psychics, but that his purpose was different in character from the group working with Mrs. Chenoweth. She thought he was quite able "to help unravel the tangle skein about the little visitor", the sitter, but that he was unwilling to do this. She characterized the sitter as safe owing to the purity of her character, and then went on to explain how such phenomena as manifest themselves in this and similar cases might occur, and indicated that it might happen by accident or "native quality", the latter meaning the nature and desires of the subject, and the former a cause more or less beyond the control of the patient and applicable to the present instance, as the father's act showed. She referred to the personality as one "who belonged to an order of men who do not like the work done by evangelical churches and have a particular hatred of heretics. Allusion to the fact that this hatred of heretics was passing away and that the vows of some that had passed away were still operative on their minds, along with the general spirit

of the message, led me to infer that the personality might be the same one to whom Dr. Hodgson referred as "having a history". It is possible that it was the historical personality that appeared later and was finally induced to confess and reform.

The only evidence that could possibly be obtained for this would be from its articulation with what occurs subsequently, and this would have some weight if we were not left to conjecture for the identity between this personality and the one who later does something to prove his earthly identity.

**George Pelham.**

A personality who would do nothing to prove his identity had a joust with me, and he was followed by Minnehaha, who said that this personality made Doris nervous. She finally expressed her trust in me and was followed by G. P., who discussed the man and described him as follows:—

"It is not a person from the lower station of life nor one without education, but one with a determination to find an avenue of expression for some theories and ideas which are practically an obsession to him. Perfectly impracticable and in his normal state he would know it, but he is unbalanced by his desire.

(Is that man ever in a normal state on your side?)

It is possible, but I have not seen any signs of it through all these experiments, and yet he speaks in a perfectly normal way and is not in the least like a maniac."

I asked my question to see if the answer would indicate a difference between the condition for communicating and the normal life on the other side. Dr. Hodgson—and myself for some years—held that the spirit had to get into an abnormal mental state in order to communicate. The answer here does not confirm that view. But the chief interest is the alleged insanity on the other side, and if it be true we have a perfectly distinct clue to the real character of many a so-called revelation from the spiritual world. A crank or a fool may get hold of a psychic and make him or her the vehicle for the transmission of perfectly fool ideas that will be accepted be-

cause they come from spirits, but which require verification or proof just as any statement may require. There is some evidence that such revelations and inspirations occur that are none the better for having come from spirits, but which are calculated to deceive more than human statements because of the disposition to accept the revelations of a spirit more readily than we do those of our neighbors.

But in the midst of this message G. P. made a statement of more than usual interest. Referring to the present case of work with Mrs. Chenoweth, he said: "I think we have made the best sort of progress, much better than the way the Phinuit case was managed."

Now Mrs. Chenoweth did not know an incident of the way Phinuit was managed, and probably never heard of the name, tho it has been mentioned several times by him or Dr. Hodgson through Mrs. Chenoweth. G. P. here implies that the case was one of obsession and that was the opinion of Dr. Hodgson before his death, but not expressed publicly. Even very few of his personal friends knew of it. It took Dr. Hodgson some six or seven years to manage the case rightly. He badgered Phinuit and communicators, until he was told by Imperator and G. P., when they appeared, that this was no way to manage a medium, and he tried the experiment of following their advice with much better results. Mrs. Chenoweth knew none of all this, as she has not read a line of the publications in which some of these facts were expressed. It was very pertinent that it should come out in the personality of G. P., who had suffered so much from this badgering process during the Phinuit regime.

There were other brief appearances of G. P., but it is not important to summarize them here. They will get such notice as the exigencies of other cases may require.

**Professor James.**

It has been perhaps two years since I purported to hear from Professor James. I had not called for him and there had been no occasion especially when it would have been pertinent for him to put in his appearance. But without any suggestion from me it was exceedingly interesting and relevant for him to manifest himself in connection with this



case. He had been familiar, when living, with this type of phenomena and took part in the study of them. Mrs. Chenoweth knew that he had been connected with the case of Ansel Bourne, to which allusion was made in the course of his communications, but she did not know at this time what the nature of the one was which we were studying. For the full meaning of what Professor James states readers must read his message. It is too long and complicated to quote effectively. I can only summarize its meaning.

He first referred to the long absence from communicating and then expressed an interest in "this particular case and the psychological side of the affair" as being "so far reaching that it would be alarming were it not a most beautiful example for our use". To speak of it from the "psychological side" is to indicate a characteristic habit of Professor James's thought. He referred to "another center" where the character of such cases was known and said he had been there. If he meant the work in New York it was correct, and he had manifested there on an occasion or two enough to indicate his presence. He remarked here that it was "epoch-making" and showed in the term a characteristic conception of it, which was not true of Mrs. Chenoweth's subconsciousness, as she would not take such a view of it. She was too familiar with the belief and saw nothing specially striking or "epochmaking" in it. It is precisely as Professor James would speak of it.

I asked him to compare the case with some that he knew. I had in mind the case of Ansel Bourne. But instead of making any reference to it, he referred to a boy and said enough for me to identify it as the young boy through whom he had succeeded in communicating about his pink pajamas. The case was reported in the *Journal* (Vol. VII, pp. 1-56), and tho it has been so reported Mrs. Chenoweth has not seen the account, but she might have casually heard stories about it from others, tho I doubt it. He then referred to Dr. Sidis by name, a living friend of his, who had had much to do with multiple personality, a fact not known to Mrs. Chenoweth, tho she knew the man's name because of some public reference to his son. An accident caused him to lose control and

I did not hear from him until two days later. I expressed a desire that he tell something that would identify him to Dr. Sidis.

At the next appearance he tried to tell some incidents in connection with the investigation of such cases that would be verifiable by Dr. Sidis, but what he told was not true of Dr. Sidis and has not been otherwise verifiable. But before he attempted this he made an allusion to his impatience when living which was true. He even distinguished between patience and painstaking work, which in fact represented a distinction in himself. He remarked that he never allowed minutiae to hinder his search for causes and effects, but that he often left them to return to the question when he was in the mood. This was true and not known to Mrs. Chenoweth. His characteristics in this respect were known only to his intimate friends. The general discussion of what was necessary in the investigation of such cases was very apt and characteristic, far beyond the psychological knowledge of Mrs. Chenoweth, but not evidential to any one who did not know Professor James and his mind.

He referred to two cases which he said Dr. Sidis would recognize, but it happened that he and Dr. Sidis had not studied such cases together. I then asked him direct if he remembered the Ansel Bourne case and he replied that he did and that it was one of the cases he had referred to. I could not detect the evidence of it, tho Mrs. Chenoweth knew normally that Professor James and Dr. Hodgson had examined the case. He added that he had used the case for illustration many times. This is correct and not known by Mrs. Chenoweth. He named Dr. Hodgson as the man who helped him in it, but Mrs. Chenoweth had a vague recollection of the fact. He correctly described the results of his investigation of the case with Dr. Hodgson and in a way that was wholly beyond the normal knowledge of Mrs. Chenoweth. His message ended by a reference to Dr. Sidis's son as "all right", which implied what a few of us knew about the boy's early life and the risk of abnormality which he had to pass through. Mrs. Chenoweth did not know enough to

speak of him in this way. All she knew was that he had been mentioned publicly as a sort of prodigy.

On the whole there was little evidence in the communication of Professor James, tho some points were strikingly apt. The main incident is the connection in which he appears and that is evidential, with some characteristic observations that are excellent for those who knew him.

On April 28th, 1915, Professor James came again in a remarkable passage and reflecting his personal identity perhaps better than he had ever before succeeding in doing. The whole passage should be quoted not only for that fact, but for its relevance to the problem of obsession.

"William James. I am eager to get a short message to you before the other group begins to swirl around the light. I do not forget the importance of recognizing the influence which reading, suggestion, association, environment and memory may have in these sittings, experiments I refer to, but if there is any explanation for the dramatic play of the two great forces underlying our human organization personified, as they have been named and associated in correct relationships with definite and clear and distinct lines of reasoning—mark that word reasoning—for these communications have been filled with evidence of spontaneous reasoning during the experiment, and if I were on your side, reading reports instead of making them, I would be most impressed by these revelations of personality marking epochs in our past history. I could not have so instantly recalled the make-up of the historical records as have been made here.

(Yes, I believe it.)

And if the light in a state of somnambulism could do this, the mind she possesses would be more remarkable for the psychologist to play with than the spirit hypothesis.

I could not resist the desire to say this to you that you might know the intense interest I feel in the work now being done.

(Does it involve anything more than you believed while living?)

Let me see if I understand you. You mean are the human relations impinged upon by the will and purpose of outsiders in the unseen universe.

(Yes, exactly.)

Yes, it is far more involved than I dreamed. I thought the diffi-

culties of communication were so ponderous that we had nothing to fear in the contact, but I now see that the contact is spiritual or rather spirit, and may be effected without recognition by the persons most affected and the difficulties we experienced in getting exact data may have been undeveloped conditions.

(Have you seen the original control in the Piper case?)

Yes, and have seen the remarkable way in which he has been manifesting here. I do not refer to the Phinuit control but to the group who took care of the later work and to him whom we knew as Imperator.

(I referred to Phinuit.)

I did not, and did not read your meaning, but I have seen him and know, as you must by this time, that he has been instrumental in much wrong at other places."

Nothing could be more characteristic of Professor James. Every sentence is packed with his personality, and in delicate phases of his mind about which Mrs. Cheonweth knew nothing, unless she picked up the allusion to dramatic play of personality in a glimpse of his report on the Piper-Hodgson control. But the reference to the natural influence on the mind for furnishing data to exercise this play in reading, suggestion, association, environment and memory shows more familiarity with his psychology and habits of mind than Mrs. Chenoweth has and than most people have. Professor James was always quite as much impressed with the dramatic play of personality in the Piper phenomena as in the specific evidence, and in this he was correct, even tho we cannot make the phenomenon primary evidence for the supernatural. It is simply a characteristic that should accompany proper evidence, provided the mediumistic conditions permit direct and proper control.

The reference to the distinct lines of reasoning, which did not characterize the evidential part of the Piper record, and to what he would have done were he "reading instead of making reports" is exactly like the man and emphasizes the impressiveness of the dramatic play. It was very pertinent

to remark that he could not have "instantly" recalled the historical incidents about the personalities. Neither could I, tho I had previously read something of Cagliostro, but I recalled nothing about him except that he was a great charlatan. Note the psychologist's point of view in the remark about the hypothesis that the medium's mind could produce all this play in a state of somnambulism.

My question whether it involved anything he did not believe when living did not necessarily suggest the answer, but this reply was just what I wanted to know. He unreservedly accepts obsession as the interpretation of the phenomena, a view which he was prepared to believe, but did not believe when living. It is curiously stated here and not in technical or ordinary terms. Instead of saying outright "obsession" he talks about "will and purpose of outsiders in the unseen universe" impinging upon the living. The allusion to the "ponderous difficulties" of communicating represents a fact in his mind when living, but might have been obtained from his report, tho the allusion to fear of contact would not be found there, as he had no fear of danger from it, because he did not believe then in obsession. The allusion to *Imperator* and *Phinuit* are very characteristic and represent knowledge, at least in the case of *Phinuit*, that Mrs. Chenoweth would not obtain from his report and is so direct that one cannot help thinking it perfectly genuine, and this is confirmed by the allusion to *Phinuit's* harm doing in other cases, of which we have no proof as a matter of fact, but which is quite within the possibilities from what we know of obsession. While an incident or two in the message has to be cautiously received or discounted on account of possibly previous knowledge, the passage as a whole is not amenable to that objection. It is too intimate in its representation of Professor James to suppose that a mere glimpse of his report would give it, much less characteristics not reflected in that report. If it were a subconscious product the material could as well have been put into other mouths, but it has a strict reference to personal identity in the delivery and involves characteristics, or familiarity with them, that is not Mrs. Chenoweth's possession.

### **Imperator and other Ancients.**

The only evidence that we have of the identity of Imperator is the sign of the cross, which he uses and which long since came through Mrs. Cheonweth, when she normally knew nothing about it, and the general characteristics of his personality about which she knew nothing, not having read either the English Reports or the work of Stainton Moses. I shall not lay any stress on the incidents or characteristics that may suggest his identity, because we probably could not secure the kind of evidence that the rigid sceptic would demand. It is the psychological interest in the phenomena that justifies summarizing this personality's work, with that of those associated with him. The data cannot serve as proving a spiritistic hypothesis in its first stage. They can only have attention called to them as part of a rational plan which will have its interest at least for psychology. Imperator does not try to prove his identity. He appears for other purposes altogether. He may precede an obsessing agent whom he wishes to release, or he may come in for general purposes in connection with the general plan. But he does not endeavor to prove his identity. Incidents suggesting it may come out casually, but they are not a part of his fundamental scheme. His work must be looked at from the wider point of view. It represents a conception of the problem of far larger import than the mere cure or explanation of a single case. "Obsession" to him is not an incident in the life of an individual, but represents influences that even affect history and so the life and thoughts of masses of individuals. It is not Doris Fischer alone that he is interested in, but the prevention of similar occurrences in thousands of others and he alluded, at least in a veiled manner, to the liabilities in our insane asylums where the physician fails to suspect or to discover the real influences at work to produce what he traces to brain lesions or thwarted mental functions. The insanity may be there, but the brain is not the last word in the ætiology of it in some cases, especially in functional disturbances. Hence Imperator wants to conduct the special case as an illustration of a general law in the world and seizes the opportunity at the proper time to show its ramifications



and the general relation of the spiritual world to good and evil as we know them. We are not to scrutinize his work here with the narrow eyes of the supernormal alone, but with the larger purported plan of evil influences upon all whose psychic development does not fall into capable or intelligent hands on the other side. The emphasis is therefore laid by him on the whole problem of obsession and its cure which seems to be the education of ignorant and perhaps malicious spirits. What he organizes and directs here is work that will bring to the surface the actions and influence on certain types of the living of "evil" spirits in causing mental and other disturbances.

It was long before Imperator made any superficial appearance at all. The experiments began in November and it was the 1st of January when he first came to direct any personal automatic writing. There was no specific resemblance to his work through Stainton Moses or Mrs. Piper, or previous communications through Mrs. Chenoweth, except the circle and the sign of the cross. There was no avowal of the object, but from a remark made by Minnehaha afterwards I should imagine that it was to prepare the way for the "confession" of Margaret: for she followed him with it. But the content of his message was occupied with the larger spiritual problems of the world and their articulation with the work that seems so small. For its lofty tone as compared with the sordid character of what came from the obsessing personalities and for its illustration of the versatility of these phenomena it should be quoted.

"Imperator and with joy we give greeting and promise of all glorious and mighty import to the children of the earth sphere. A star in the night of doubt and materialism, the voice of the master pure and clear and sweet above the babble and clamor of the world and unrestrained excesses of the powerful blatant crowd. Blessed be he who hears and heeds and fares not forth alone to seek the shrine of Truth, but always gives to the weaker brother an arm on which to lean, as on and up he treads the path made glorious with the Presence of God. The least of those who faint and fall is of great moment to the Wise One. Your blessing is your op-

portunity to serve and such service reaches to the far parts of the universe and time and space are swept away in the limitless spheres of spirit activities. No effort lost, even tho the whistling bullets hiss despair into the hearts of the builders of artificial civilization of kingdoms."

The sign of the cross was then made in the circle and Margaret came for her "confession". The passage cannot be treated as evidential, save perhaps the word "greeting" which was characteristic of the Piper phenomena and former communications through Mrs. Chenoweth. She has not seen any publications in which the term was used, unless it might have occurred and have been noticed in her casual reading of Professor James' Report in our own *Proceedings*, Vol. III.

After this message Emperor did not appear until March 31st and even then only to calm the situation produced by the work of Cagliostro. He gave no message of importance to quote and indeed he is recognizable only in the language employed which is the same as that used through Stainton Moses and Mrs. Piper.

On April 7th Marie Antionette purported to communicate and on April 8th some other French personality whose name was not given. Then on the 9th Emperor appeared again, after the attempt to straighten out the mind of some poor soul, and gave the following:

"We dare not press this further now.  
(All right.)

Bless it. It is the service which brings light to the darkened world. A new dispensation, spiritual kingdom, is revealed. The Saviour is born. The passions of men are revealed. The far-reaching influences, the fingers of the past clutch around the throats of the children of the present. God give us wisdom to use the knowledge thus obtained for the emancipation of the slaves of ignorance, Blessings of the Heavenly Father rest upon you. His Peace abide with you forever."

This is decidedly Piperesque at the end in its verbal character. The first part is so only in general tone and atti-

tude, while the purpose of the work is apparent in both its connections and the sentiment expressed.

Imperator, however, remains mostly in the background and other personalities come in and as none of them do much, if anything, to prove their identity it will be the dramatic play that will have the chief interest now, and that is connected with the introduction of obsessing personalities and communications of other occasionally about them. It will, therefore, be best to summarize this part of it without separating the personalities for distinctive notice.

#### **General Aspects and Incidents.**

After Margaret had done her work and Cagliostro had been detached, so to speak from the situation, it took the form of introducing various communicators said to have been at some time connected more or less with the phenomena of the girl. These various personalities reflected their characters in their communications, but seldom gave their names and so the characteristics cannot be verified. It is doubtful if any confirmation could have been obtained even if they had given their names. Frank Morse came nearest offering incidents with probabilities, but I was unable to obtain verification. All that can be of interest is a summarized account of the facts with an exhibition of the dramatic play of personality and the consistent character of the plans carried out in the interest of the hypothesis of obsession.

The appearance of Marie Antoinette has no apparent reason not indicated in the record, unless one wishes to indulge in conjecture; namely, that the design of the controls was to illustrate a better character from that period and perhaps to show that she was not the earthbound or debased personality as the others appear to be. But as she is not able to prove her identity, or does not prove it, we might rest satisfied with subconscious production from past reading. There is no way to dislodge this view, tho Mrs. Chenoweth knows very little about Marie Antoinette. But the incidents connected with her life and death have such a large historical interest, romantic in the extreme, that few would not know enough to produce as much as is attributed to her. Hence

I cannot speak of her communication as evidential. But if Mrs. Chenoweth's reading and subliminal associations with the events of the time indicated in the messages did not produce the result, it is interesting to see the manner of discussing the subject, as the apology made for the church had been so vigorously attacked by Cagliostro and his associates. The allusion to the influence of one historical period on another is consistent with what the main controls say and is probably intended to suggest influences that may have operated in the present world conflict. Indeed she refers to it in this way and actually defines it as a contest between rulers and ruled. There is no relation to the present case except the principle involved in the influence of the dead, individually or collectively, on the living. This is implied in the whole message and may be a part of the general plan to exhibit this idea at large while occupying the attention with a special case.

When Marie Antoinette ceased, the subliminal evidently had to resist the effort on the part of some other personality to usurp control. There were slight traces of Imperator in it and at the next sitting the subliminal began with some scenes of the period concerned and some personality gave a message by automatic writing characterizing the period of the French Revolution correctly enough, but without evidential coloring and with implications of larger influence by Cagliostro in producing it than history would probably support. But there are no such ideas in the subliminal of Mrs. Chenoweth so far as her reading goes, and the note shows that Mrs. Chenoweth knew nothing about him.

Some French personality followed in the next sitting who was apparently an obsessing agent, but nothing evidential was said. Then Imperator came with the passage just quoted above. At the next sitting incidents of the French Revolution and allusions to Paris and the Seine came, but without evidential significance. It was explained that the personality was put in to express himself for a reason that would be explained later.

At the next sitting there was a suggestion of Cagliostro trying direct control. He had been previously allowed only

indirect control. But for some reason on this occasion his attempt was abortive. It was more successful at the next sitting, and he engaged in a shrewd debate about ethical ideals with me, and was not easily vanquished. He stood up boldly for immorality, tho by implication. The subliminal indicated scene and events of that period.

A very pertinent message followed this logical debauch with ethical principles. Its authorship was not indicated. The sudden method of closing the trance prevented the giving of any name and later I had to protest against this procedure. But the passage which showed the difference between the higher and the lower type of personalities is as follows:

"The first step toward God is an aspiration for something higher. Souls entangled in the physical network of physical desires cannot at once comprehend the ecstatic happiness of purer and finer states of existence. One glimpse of the fair fields where lilies swing their perfumed censors and the eye never gladly turns to the miasmic marshes where crawling things poison the atmosphere. To lead gently and reverently the soul away from the lower to a state of interest in what is best is the work of the saint and the Savior."

There is no defect of poetic or literary interest and style in this passage and it is worth noting the unconscious figure of the religious service in the reference to "lilies swinging their perfumed censors" as an indication of the life of the communicator, tho he has not given his name. I have seen no evidence of Mrs. Chenoweth's capacities in this direction and she is not especially familiar with Catholic services.

The result of this was the promise of Cagliostro to go and see for himself the truth of these claims and this marked the beginning of his separation from the group supposed to be giving all the trouble.

With this achieved, Dr. Hodgson appeared at the next sitting and made an important explanation of the situation. The most important item in it was the statement about the difficulty of giving evidence in the work. I quote the passage.

"We have had to leave so much to inference and suggestion, as the evidential matter is almost impossible to put through. It comes largely through the cross reference system.

(Yes, I understand.)

It might be easy to give any number of details, but it would be a miracle to be able to verify them, for we are dealing with spirits long since passed from the scenes of their operations in their earthly bodies."

Normally Mrs. Chenoweth had not the slightest knowledge of what was going on. What the subliminal may have inferred from the drift of things cannot be determined, and she knew so little about Cagliostro as not to be able to place him at all, tho the association of his name with the French Revolution about which she had read in Carlyle might afford a clue to some things of a general character. But she knew too little about the nature of the experiment to formulate so intelligible a conception of the situation for evidence. It was quite characteristic of Dr. Hodgson to describe it as he did, and any intelligent person would realize the difficulty of verifying any personal incidents purporting to represent personal identity.

He was followed by Cagliostro again who indulged in his diatribes against religious people and things. It was a shrewd debate again on his part with a certain kind of remarkable consistency on his side. He stood up for freedom to such an extent that it would acquit any person for any conduct. But he did not see that the characterization which he made of Christ and Mahomet was a condemnation by implication, and yet his position in defence of all freedom whatsoever was a contradiction of his attack on hypocrites. Hypocrisy and lying are completely justifiable on his assumptions.

At the next sitting the subliminal evidently got into a conversation with a personality, probably Cagliostro, who tried the game of suggestion to her and you have a practical illustration of what obsession is. The effort was to create distrust in her husband. Then came a more or less disguised personality somewhat confused about the situation,



not knowing clearly that he or she was communicating with an incarnate person. The automatic writing that followed gave a Masonic sign which was relevant to the personal identity of Cagliostro, but there is no evidence that he gave it, tho the sequel of the sitting makes this possible. The control became oral and there was an appeal to "Mary, Mother of God", with chant of *Ora pro Nobis*. The subliminal then said "he will come to God at last" and with some pictures of the past for a few moments, Dr. Hodgson communicated to say that they were gaining slowly. Then came in apparent oral control the name of Joseph Balsamo, apparently with a vision of the "new world" and the statement that he was a penitent. Mrs. Chenoweth does not know what "*Ora pro nobis*" means and never heard of it.

At the next sitting the first message was a paean of triumph, so to speak, or perhaps a homily on the redemption of such souls.

"When the eyes of the soul turn toward the light, the light reveals the true condition and the real regeneration is begun. Saints and angels radiate light but create nothing new. The power to reveal is in the ratio to receive light from the Source of all Light, and receiving shine ever as a beacon for the storm-tossed and weary lest perchance they turn toward the ray and are revealed to themselves and are so saved.

(I understand.)

God is the Light of the World in this sense and all men are created in his likeness, not specifically bodily likeness, but the likeness of expression.

(I understand.)

Some small part of such capacity, God-like in its sure and steady shining, is expressed in this effort. Storm-tossed and sin-sick, our effort may at least reveal to you the path which leads to Peace. To you we speak our knowledge of the glad hours of rest and joy, as the dark past recedes into oblivion, the path we may not tread for you, but eyes that weep and hearts that hope may bring that path to view and sin and pain and wrong and doubt may be by light transfused till past and present blend in strength to leave the ...."

The control at this point was suddenly lost and the sitting came to an end without finishing the sentence or the message. Its temper is clear and the contrast with the mental obliquity of the other personalities is striking and consonant with what the religious mind has always taught about the path of spiritual peace and happiness. The sentiment may be that in general of Mrs. Chenoweth's subconscious, but she is not a member of any church and normally shows no such specific and verbal sympathy with the ideas here expressed, tho I believe her attitude of mind is well reflected in it. The point of importance, however, is the contrast with the revelation of debased minds.

Immediately following this came the final confession of Cagliostro, as evidenced by the appearance, immediately following the confession, of Minnehaha with the exclamation: "My God you got him. I would not use the pencil again till he was through. I am the happiest Indian you ever saw", with further expressions of the kind. She then remarked that she had been blamed "for a heap of things his friends did".

At the next sitting began a wild clamor on the part of the personalities, whose head Cagliostro was, for his return. They were without a leader. They or one of them expressed himself for a time vehemently protesting against being deprived of their leader, when the communication was followed by a message in automatic writing remarking the effect of segregation of criminals. Then one of the obsessing agents was given the opportunity to express himself, evidently to clear his or her mind. But it did not last and a pertinent reference to Mr. Myers was made intimating that he had had something to say about obsessing influences. Following this came an oral control of whom I asked whether Cagliostro had ever influenced the girl, with the reply that he had done so on several occasions. There is no specific evidence of such a thing, tho it is not impossible, accepting obsession; that he did so. An allusion to the girl trying to poison some one was very pertinent in connection with Cagliostro, as he had the reputation of a poisoner. But there is no evidence whatever that the girl ever tried such a thing or had any such

temptation, and the insinuation regarding it was in the form of an interrogation.

At the next sitting Dr. Hodgson took the time and showed the effect of the long siege to eliminate Cagliostro, and discussed the general question, but with no evidentia<sup>1</sup> coloring, except in the description of the girl's attitude of mind and resistance to the influences brought to bear upon her. The conflict was represented as one between Catholicism and Protestantism and as one in which the girl had stood by the Protestant position, which was true and unknown to Mrs. Chenoweth. The contest was spoken of by him in terms that would imply it to have been a prominent feature of the case. This was not true. There was only one period in which any trace of Catholic sympathies occurred and they seem not to have been strong or especially tempting.

One incident is important. Dr. Hodgson alluded to clair-audient power in the girl as new. This was true and had manifested itself but once apparently before she came to me and developed even more distinctly after the time of the first series of sittings.

At the next sitting apparently a new personality was brought to be converted, so to speak, one that complained of having lost their "King", Cagliostro, and asserted that they would have the Cardinal in his stead, possibly referring to Cardinal Rohan. There was an interesting revelation of the disappointment that the communicator had evidently experienced in arriving on the other side. The discovery that there was "no God or angels" but just people like themselves, is an indication of what constantly occurs in this literature and not impossibly well enough known by Mrs. Chenoweth to have given it the form and coloring it took.

In the automatic writing of this sitting the important statement was made that Margaret was a "spirit that assumed two personalities" and that the case thus became "most remarkable because of its many manifestations and contingent influences." It was Dr. Hodgson apparently that made the statement, and a little later he characterized the girl rightly as "so simple minded and true" and the "various influences impinging on her consciousness" so natural that it

was hard to distinguish what was outside influence and what "was the resulting memory or suggestion of a personality". She was said to have been now protected by friends in a way to make obsession less probable. But the point of interest is the statement about a dual personality in the spirit and the recognition that past suggestions and influences from the spirit, acting as an obsession, may actually become secondary to the subject, after the obsessing influence has ceased to act, a theory that I have long held as possible and never mentioned to Mrs. Chenoweth, so far as I can recall, tho it is possible that I may have done so in a general way. But I never expressed myself in this manner.

The next sitting began with a suspicion on the part of the subliminal that Imperator was a Roman Emperor, a view that was apparently hinted at for Rector in the work of Stainton Moses, which had never been seen by Mrs. Chenoweth. The name "Imperator" means Emperor, but if messages are to be trusted through Mrs. Piper, Mrs. Chenoweth and Stainton Moses, he was not a Roman Emperor. Following this subliminal passage began a contest between an evil and a higher personality, the one to say and the other to prevent the utterance of the Lord's Prayer. The contest was an exhibition of the phenomena that results in obsession where there is no proper guide to prevent such conflicts. The better personality vanquished the lower and the prayer was completed.

The next sitting contains only general communications that show no special incident beyond the general purpose, except two. One is a repetition of the ideas which Christ represented in history for salvation and the second is the mention of the names of Professor James, Mr. Myers, Stainton Moses, Professor Sidgwick, George Pellew, the real name of George Pelham, Madam, the chief guide of Mrs. Chenoweth, Dr. Hodgson, Mr. Stead, Mrs. Annie Bright and Saint Augustine. With the latter came a sentence that reflects the conceptions of the period in which he lived; namely, the attitude toward idolatry and sensuous conceptions of the divine. In the subliminal recovery a prediction came of the early death apparently of Francis Joseph, Emperor of Austria.

The allusion to a "royal bed" and the name "Josef" suggest this interpretation. I thought of Joseffy, the pianist, until I noticed the allusion to the "royal bed" and chamber. Joseffy, the pianist, died on the 25th of June, the date of the sitting being April 27th.

At the next sitting Professor James communicated again in a passage of remarkably characteristic tone, illustrating his identity in a delicate point about which none knew his mind who were not familiar with the method by which he made up his convictions on this subject. He referred to the dramatic play of personality exhibited in all this release of obsessing spirits, and readers, on any theory of the facts, cannot escape the notice of this play, and in remarking it, Professor James said that he would have been impressed with it when living as an argument for the spiritistic hypothesis. This was perfectly true and represented a position which had as much influence on his mind as the specific incidents for personal identity. He here spoke of it as more remarkable than spirits if we attributed it to the mind of the psychic, a view which is extremely rational, as it comports with the limitations of individuality which the marvelous power of dramatization in one mind would not have in automatism. A pertinent allusion to Emperor and Phinuit closed his communication, as he was quite familiar with those personalities in the Piper case.

One of the obsessing personalities followed lamenting the loss of Cagliostro and expressing a desire to prevent the kind of work we were doing to prevent obsession. He said I was going along all right until my father changed my views on this subject and referred to my father's "worshipping Abraham Lincoln". This contained a true incident about my father, not known to Mrs. Chenoweth. The personality was quite profane and vindictive towards me, but was suddenly removed from control.

The next sitting was occupied by one Thibault, according to the record, but nothing evidential came and we can only surmise that he had been in some way connected with the girl. There is no evidence of it in her experience. The same personality came the next day and showed a decidedly

religious temperament, but apparently earthbound nevertheless. He spoke of himself as being an "impersonal being" and no longer a man, a conception which revealed his idea of personality by implication; namely, as that of physical embodiment. Interrogation brought out the fact that he had an "etheric" organism or body which was "full of sensation which did not pass away when death came" and he expressed ignorance as to how this "sensation" came. Apparently he was obsessed with his terrestrial memories which had all the reality to him that deliria, hallucinations, and dreams have. He sought release from the bondage of these influences and said he had come to Imperator for this purpose.

This personality was followed by Rector who explained that Thibault was one of a group of "earnest seekers after the light", and remarked of him that he was not familiar with the "intercourse existing everywhere between spirits", a statement that consists with the earthbound condition of the man. I would not infer that the personality had been in any way connected with the experiences of Doris, but a personality whom it was desirable to help and convert into a useful servant in the work of releasing earthbound spirits. Rector implies as much in his message, tho a later statement by Imperator implies that every one brought here had had some contact with Doris at some time. Thibault was evidently of the Catholic persuasion and Rector indulged in some non-evidential statements about the cloisters and their function in the past. He was not altogether clear in his discussion of them.

Rector was followed for a few moments by some one trying to convince me that this group in which Thibault was were not what was claimed for them. They were said to be devils and Thibault was called a fool for not knowing that he was dead! The communicator claimed to know that much.

At the next sitting Anselm came, the celebrated Archbishop of Canterbury, author of the ontological argument for the existence of God, tho his designation did not come until a later sitting when he came again. His avowed object was to express his sympathy with the work of Imperator.



At the next sitting a personality appeared who, by implication of his own statements, was involved in the obsessing influences of Doris. He was, however, more intelligent, at least in his communications, than most others and showed some consciousness of his defeat, but he explained that Margaret was a dual personality in the spiritual world and indicated that such a thing might occur on the occasion of an inquiry by a fall or by disease, thus hinting, indirectly at least, at the cause of Doris's trouble, not known to Mrs. Chenoweth. He deprecated my appearance on the scene and forbade me to make public my findings, and did not want the attention of the medical fraternity attracted by it. The man's identity was not revealed. The passage is a remarkable one in many respects and its interest cannot be appreciated without reading the whole of it.

The next day again some personality not indicated communicated and further explained the dual personality of Margaret and suggested that all mediumistic types were "split personalities", the subconscious being used for communicating, a view which I have long held and which is not familiar to Mrs. Chenoweth. The discussion of the case was quite intelligent.

The next sitting has no unusual interest, being devoted to the correction of an obsessing personality, and then the following sitting to another who felt the loss of Margaret and Cagliostro, but was unpenitent for his or her conduct, saying: "I would rather be a devil than any one else". The attitude is quite human for characters of the kind when cornered in an argument.

At the next sitting began communications from a personality who was said to be one of "the camp followers" of the Cagliostro group. He was said not to be able to trouble the girl greatly, but the object was to get him in a condition that would prevent his invading other persons than Doris. He began with damning Minnehaha and preachers. But he was unable to get adequate control and Dr. Hodgson explained that the effect of a wound when living brought agonizing pain to him when he attempted to control and hence that he did not know how to use the body of the medium. Dr. Hodg-

son then indicated that it had been the plan to have a few "wise spirits communicate" and close the work for the season, but that this personality was brought to give a "little local color" to the California case. The sequel showed that this obstreperous personality claimed to be from California.

At the next sitting this personality was given a free hand and he ventured on a pugilistic encounter with me in the genuine fashion of such a fight. I bore it without flinching and the personality thought me a coward. He finally discovered that he was using the organism of a woman and swore about it, saying she was a spy. The next day it was explained that he was given the chance to write to teach him just this fact that he was using a living body. His name was given as Frank Morgan. Later it proved to be Morse instead of Morgan. He was allowed to continue control from day to day until he was conquered. Nothing evidential came or was verifiable, tho he described a place or two and indicated that he was from San Francisco. In his communications by writing an allusion was made to drowning, but it was not explained. His control was lost and the subliminal recovery followed. In it it was indicated that he had tried to make Doris drown herself. This was his confession and it is true that she had once tried to drown herself, but resisted the impulse finally or was influenced not to carry it out.

The next day after this incident Dr. Hodgson took up the day's work and among various explanations of the situation indicated what the teaching of Imperator is in regard to such things. The struggle had been severe with Frank Morse to get him to see the right. Dr. Hodgson's communication was as follows, such of it as is relevant.

"Do you understand how hard it is to bring men to a sense of right without fear or love? The two elements lost by lack of strong affection, and the new knowledge of larger opportunity for a liberty in self-indulgence that is quite beyond reasoning, and if the old orthodoxy could see the result of its teachings, a new regime would be established making God of love and adoration, and calling out the finest and holiest expressions of the children of men.

This is Imperator's teaching, as you know, and the sooner it be-

comes universal in your life the better it will be for this life. All too suddenly give a man a liberty that he was supposed to be deprived of by death is too much like leaving children with the liberty of men undeveloped. They can see nothing but their own selfish play. Developed they see opportunities for larger more and more wonderful and abundant life.

It is not pleasant to know these things, but Truth is not a thing of mere pleasure. It is a R e v e a l e r.

(Yes, just so.)

To know the Truth is to make men free.

(Exactly.)

Free from selfishness and sin and sorrow and all its incumbent pain, not simply free to act."

Frank Morse seems to have been followed by a woman who, in some way, was attached to him or apparently contesting his influence. She was allowed to communicate and seems to have been a personality who wanted to escape the condition she was in. She finally gave the name of Sister Rosalie. No evidence of such a personality by name has appeared in the experiences of Doris. For a few sittings a contest existed between Rosalie and Frank Morse, he trying to prevent her from writing or communicating and the episode illustrating in the organism of Mrs. Chenoweth just what might occur in cases of obsession where a conflict arises between personalities instead of acting in harmony. No summary of this is possible and the reader must go to the detailed record to study its interesting psychological character. As soon as their fight was over the nature of true mediumship was explained by contrast with this struggle and the fusion of influences stated to be the requisite. The following statement was made by some personality who did not succeed in giving his or her name, the control being lost by the interference of an evil personality. Alluding to Frank and Rosalie the personality said:—

"The two spirits striving for possession of the same vantage point, one for one purpose and the other for different reasons, made an atmosphere most sickening.

It is fairly simple for one spirit, whatever his status to get control and use his power, but the difficulty is to combine for co-operative work or fuse two of different calibre, and in this case the effort was made by Frank to keep Rosalie away. Sometimes a mother will make desperate effort to keep away a low order of spirit attracted by earthly contact with some people or situations, and the same sort of conflict is present, and the one fought for becomes ill or the mother in her efforts makes no headway at communicating her desires. All is in the power of perfect fusion."

In other words harmony and co-operation are necessary to prevent obsession and the harmony must be on the part of the better type of spirit. Immediately following the message just quoted the struggle between the two personalities began and continued for a few moments, and then the subliminal came on, followed by the interference probably of Emperor to establish peace. The sitting the next day was a short one and without incident. It was followed by a sitting in which Anselm, Archbishop of Canterbury came again and gave some evidence of his identity, since Mrs. Chenoweth never heard of him, tho there was some apparent confusion with two or three other Anselms. It was on the day following this that Anselm made himself clear and distinct from the others. His message on this later occasion was in explanation of the whole process of helping lost spirits. Education was emphasized. He stated that Cagliostro had been taken under charge to stop his depredations.

The next incident was one of extraordinary interest because of the expressed difference of opinion with the Emperor group, tho not a difference for opposition, but held with the disposition to concede that he was or might be wrong. It was by Theodore Parker. Some characteristic things were said by him, but as the psychic knew something about the man, having read his life, the message can have no evidential importance. Theodore Parker contended that his criticism of the Emperor group was for their disposition to treat these spirits as children. But he was careful to explain that he might be wrong and that he and his friends were not at variance with the Archbishop in their work.

The next day a dramatic incident occurred. An obsessing agent was put in to communicate and so to teach him that he could not do as he pleased. He was allowed to go on freely until he said he would not leave. In a moment a struggle occurred. The psychic grasped the table, the obsessing spirit evidently trying to prevent his forcible removal, but failed.

The next day Imperator came with a message already quoted, explaining what the object has been all along in this process of exorcism. The next sitting was occupied by an obsessing agent and the last one for the season with Minnehaha in a triumphant mood and intimating some incidents in the life of Doris and a promise to give me "knock down evidence". Imperator had said in his message that every individual spirit that had been brought to Mrs. Chenoweth in connection with the case had at some time had contact with it. This is not verifiable, but is consistent with the statement made in the record that various persons had influenced the girl who could not prove their identity.

At this point my vacation came and the sittings were not resumed for more than a month, and even then I took up some time with sittings for strangers. As soon as I had these cases out of the way the Doris case was taken up without suggestion from me. The first communicator was Laughing Water who seemed to start out just where she had left off nearly three months before. What she said referred to some habits of Doris and were remarkably evidential. I have summarized them under Laughing Water's incidents. Here I must confine the epitome to other communicators.

The mother followed Laughing Water. She gave no specific evidences of her own identity at this time, but discoursed on the subject of her daughter's malady in a more scientific manner than would be expected of her, and in my own opinion she was but the medium for the transmission of the opinions of others, when she failed to express her own. The remarkable thing about her message was her real ignorance about the daughter's condition. In life she had no equipment for understanding it and tho she evidentially referred here to the interpretation which most people put on

such cases; namely, that they are afflicted with insanity, she could not get beyond the most general conceptions of obsession in regard to it. It was quite evidential to refer to the present normal condition of the girl. This has been her condition for some time. Mrs. Chenoweth knew nothing about it, because she had never seen the girl. The use of the term "cat naps" was interesting as reflecting the conception of an untrained mind in regard to such phenomena.

Laughing Water had referred to some work of Doris "with her fingers and hands", and on my inquiring of the mother to have this explained, she said she thought it "referred to some writing which has been a part of the study". She then indicated that it was designed to give her a "better equipment for life". She evidently did not have the same thing in mind that Laughing Water had, as later events showed, but she possibly referred to an incident of equal interest; namely, the fact that Doris had taken lessons from a correspondence school in regard to poultry, the culture of which did much to equip her for dependence on herself.

The further remarks, tho pertinent and to the point, evidential in this respect, are not striking enough to quote them. Laughing Water then followed with an allusion to "music keys" and the statement that her other work kept the girl too busy for this. It seems that Dr. Prince had given the girl some music lessons and it was true that other work interfered with lessons on the piano. Help with the cooking was mentioned, a true circumstance, and then to her interest in some children, which was true. Laughing Water then returned to the work associated with Doris's "fingers and hands", but got nothing definite.

The next sitting does not contain anything that can be quoted briefly, tho it is quite full of evidential matter. It is as a whole that it is significant. Certain features of the case were explained quite intelligently.

At the next sitting Edmund Gurney appeared. He was one of the founders of the Society and died in 1888. Mrs. Chenoweth never knew about him. On interrogating him as to his knowledge of the case he stated that he had studied it in a measure and made a very remarkable statement about



it. Sleeping Margaret had always claimed that she was a spirit, and the controls here asserted that she was not but that she was the spirit of the girl, half entranced and half awake, in other words, the subconscious of the subject. This illusion on her part was compared to the alleged illusion of certain dead people who thought they were still living in the body. She was supposed to be deceived about her being a spirit as these dead people had been about their being alive. This statement on the part of Gurney is not verifiable as yet, but it was exactly what I had worked out on the basis of the evidence long before it came in this message and I had never uttered a word of it to Mrs. Chenoweth. He further described the "transfusion of personalities" which meant that the dead and the living were somehow mixed in the messages obtained. This was theory, of course, and so not yet verifiable, tho possible.

Doctor, one of the Emperor group, appeared at the next sitting and referred to general incidents in connection with the girl, correct and evidential as far as they went, but probably endeavoring to establish such connections between the two places as would make cross reference possible. He alluded to a strong and helpful spirit directing the girl, but gave no name. Dr. Prince could identify such a person in the case, but the name should have come here to make this identification clear. But Emperor was said through the girl to be in charge and this is indicated here.

Doctor was followed by Minnehaha who took up an uncompleted incident and made it more specific. I asked her what Baby made "with her fingers and hands", and the reply was that it was something in the form of a long string and involved "a bit of color", which was "put together round and round". Doris had colored the seeds of an umbrella tree and made necklaces with them by stringing them on threads. This fact I knew nothing about and much less Mrs. Chenoweth, the events having occurred only about the time of their transmission here. Allusion to a lot of flowers about in which the girl was interested was also correct. Then the control said that the girl sat at a table while making the necklaces. This was correct.

The next sitting was occupied by general discussion, evidential in its way, but not with incidents that can be quoted. It was a general account of the method involved in the therapeutics of such cases. The communicator claimed to be one of the Emperor group, but did not get his name through until a later sitting. Allusion was made to Italy and Rome which had associations with the Emperor group about which Mrs. Chenoweth knew nothing.

The next day, apparently the same personality continued the discussion of the case in a most pertinent manner, and declared the possibilities of cure by spiritual aid in terms that are a little less than incredible. He first alluded to the change in complexion that had taken place with the girl in the process of her cure. Inquiry of Dr. Prince showed that this was emphatically true and neither myself nor Mrs. Chenoweth knew anything about the facts. The communicator went on to show how cell structure might become possible by the contact of spirits even with idiots and then referring to the feeble-minded said that "Margaret B", referring to Miss Margaret Bancroft, had had glimpses of this truth in her work when he, the communicator, had worked with another light and where they had called her "Lady Margaret". This Miss Bancroft had conducted a school for the feeble-minded on the very assumptions here laid down and frequently consulted the Emperor group with Dr. Hodgson through Mrs. Piper whose work was directed by the Emperor group. This group had called Miss Bancroft "Lady Margaret" through Mrs. Piper and the fact was not mentioned in the Report of Professor James, which Mrs. Chenoweth had seen. Miss Bancroft was mentioned there, but not her work. The presence of Emperor with the girl was repeated and the fact confirmed later by Dr. Prince.

The next sitting Minnehaha came and after referring to the improved condition of Doris since she had been at the sittings here went on to explain why she had not written through the girl by saying that this was not her work there. She explained that her business was to prevent catalepsy in the case and compared it with the Chenoweth case where the catalepsy had been a frequent phenomenon last season,

It is true that Doris shows no evidence of catalepsy, a fact which I had to learn from California. She stated that Imperator did not do all the automatic writing himself in the work with Doris. This is correct and the records show the fact.

I then asked who it was that had given his name there and Minnehaha referred to Dr. Hodgson. I learned that Dr. Hodgson's name did get through, but I did not know it at the time. I was thinking of another. Reference was made to Doris as taking exercise. The sitting closed with the medium's coughing which Minnehaha said was caused by the mother of Doris who had died of pneumonia.

At the next sitting Prudens, as later events proved it to be, came to answer my question more clearly than Minnehaha had done. But the whole sitting was taken up with indirect matters without getting his name or any approximation to it, and in fact when it came it was not the name I had in mind, which was that of Frank Podmore. But he gave the initial M and then "Fred" with the full initials of Mr. Myers, and then repeated the M with the name William. At the next sitting Imperator explained that the two M's referred to Myers and Moses, and as William was given in connection with the second M, I looked up Mr. Moses' name and found it was William Stainton. I had never known before that his name was William, tho Mrs. Chenoweth may have known it, but had never read any of his writings.

It was Imperator that explained the next day the confusion of the day preceding and indicated the difficulties of cross reference as follows.

"One of the difficulties in bringing evidence from one light to another is that memories include sensations which were experienced at the time and place of the first communication. There is no clear demarcation between the actual written or spoken message and the state of mind attending the delivery of the message or the attendant circumstances, like present people in spirit or body and atmosphere and these frequently become interfused with the repeated message. If it were possible to have the same detached arrangement for the transmitter at each point and the less confused help from our side

which comes from long and constant use and association through and by the light, the repeated evidence would come more quickly and evenly. Corresponding situations as nearly as possible would help the reproduction, but even with the uneven situation much can be overcome and enough evidence produced to give more than a working hypothesis."

This is certainly a remarkably interesting passage and though there are some terms and phrases that are not clear to us, the passage as a whole explains exactly what seems to have taken place the day before. While Prudens was trying to tell what had happened in California, I expecting that the name Frank Podmore would be given, allusion was made to Myers and Moses. The whole affair seemed to be all false or mere guessing. But this explanation makes it intelligible, though we are unable to verify the statements.

The communicator, however, went on to apply the idea to the work of the previous day and advised further experiments of the same kind. After a long explanatory statement of what my desire was in putting my question the communicator explained that the two M's referred to Myers and Moses and the sitting came to an end.

The next day Prudens took up the task and succeeded in giving his name as the one intended before and made allusion to Emperor, Rector and Doctor, explaining that he himself was one of that group, which was correct and not known by Mrs. Chenoweth, as she had never read anything about the controls of Stainton Moses and Mrs. Piper.

I might add, however, that some months later this very view of the liabilities in cross reference was fulfilled in the occurrence of one in which the ringing of a door bell, which had occurred at one psychic was reported by the same communicator through Mrs. Chenoweth the next day and referred correctly to the day previous. It was irrelevant otherwise to the cross reference.

Minnehaha occupied the time at the next sitting and then on the day after that an earthbound spirit who was said to have committed suicide was put in to communicate for the purpose of clearing up his mind. Nothing could be proved

of his identity and the matter has to be treated as having only a psychological interest.

Minnehaha then occupied the time for several sittings and then a diversion occurred in the form of a communication from Mr. Leland Stanford who had founded Leland Stanford University. The spring previous his name was mentioned and perhaps a few messages came from him personally, tho not evidential and I was requested to let him have a later opportunity. I had intended to call for him after I had finished this case, but he came spontaneously and his coming and message happened to coincide with a conversation I had with a man the night before about the very subject of this communication by Mr. Stanford. He first gave his name and then said that, if he were to do his work over again, he would endow psychic research separately from the university and explained why his university had not done what he wished it to do; namely, that it was jealous of its rank and wished to be conservative. He then mentioned the name Charles and a little later indicated that he was trying to speak of his brother. But this brother's name was Henry, not Charles, at least the one referred to. I know of no other. I took the occasion to ask him if he knew about his brother, with the design to bring out something about his brother's experiments, tho I did not think, when I asked my question, that anything evidential could come of it. He at once referred to his brother's "researches and adventures", and when I pressed for their specific character replied "apports", which was exactly correct. Asked if they were genuine he made the reply, which was substantially the same that Mrs. Anne Bright had made through Mrs. Chenoweth a year or two prior to this time on the same subject; namely, that some of them at least were not genuine. Mrs. Bright had witnessed experiments with Baily and had published the results in her paper.

I assumed that Mrs. Chenoweth knew all the facts, but inquiry showed that she had never heard of either Stanford and had never heard of Henry Stanford's experiments, tho she had seen one or two copies of the *Harbinger of Light*, the

paper edited by Mrs. Bright. Evidently none of Mr. Stanford's accounts were published in what she saw.

Mr. Stanford closed his message by referring to the present case and the method of treating such cases and mentioned his brother's further effort to make a "foundation for such research", a fact which Mrs. Chenoweth did not know. His control then ceased.

At the next sitting Minnehaha first alluded to "Prof. David", whom I recognized at once as David Swing, mentioned some years ago in connection with another sitter, and he was said to live in "Cargo", which I recognized as Chicago and it was then spelled "Shecaugo" by the little Indian, tho Mrs. Chenoweth knew well enough how to spell it. I was told that he knew Harper, referring to President Harper of Chicago University and said that he, David Swing, had been in California. No indication was made of the reason for the appearance of this David Swing and allusion to President Harper, and I have to conjecture that it was possibly as helper in the effort to get the real name of Doris which followed.

There were no further efforts to communicate in these experiments by any one except Minnehaha and the record closed with some indications of the difference between herself and Imperator with a disposition on the part of Minnehaha to yield to his ideas.



## CHAPTER II.

### EXAMINATION OF HYPOTHESES.

#### 1. General Remarks.

There are two very distinct problems interfused in this record. They are (1) the question of the evidence for the existence of spirits, and (2) the question of obsession. The latter problem either assumes that the existence of spirits has been proved or that the evidence for their existence must accompany that for obsession. I have hinted often enough that obsession is involved in the issues raised by this record, but it is not the first matter to be settled. Obsession implies spirits, at least the obsession that the psychic researcher conceives. The psychiatrist uses the term to express "fixed ideas" or the persistence of mental states that are a sign of certain forms of insanity or that prevent normal action of the mind in its proper adjustment to environment. In such instances "obsession" describes only subjective or internal mental states. In spiritistic parlance it refers to objective or external agencies that consciously or unconsciously produce the abnormal mental conditions of certain persons. This is the sense in which the term shall be used here, whether the hypothesis of their existence be proved or not. We must decide whether the facts support or negative it. I repeat that obsession, as here conceived, implies spirits, and spirits imply that we have evidence of their identity. Before we can even talk of obsession, we must have proved personal identity in some form and our problem will be less complicated if we can first prove the existence of spirits without association with obsession. That I think has been done. But it does not carry with it the evidence for obsession as that is usually understood, tho it may carry with it processes that might lead to obsession in the hands of ignorant or malicious spirits. That is the question that remains to be decided.

But we are fortunate in this case of Doris Fischer, as in the case of Mr. Thompson and the influence of Gifford, to have phenomena that prove the personal identity of certain persons, and interfused with them are phenomena that illustrate the identity of personality, which is only a modified form of personal identity. Let me explain a little more fully the connection between these two conceptions.

I use the terms "personal identity" to express the continuity of terrestrial memories. If we can obtain through a psychic the narrative of historical incidents that are provably the personal experiences in his or her earthly life of the claimant for recognition as a spirit, we have direct evidence for the existence of a specifically known person after death. This problem does not require cross reference for its solution. It requires only assurance that the phenomena are (1) supernormal and (2) illustrative of personal identity. But in certain cases we do not have any direct evidence for spirits or even the claim that they are present and determining the phenomena. The result is that we must either prove the identity of the assumed obsessor or prove that the personality of the obsessed person has manifested through another organism than the case of secondary personality. This may be done by cross reference. That is, we may conduct our experiments or investigations so as to have the same phenomena occur through a medium, that occurred in the organism of the subject of supposed obsession. Here we should not have the personal identity of a specifically known person or the terrestrial memories directly communicated as provably such, but simply evidence that the same personality can manifest through more than one subject. This will be a refutation of the doctrine that secondary personality is explained wholly by subjective influences, whatever other view we choose to hold. The cross reference does not establish with it terrestrial identity, unless it carries with it the incidents which prove the continuity of memory. On that condition, personal identity and identity of personality would coincide or be convertible. But they are not necessarily connected. Yet before we can be sure of obsession we must either have personal identity proved first in other cases in

order to establish the possibility of obsession, or have it proved in connection with actual possession to establish the same fact. Fortunately we have both aspects of the problem in the present case.

I shall not dwell at great length on the proof of the spiritistic hypothesis in this case. The evidence existing outside of it determines the presumptions in it and we cannot make the phenomena in this instance the first or the only condition of its proof. In my support of that hypothesis I appeal to the whole cumulative mass of facts on record, not only by the various Societies of Scientific standing, but also the experience of the human race, the probable nature of which is very much altered by the proof for the supernormal. We cannot rest the spiritistic hypothesis on each case or incident, as if there were no others. Hence the primary evidence for it must be in the collective facts of all scientific investigators, with the indications that the phenomena are much more extensive than the rigid scientific evidence. With this understanding we may insist that the evidence for the existence of spirits in this record is very much strengthened by its relation to other cases.

But the collective significance of the communications from the girl's mother is very strong when taken by itself. It is not necessary to lay any stress on other personalities in the record, especially the personalities alleged to be obsessing agents. Many of these may be dismissed on any hypothesis you choose to maintain. But the messages purporting to come from the sitter's mother, both in the presence and in the absence of the girl from the seances, cannot be dismissed as insignificant on their own account alone. Many of the individual incidents are very strong, and collectively they reflect an organic unity and intelligence in their selection, even tho some of them slip through unconsciously as marginal incidents in a larger mass of consciousness, much of which does not succeed in getting through. The best direct evidence for spirits, of course, comes from the mother's messages and they affect the probable meaning of other and less evidential matter just to the extent that the whole has to be explained by whatever requires a given hypothesis, al-

lowing only for interfusion with the subconscious of the medium.

As I have already remarked, the proof of the existence of a spirit, however, does not carry with it any implication of what we mean by obsession. This last conception implies (1) a constancy of presence and influence and (2) a morbid and unhealthy condition of the subject and probably (3) a non-moral condition or purpose on the part of the obsessing agent, that is not implied in the mere fact of communicating to prove one's personal identity. Hence we cannot infer obsession in the case merely on the ground that the mother or other entities prove their identity. We only prepare the way for the possibility of considering the hypothesis of obsession in such cases as exhibit abnormal phenomena. But the evidence that spirits are connected with any case establishes the fact of processes that would only have to be abused to result in obsession, and if the testimony of the mother in this instance, besides proving her identity, inculcates other personalities in the phenomena, there is a connecting link between the general and the specific hypothesis. But it does not imply or prove it unless other phenomena are present to justify the inference.

What we get by the communications of the mother is a connecting link in this special instance, associating the phenomena with the types which we have previously discussed. In the case of Mr. Thompson we complicated the personal identity of Mr. Gifford with phenomena which might be interpreted as obsession, tho not of so objectionable a form as in the present and other instances that have come under our attention and that have not been published. In this one respect the case of Doris Fischer has resemblances to that of Mr. Thompson, tho it has one marked difference just at this point; namely, that the personality which best proves identity is not the obsessing agent, at least not the one that can be supposed to be the chief cause of the trouble, for the reason that the malady existed long before the mother's death. But we do have the fact that personal identity is involved in both cases, whether obsession be present or not, and that fact makes the case a most important one as connecting

it with the extreme types some of which show no evidence of obsession, on the one hand, and others of which show no evidence of personal identity, on the other.

When it comes to discussing the problem of obsession we shall have a choice of approach. (1) We may try to show that it is possible from what we know of the processes of communication between the dead and the living. (2) We might omit the first method and limit ourselves to the proof of the fact of obsession. But this is not the best procedure. We must first understand what we are proving. The term does not define an isolated group of phenomena, nor any one type of them. The phenomena of secondary personality or dissociation are too various to assume that the conception of obsession is simple and clear. We must understand what is involved in the evidence for the existence of spirits and thus see how obsession might be possible before we adduce the proof of its being a fact. Hence the discussion of our problem will involve two questions; (a) The possibility of obsession, and (b) The evidence for it as a fact.

## 2. The Possibility of Obsession.

There is one class of people in the world that cannot escape the belief in obsession and this class is represented by those who accept biblical authority. "Demoniac obsession" is clearly taught in the New Testament and there is no escape for the man who abides by that authority. But we have scientific scepticism to face in such a claim and that has made even the religious man ignore the teachings of his own authorities. Materialism has so invaded human beliefs that it has left no meaning for the term "obsession" except that of "fixed ideas". Spirit is not supposed to exist any longer outside of the religious world and that of psychic researchers. In the present discussion, however, it shall be treated as proved and the only question remaining will be that of its causal relation to incarnate life.

In psychic research we are not concerned with any definitions of either matter or spirit, at least in any of the senses affecting metaphysical problems. The controversy that went

on between Greek and Christian conceptions of spirit made it necessary to discuss the nature of both. But for us it makes no difference whether you regard spirit as a fine form of matter, or as ether, or as something wholly excluding properties of substance after material analogies. The fundamental question with the spiritist or, in fact, with any man who understands the real issue, is merely whether there is any reason to believe that consciousness requires something else than the brain, as it is known, to account for it. If consciousness is a function of something else than the brain you may speculate all you please about *what* that something is. All that the psychic researcher requires is to know *that* spirit is and that it is not the brain. The metaphysician, whether parading in the garb of science or in that of theology, may say and think what he pleases about its nature. The term is compatible with either dualism or monism in philosophy and does not require us to maintain any more rigid distinctions than are held between oxygen and hydrogen, or between iron and water. The difference may be greater as a matter of fact, but that is a subject for evidence, not for a *priori* definition. Consciousness is a phenomenon or function of something and if we have facts to prove that it is not a phenomenon of the brain, we are perforce required to suppose something else, and the distinction between it and matter will be determined only by the amount of difference between consciousness and physical phenomena.

For the present writer, the recorded facts of the Societies for Psychical Research prove the existence of this something, which we may call spirit for the sake of distinction. Whether we choose to regard it as essentially different from "matter" makes no difference. All will depend on the limitations that we assign to the concept "matter". If we limit matter to the sensible, then spirit will not be this. If we extend the term "matter" to include all forms of supersensible reality, then spirit will mean some supersensible reality which is different, superficially at least, from "matter" as it is sensibly known. On either alternative we have justified the use of the term. It is not meant to mean or imply in the first stage of its import more than a subject other than the sen-



sible physical organism in order to account for the occurrence of consciousness as a functional phenomenon. The facts of mediumistic phenomena prove this beyond dispute to any man who has been able to escape the dogmatism of physical science.

But even then the term "spirit" has two different meanings. It is sometimes used to denote the incarnate form and sometimes the discarnate form of it. The incarnate form means the association of the subject with the organism. The discarnate form means its dissociated existence. Materialism, however, maintains that consciousness is a function of the grosser physical organism and from the associations of normal experience there is no other hypothesis possible. With it there is no incarnate "spirit". The consequence is that in normal experience we have no reason to believe in an incarnate and associated subject other than the physical organism. Consequently we have to resort to the investigation of those phenomena which purport to isolate the soul in order to prove its existence in the incarnate as well as the discarnate or dissociated form. That is, the proof of the discarnate is the condition of supposing that an incarnate spirit is a fact.

Now when this has once been established we may proceed to consider what the action of "spirit" is and we would first take up its incarnate condition. Here, assuming that materialism has been set aside, we have a field in which the causal action of "spirit" on the physical organism is undisputed. We might even assert or assume this of consciousness on the basis of materialism. But whether we prefer to talk about "spirit" or consciousness, whether incarnate or discarnate, makes no difference. The causal action of either this reality or the phenomena of consciousness will be undisputed. This causal action is manifest in all the mental functions associated with the organism.

The most important causal influence of mind or consciousness on the body is volition, the act of the will. Here the whole action of the organism is initiated. The body is a machine for the transmission of its impulses. Mind is an impelling force, so to speak. Even the very existence of

consciousness exercises an involuntary influence on the tonicity of the muscular system. The violent emotions like anger and hate not only affect the whole motor system but stir up other reflex functions in every direction, affecting the action of the stomach, the heart and circulation and the general trend of the mind. That is to say, it seems to be the very nature of mind or incarnate spirits to act causally on the organism. Nervous structure is adapted to such agencies.

Now we are familiar with this in physical life and if consciousness actually survives the body there is no *a priori* reason for excluding this action from continued existence. It is only a question of evidence. As long as we ignore the facts which suggest or prove it, we would, of course, not believe in the fact. But we cannot reject the possibility of it, once the existence of discarnate spirits is conceded. This possibility is concealed from us in the stress of scepticism about the existence of disembodied consciousness, which has to be proved by concentrating attention on the facts which prove personal identity and supernormal information. We ignore the mechanical problems associated with the accumulation of this evidence. But the very process ought to awaken attention to what is involved in it. And it makes no difference whether it be direct or indirect in its action. The causal action of the mind on organism is clearly there, even tho the living soul is the necessary intermediary between the discarnate and the observer.

Now we do not require to go beyond telepathy between the living to discover the influence, tho it be remote and indirect, of independent consciousness on the organism or nervous structure. In normal experience we find the body dependent on the incarnation of spirit for its causal action and in that normal experience there is no evidence that another consciousness can exercise an influence on a foreign body, save by the normal mechanical means; namely, physical impressions on the sensorium. But telepathy indicates a connection of some kind between a foreign consciousness and the incarnate mind of the percipient. Normal sensory influences are not used in the transmission of thought from one living mind to another. A foreign consciousness acts on

the mind of another and whether directly on the motor system or indirectly on it through the mind of the subject, it causally determines physical events of some kind. I say whether directly or indirectly, because we do not know anything about the causal process in so-called telepathy. All that this term can possibly mean is that mental coincidences exist which exclude chance and normal sense perception. It indicates nothing about the nature of the process, save that it is not normal sensory stimuli. That suffices to assure us of the same possibility in case that discarnate consciousness should exist, because, on any theory of telepathy, consciousness, whether directly or indirectly by the intervention of the discarnate, can act causally on living organisms. This once granted we do not know what its limitations may be. They have to be determined by investigation.

Let us view the situation by examining the normal relation of living beings in their communication with each other. The apparent ease with which we interchange ideas in conversation conceals the real nature of the process. We forget that, as a fact, we cannot normally communicate ideas at all. We can only produce mechanical impressions on each other and various processes of education, natural and artificial, establish some sort of agreement as to the significance of symbols which we call language, which is nothing more than a system of sounds acting as signals. They symbolize the existence of mental states or imagery and a common nature enables us to discover what these sounds mean. But there is no communication or transmission of ideas whatever. There is only the transmission of sounds or mechanical stimuli and the mind of the recipient *interprets* them. The consciousness of the *agent*, the person who wants his ideas known by the *percipient*, is not transferred. It remains "in the head" of the agent or thinker. It is not transmitted normally. It is inaccessible to the percipient directly as people living on opposite sides of the globe. The only way that living consciousness can arouse in another living consciousness the ideas that exist in it is the use of its causal action on the body to produce certain physical effects which we agree in the course of experience to employ as regular sym-

bols of the presence of certain ideas. That is, the causal action of consciousness in the physical world, more especially within the limits of the body and transmitted to the outside physical world, is employed to produce effects which another consciousness can interpret as indicating exactly what consciousness lies behind it. In other words, we use a teleological argument to prove the existence of a particular mental state in another foreign mind. That foreign mind would be shut up into itself, if it could not produce mechanical effects in the physical world. It cannot normally transmit its states to another. We are insulated completely but for the capacity of producing mechanical effects in the world. The causal action of mind on another is indirect in normal life. The physical world is an intermediary, a "medium", not for the transmission of thought, but for the transmission of physical effects, mentally caused, to another physical organism, where the indwelling consciousness may interpret them in accordance with the laws of education. It infers the existence of a foreign consciousness, it does not perceive it. That is to say, normally there is no causal action of one mind on another in any direct manner. The intervention of the physical world is necessary, the causal action on other minds being indirectly from the mind that wants to communicate.

But when it comes to telepathic communication, the intervention of the physical world is absent. The process is direct, in so far as physical "mediumship" or the intermediation of physical agencies is concerned. The causal action of one mind on another in this telepathic process is immediate or direct, in so far as the physical world is concerned. It may not be direct in so far as mental agencies are concerned, but that is another question. But the telepathy is the causal action of one mind on another without the intervention of sensory or physical action. Whether it be in the form of sensory or motor automatism makes no difference. In one the mind of the agent produces phantasms or hallucinations in the field of sense functions. In the other mechanical or bodily effects are produced through the muscular system. The process may not be, in many instances is not, symbolical. Language is not the mode of communication. In one form

of telepathy it seems to be pictographic or non-symbolical. Language is not a necessary means to attaining its end, the intercommunication of mind with mind independently of the ordinary sensory stimuli. Apparently the imagery or thoughts of one mind are transmitted to another without the use of interpreting symbols. Each thought is its own symbol, so to speak. The picture of one mind is transferred to the other and the percipient can understand it just as does the agent, provided his own experience has been the same as that of the transmitter. The causal action of the transmitter is direct, not intermediary, at least in so far as the external physical world is concerned. The causal action may be on sensory or motor functions, producing hallucinations in the former case and bodily action in the latter.

The description of the facts is adaptable to spiritistic as well as telepathic action. In fact, there can be no practical difference between both assumed phenomena. They are both of them action of mind on mind without the intervention of physical stimuli, as we know them normally. But the study of the actual facts may reveal a type of influence from spiritistic sources that never manifest in telepathy, even though we conceive it possible, for the evidence is lacking in telepathic phenomena for certain kinds of effects. The area of causal influence seems wider in spiritistic phenomena than in any alleged telepathic ones. This will appear in the course of the discussion.

I have adapted the discussion up to this point to the prejudices of those who will not accept spiritistic theories, because the same problems face the believer in telepathy which the believer in spirits has to meet. He has the facts to explain and when he admits the transcendental influence of mind on mind, without the intervention of sense impression, he can have no *a priori* objections to a similar influence of spirits, if their existence has once been proved or assumed. After conceding the fact of telepathy he must show good reason for applying it to phenomena which are best explained by spiritistic sources.

Now I shall not venture on proving the existence of spirit here. I take that fact as adequately proved for all intelli-

gent people and recur to the phenomena associated with such manifestations and which illustrate the influence of such agencies in the physical world. The phenomena which prove their existence are those illustrating the personal identity of the dead and derived supernormally; that is, incidents not known by the medium through whom they come. But in collecting this evidence there are types of phenomena whose meaning we ignore or disregard because of the sceptic's attitude towards them. I refer to all the physiological actions which we attribute to the subconscious of the medium or to merely organic reflexes in the body. They will come under notice as we proceed.

The simplest form of phenomenon first to be noticed is that of automatic writing. It is the ordinary belief of the spiritualists that this automatic writing is directly produced by the discarnate spirit, but the scientific man, whatever else he may think about it, concedes the agency of the medium in it, whether directly or indirectly. I say concedes, because he wishes to lay the stress on the supernormal information derived, and not on the manner of deriving it. Whatever the real facts are regarding the source of the automatic writing, we have to concede its possible origin in the subconscious of the medium. The information and the primary stimulus may come from the foreign agent, but it may be true that the medium's subconscious must originate the mechanical part of the resultant. We have no absolute proof of this, but it evades argument with the sceptic to grant him that belief and to demand that he explain what cannot normally have that source. When it is once conceded that the information has been derived from spirits, it becomes a question to determine just what relation the mechanical method of delivering it has to the ultimate source of the information. We may ask whether there might not be a causal influence of the spirit on the organism as well as on the subconscious mind of the medium.

It makes no difference to this discussion whether the influence of the spirit is directly on the nervous system of the medium or indirectly through transmitting ideas to the medium's mind. The ultimate outcome is the same, for the me-



chanical effect is definitely related to the contents of the messages. Let us suppose then for the sake of argument that the discarnate spirit acts indirectly through the mind of the living person. This would mean that the mind of the medium consciously or unconsciously directs the motor action of the organism in any of the phenomena traceable to a transcendental source. It would make no difference how the message got to the medium. It might be by means of a pictographic process or any other conceivable one. There is evidence that the pictographic process operates in many instances and that it is probably telepathic in nature. But it leaves the motor action to the mind of the medium, and it would only be a question of the evidence and of the type of effect actually observed in order to determine the extent to which transcendental influences, direct or indirect, can act on the human organism.

Start with the facts of "suggestion" as we know them. The history of psychopathology shows clearly enough what happens constantly in association with "suggestion". All manner of mental and physiological effects follow from it. Diseases are cured that do not yield to ordinary medicine. Muscular actions that the normal person cannot perform are easily performed under "suggestion". Hallucinations and other mental effects are produced in abundance. Sleep, hypnotic trances, anæsthesia and other unusual phenomena are induced by it. Impersonations, real or apparent pains, and the symptoms or disease are plentifully produced or prevented.

Now if there be any way for a discarnate spirit to transmit its ideas to the mind of the living, that person being mediumistic, there is no reason why the same effects should not be produced by "suggestion" instigated by the discarnate as well as the incarnate. We do not know what "suggestion" is or implies. It is but a name for a series of facts which have some sort of causal nexus. How "suggestion" acts, if it acts at all, whether by discarnate or incarnate instigation, we do not know, and in fact we are so ignorant about it that the results may be due wholly to the action of the discarnate, by some process of which we know nothing. As actually

observed it offers no intelligible conception of a cause. There is nothing in the phenomena of "suggestion" that indicates known causes. It may imply that there is some sort of causal nexus between mental and bodily states assuming that the prius is the mental. We know that such a relation subsists between normal volitions and the muscular system and consciousness itself has a tonic effect on the organism. But we have nothing in normal experience that indicates an intelligible explanation of the action of "suggestion". It is but a name for unknown causes and hence is not an explanation of anything. It is only indicative of a group of events which are exceptional and more or less uniformly associated with the statements of an operator making the "suggestion" and the subject who acts. That is all we know and hence, so far as knowledge goes, we could as well refer the facts to discarnate spirits themselves making the "suggestions". We may have no evidence of such a thing, and so we cannot assert it to be a fact. We require evidence before we admit or assert it. But it is legitimate to show the limits of our knowledge by showing that "suggestion" does not exclude the influence of the discarnate and that it is so compatible with their action that we can possibly refer "suggestion" to them. We must produce the evidence, however, before we assert their action in this way. Assuming it as possible, however, all that the psychopathologist ascribes to "suggestion" can be referred to the same process hypothetically instigated by spirits, and it will only be a matter of evidence to show that this action occurs as a fact. Telepathy might be the means of transmitting the "suggestion" from the spirit to the living. The believer in large powers of telepathy cannot deny the possibility of this and the pictographic process of communicating, a process apparently prevalent between spirits themselves, might very well be the vehicle for certain types of "suggestion" and tho telepathy is not always in the pictographic form, it may still be the means of producing the "suggestion" in the living. As the subconscious is invariably the vehicle for transmission of messages and "suggestion" always acts through the subconscious, it would be so much in favor of discarnate action, tho not proof of it. But

that point need not be urged. The main thing is that "suggestion" with all its real or supposed efficiency can as well be employed by the discarnate for the same effects which we observe when we refer the "suggestion" to the living. That suffices to admit the mutiplex phenomena of obsession into the problem without making them any more perplexing than "suggestion" and spirit messages are.

But suppose that the process of communication or of influence upon the living by the dead be direct, we have then another course to the same result. We have only to assume that the consciousness of the discarnate can exercise the same influence on the organism that the consciousness of the living can exercise. We know that consciousness in life has very striking causal power over the organism. The motor system is perfectly obedient to it, so that we could *a priori* expect the consciousness of the discarnate to exercise the same motor effects and it would be only a matter of evidence to prove that this influence was a fact. There is nothing in the conception of it to make it impossible.

If we assume that automatic writing, associated with evidence of personal identity is due to the direct influence of the discarnate on the motor organism, we have an unlimited field for the application of the same influence. It would depend wholly upon the will and desire of the transcendental agent. Assume also the same direct influence on the sensory functions to produce hallucinations or *quasi* sensations, there would be no limit to this but the limits of the living organism. With both the sensory and the motor functions under an influence by the discarnate similar to the influence of living or incarnate consciousness, we could *a priori* expect the same extension of power as in the living. There would be no reason to suppose that spirit action would confine itself to the motor system of the hand or to the special senses. Every outlet of expression would be accessible to such a consciousness as well as to the living. Whether it did so manifest would be merely a matter of evidence.

Now when it comes to the facts there is abundance of evidence that the discarnate, whether directly or indirectly, whether by the immediate action of its consciousness, after

the analogy of the living, or by "suggestion" through the subconscious, after the analogy of abnormal psychology, can affect the organism in a variety of ways. There is first the whole field of sensory phantasms or hallucinations, whether of vision (apparitions), hearing (voices), touch (tactual sensations), smell (odors), or taste. They all represent the effect of external consciousness, whether you resort to telepathy or spirits for such action. Both hypotheses assume that an external consciousness can affect another organism and there is no limit to this except the limits of the incarnate consciousness. It is the same with motor action. One muscle or motor center is as accessible as another to that foreign influence.

Further, the communications through Mrs. Piper, Mrs. Chenoweth, and Mrs. Smead coincide on the point of the ability of a spirit to influence different nerve centers. Phinuit, the control of Mrs. Piper in the early days, said that he controlled or acted from the brain. When the automatic writing began George Pelham and the Imperator group of personalities claimed to influence the nerves of the arm. Indeed, at one time there were three separate acts performed in the process of communication. Communications came simultaneously from the right and left hand and from speech, Phinuit claiming to control the speech, Kate Field the left hand and George Pelham or other communicators the right hand. How much the interpretation of all this as involving action on different centers may have been determined by the knowledge of Mrs. Piper, whether conscious or subconscious, no one can tell. But that the same group of personalities should make the same claim through Mrs. Chenoweth and Mrs. Smead is not so likely attributable to a similar source. Moreover the actions of the organism often betrayed the probability that such action was present. I have witnessed undoubted evidence of different centers being simultaneously affected, such as simultaneous speech and writing, whatever theory you advance. I have known simultaneous writing through Mrs. Chenoweth of the right and left hands. It was not clear or evidential, but it was writing. I have known the same group to be writing through one medium

and at the same time writing through another who had come to take a sitting. Of course the centers here were in different organisms, but the fact only illustrates the resourcefulness of the transcendental. And we have only to compare the cases in which it is a voice, a touch, writing, or vision to see what extension of influence is possible. We do not hear of other types of influence so headily because they either do not involve communications or they are influences which the subject prefers to keep private. Let me quote one passage from another psychic not mentioned above.

What I expect to quote is from a lady who is a private person and has not read on the subject to any extent. She has had the care of her family and housework and never dreamed of communications with the dead until after the death of her mother when her father, overwhelmed with grief, begged her to try automatic writing for him. She developed considerable psychic power in two years. I sent a number of questions, after I was satisfied by evidence of the supernatural that she was really psychic, and these questions contained one asking: "How do you communicate and give details". The answer was as follows:—

"When the brain becomes at our disposal either through self-withdrawal or through trance, we are enabled to play upon it, as you would upon an instrument, by our will, as you manipulate an instrument through means of your fingers, your mechanical instrument. Our power here is will and mind, and we can play upon the mental powers of human beings when they are willing to yield themselves for the purpose. We can vibrate the little fibres as we will, and the response issues from the lips of the person in our subjection. Then again they yield us their frames. We may use them as we will. We may use, as allowed, hands, feet, eyes, mouth, brain, the whole frame or the partial frame. The person may be perfectly unconscious of the possession of his body or part of body. It is or is not liable to sensation, as or not he is susceptible to trance condition.

When the instrument is ours and we are the users, we are able to use the nerves as the man himself could never use them. We know their power as he never could, and we can possess concen-

trated power to move the instrument and do utterly impossible achievements to him.

But the subjugation is voluntary. We cannot seize upon the unwilling. The very fact that we enter shows that the person is willing; devils themselves cannot enter into an unwilling frame."

I repeat that the psychic through whom this came has no knowledge of what has been said through other psychics on this point. She has not read the literature of spiritualism and in fact such statements are not easily found in that literature. I do not know of it outside the Piper and Smead records, and neither of these has been seen by the lady in question. The consequence is that the statements cannot be attributed to previous knowledge, whatever we may elect to believe about the imagination.

Nor does this influence limit itself to bodily functions. It can affect and modify mental action. The believer in telepathy cannot question this. Telepathic action between the living—and this may be intermediated by the dead—affects the mind and apparently the mind only of the subject. It does so very sporadically and does not dominate consciousness. There is no evidence that it influences motor action. But it does occupy the mental operations and tho it must employ the will of the percipient, if it is to affect action in any way, it affects attention and uses time in the mental life of the subject or percipient. Its influence on the life of the individual would depend on the nature of the ideas communicated and the interest of the person affected. But it is so rare between the living and usually either represents trivial coincidences or imparts information in some sort of crisis, that it is an unimportant factor in the life of percipients. But it represents possibilities on a large scale, and if the dead are frequently the agents in it, that influence would be all the greater, because their wills would be involved, and there is little evidence that the will of the living more than rarely occupies itself with the transmission. Nearly all cases are unconscious and non-purposive on the part of the supposed agent. But once suppose that the dead are responsible and the will is a primary factor and there would be no limit to



the influence which might be exercised on the living by that process, in so far as the production of mental states is concerned, assuming, of course, that the living were psychic enough to receive telepathic messages from any source. Hallucinations, illusions, visions, voices, tastes, appetites, emotions good or bad, ideas of every imaginable kind might be transferred so as to occupy the whole interests of the subject and the attention thus aroused and normal ideas and mental states being suppressed or directed, the subject would have its physical as well as its mental life directed, and unless the foreign ideas and mental states harmonized with the normal life we should have insanity as the result of such intrusions, tho it might not be organic insanity but functional. In any case a whole abnormal life might be determined by such an influence, and it would depend wholly upon the character of the invader and the will of the person attacked, whether such an effect would follow or not. All this is a possibility in merely telepathic connection with the dead, where the living subject is exposed by psychic capacities.

All this points to as many directions for spirit control and influence, whether mediated through the mind of the living or directly through the organism, as there are organs and nerve centers. We cannot stop with the mechanism for seeing, hearing, or writing. Other directions are equally exposed to attack, and hence the whole field of obsession is recognizable as possible, apart from actual evidence for its being a fact. Laymen are too much inclined to judge cases by the phenomena alone and their distinctions from each other, disregarding the unity at the foundation of them in the causal agencies and media involved.

The term "obsession" has usually been employed to denote a special type of case with unpleasant features about it, making it unpleasantly abnormal. It has been associated with the type that often passes for insane, epileptic and other forms of abnormal mental action. But this limitation of it to such cases ignores the nature of the phenomena as known by means of normal mediums. We find in normal mediumship evidence of foreign influence in a more or less normal manner, so that, in so far as causal influence is concerned,

there would be no reason why abnormal spirits should not produce the same effects. No doubt it was the external resemblance to insanity that tended to limit the term "obsession" to abnormal types, the general ætiology or causal problems being ignored in the classification. But once give good reason to believe that spirits can communicate and can affect the human organism at all, and you open the door for the possibility of abnormal forms of it. The consequence is that the term "obsession" will extend its meaning to include normal and harmless types of foreign influence and control.

Another fact, however, indicates a difference between "obsession" and ordinary mediumship and control. In normal cases it is either only temporary and uninfluential upon the normal life or it has a special purpose consistent with normal life. But in the cases that have been classified under the name the occupation is constant and disturbs normal life. That difference it is important always to keep in mind. It might even be well to limit the term "obsession" in common parlance as it has been done, just to keep away from normal types the associations which attach to the disagreeable forms of it. This would be a help in practical life.

But in spite of this the ætiology of the phenomena requires us to classify all cases as "obsession" where the invasion is more or less constant, even tho it consists with normal life. Hence in such cases as that of Mr. Thompson under the influence of the dead artist Gifford, of Miss De Camp under the influence of Mr. Stockton, of Miss Ritchie under the influence of Emma Abbott, we have illustrations of "obsession" tho they do not present specially objectionable features. In respect of foreign invasion they are quite like the more disagreeable cases. Hence scientifically and technically, especially from the side of ætiology in such phenomena, "obsession" must be the term applied.

The consequence is that, when we have once accepted the ætiological point of view for the classification we shall widen the meaning of the term. From the point of view of the distinction between the normal and the abnormal manifestations of the phenomena we may well confine the appli-

cation of the term to the cases appearing allied to insanity of some kind. But when we ascertain that the ætiology of the phenomena offers a more comprehensive view of the facts we must extend the meaning of the term accordingly. This mode of treating the phenomena will help very much in making them simpler and more comprehensible. The term "obsession" then comes to imply a cause more than it does the character of the phenomena, even tho the distinction between the causes reflects the same distinction that had prevailed before between the types of phenomena. Moreover it enables us to observe the wider range of agency of the spiritistic type than the limitation of it to one type. Explanation of the phenomena will depend more on the kind of cause than upon the normal distinctions in the phenomena.

There is nothing in the supposed influence of good spirits to exclude that of evil ones. Just as the causal action of good people on each other among the living involves the same kind of action on the part of evil people, we must assume that the action of both kinds of spirits would be the same. Consequently the possibility of evil spirits producing effects in the living is guaranteed by the fact or possibility of that influence by the good, and it becomes merely a matter of evidence to show whether the one is a fact as well as the other. Phenomena proving personal identity and that are supernormally acquired indicate the invasion of spirits or their existence. But it is more than probable that they will communicate much that is not evidential and much that has no bearing on their identity. That is, they will do other things besides furnish evidence. Hence it will be only a question of investigation to determine whether evil spirits exercise the same influence. We might even ascertain their personal identity in some cases. But whether this be done or not, we should ultimately ascertain at least identity of personality from the type of the phenomena and in this way all the evidence we should require for such invasions. Obsession would thus only be a corollary of what we ascertained in supernormal phenomena proving personal identity.

The nature of spiritistic influence is then only power to determine sensory and motor action in the living and obses-

sion is but a term to denote the extension of it to types which are less evidential than the normal types of mediumship, and it will represent such an extension of spiritistic invasion as is not often, if ever, illustrated by normal types.

### 3. The Evidence of Obsession.

There are two things that must be premised under this title. (1) I do not intend to beg any questions by the title to this section. I am not assuming that obsession is a fact or implying that the facts here adduced are proof of it. We may in the end reject them as evidence. I am only discussing the problem both as to the nature and the evidence for obsession, whether the latter be good or bad. (2) We cannot discuss the evidence without making clear what it is that we are invoking facts to support. Whether the facts can be evidence at all will depend quite as much on what we are trying to prove by them as upon the facts themselves. Hence I must make clear what we are expected to discuss.

The "obsession" of the psychiatrist is a fairly clear phenomenon. We can easily determine "fixed ideas" that make mal-adjustment on the part of the victim and we do not assume any other foreign stimulus or influence than some form of normal or abnormal physiological disturbance. But with the doctrine of spiritistic obsession it is quite different. We are not perfectly clear as to what it is beyond the hypothesis that spirits in some way are responsible, or partly responsible, for the deviation of the subject from normal life. We have still to determine the nature and limits of the influence invoked or assumed in the matter. The layman conceives the phenomena just as he would those of two separate living personalities. He makes no more a problem of it than he would in explaining the separate manifestations of Mr. Smith and Mr. Jones, except that the two personalities are admittedly within the limits of the same organism. In normal life the organisms are as distinct as the personalities. The scientific man takes the same conception of the phenomena, only he readily denies what the layman asserts. Both assume that, if spiritistic obsession be a fact, it is simple and clear. But we have not advanced far enough in the

phenomena to regard it as such. No doubt this simple conception of it would make the study of the facts easier and enable us to determine the evidence more clearly. But mediumistic phenomena have taught us the association of subjective factors, the complicity of the subconscious, in all that can lay claim to being supernormal, and it is not likely that obsession will be an exception to this law. Many people judge the evidence for the existence of discarnate spirits on the same hypothesis of the absolute distinction between the mind of the medium and that of the communicating intelligence. But this is an illusion. They interfuse, in so far as the contents of messages is concerned. This is likely to be the case with spiritistic obsession and this, too, without the evidence of personal identity to the same extent. At least, if not *a priori* probable, it is quite possible and we have to determine the fact by the evidence.

All that we can legitimately assume as defining spiritistic obsession is that spirits are a cause, possibly an incidental cause, in phenomena that are not explicable by any of the theories we have been accustomed to entertain. How they operate, to what extent their action is complicated with the phenomena, and whether it is voluntary—as usually supposed—or involuntary, have all to be determined after we have reason to believe that the hypothesis must be considered. It will therefore be clear that I do not here assume any clearly defined conception of its range beyond the fact of a causal influence, whose nature and extent has still to be determined. All that I shall mean, therefore, by spiritistic obsession will be that the discarnate are implicated in the complex phenomena which are observable in certain cases that have hitherto been referred to dissociation and perhaps other abnormalities. The special cases of it adduced above as having previously been discussed (Cf. pp. 22-27) define the problem more clearly than the present one, and I shall assume only what they prove in the discussion of the facts in this instance of Doris Fischer.

The ideal thing would be to prove the personal identity of Margaret, Sleeping Margaret, and Sick Doris in the present case, if we are to assume that they are or may be obsessing

spirit agents. The evidence for the personal identity of Robert Swain Gifford, Frank R. Stockton, and Emma Abbot was obtained in the several cases affected by them, and it would make spiritistic obsession overwhelming if we could do a like thing with the personalities manifested by Doris Fischer and that had to be regarded as secondary mental states of the subject herself. But it is clear that this report contains no such evidence of their spiritistic nature as in the instances mentioned. Perhaps it is impossible to obtain such evidence in this instance, and if the allegations recorded be taken at their superficial value we certainly could not prove the personal identity of either Margaret or Sleeping Margaret. The latter disavows all knowledge of her past and the former was never taken to be a spirit and did not claim, as did Sleeping Margaret, to be a spirit, while there is no indication, consciously or unconsciously given, of their terrestrial life. From the standpoint of personal identity, therefore, these personalities give no evidence of their transcendental existence or that they are obsessing realities of a spiritistic nature. If that standard should be insisted upon as the only one, as it undoubtedly is the best one, we should have to pronounce a verdict of non-proven. That primary condition is not satisfied either by the record of Doris Fischer's experiences or by that of the present experiments.

We may then turn to the question of "identity of personality" as a test.\* That is to say in default evidence that

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\*There is no absolute and contrastive distinction between "personal identity" and "identity of personality". The first will always include the second, but the second will not always coincide with the first. The reason for this is that the standard for "personal identity" is the terrestrial memories of the communicator. "Identity of personality" may be only the same person communicating through two or more psychics. Evidence that the same personality is communicating through two or more mediums may not be terrestrial memories at all, but incidents and symbols that show us the same person communicating, but not that his earthly life is thereby proved. We may *believe* that such a person is a human being, but on other grounds than the proof of personal identity. Cross references of various kinds are nothing more than evidence of the supernormal and of the same personality communicating through several sources. They do not prove "personal identity" of a given individual. Something of that person's earthly memory



Margaret and Sleeping Margaret manifest their "personal identity" as deceased human beings known to some living people, we may endeavor to ascertain whether they show the same characteristics through Mrs. Chenoweth that they manifest in Doris Fischer or are able to tell through Mrs. Chenoweth incidents that occurred with Doris Fischer. If we have reason to believe that Margaret and Sleeping Margaret communicate through Mrs. Chenoweth we shall have good reason to believe that they are spirits, even tho they do not prove their "personal identity" or past earthly existence as known persons. Nor will the mere mention of the same incidents prove it, if we have to reckon with the hypothesis that those who communicate them are probably other personalities. Other spirits might impersonate them or might honestly tell what represented the phenomena of Margaret and Sleeping Margaret in Miss Fischer simply as occurrences there. Hence we must have various characteristics of these personalities reflected either consciously or unconsciously in the incidents making cross references and, perhaps, assume the honesty and veracity, as well as the trustworthy judgment, of the spirits who assert obsession and the reality of Margaret and Sleeping Margaret. All this indicates that it will be a complex problem to determine what we shall make of these personalities, whether as merely dissociated mental

must go with that in order to prove "personal identity", in the sense that we must first do it to prove the existence of spirits. Impersonation is possible always and is easier in cross reference than in ordinary communication, tho not beyond discovery there. But it is not necessary to reveal or betray personal identity in cross reference, and in case that a spirit could not prove its earthly existence it might prove that it was the same individual in several psychics.

The distinction, therefore, that is here made between "personal identity" and "identity of personality" is intended, not for a radical one, but simply to indicate the distinction of evidence in kind. So far as the mere terms are concerned one would not imagine a difference and there is none so conceiving them. But a short expression for an important distinction is necessary and I do not know any better way to embody it while recognizing the very close relation between the two sets of phenomena and the fact that they may run into each other. If, then, readers will think of the distinction in facts rather than the somewhat confusing terms there will be no difficulty in understanding the facts.

states of the subject or independent realities who do not prove their terrestrial identity.

I think it will be clear to most readers and students that Margaret and Sleeping Margaret—the other two personalities, Sick Doris and Sleeping Real Doris still less—do not furnish any evidence through Miss Fischer for being taken as spirits, or at least no such evidence as that hypothesis requires. (1) They give absolutely no evidence for their personal identity. (2) They give no proper evidence for the supernormal, save occasionally Margaret seems to manifest telepathic or some allied capacity. The consequence is that whatever evidence we have, or may have, must be sought in the cross references with Mrs. Chenoweth. But there are several courses before us here. (1) We may seek for cross references to prove the identity of the personalities manifesting in Miss Fischer, and in default of finding it admit a verdict of non-proven. (2) We may produce the facts by which the trance personalities or controls manifesting through Mrs. Chenoweth prove correct supernormal knowledge of the case and in thus establishing their veracity rest the possibilities or probabilities on their testimony or on the likeliness that their statements about the case are correct in spite of default in the primary evidence. (3) We may accept the testimony of such personalities as may have proved their identity. (4) We may form our conclusions from the collective significance of the various cases that have come under our notice; not making any single instance crucial or decisive.

I have endeavored to follow all four methods in presenting the case. The summary of the record kept the first two methods in mind all the time, and the fourth is recognized in the general discussion of the problem. The third does not require special development, as the fact is apparent in the record that various personalities attest obsession and that they have proved their personal identity. It only remains to analyze the data and to consider the difficulties in the application of the hypothesis to any specific personality.

If the theory of obsession be true; that is, if the personalities manifesting in Miss Fischer be spirits, the assumption that most people would make from the record of Dr. Prince

is that they should report and communicate either the facts there recorded or the characteristics implied by those facts. They have formed a definite conception of what these personalities are from that record and hence conceive that, if they are spirits, the same facts in their entirety should be communicated, or at least nothing that would conflict with them. Armed with this assumption they will call attention to the fact that Minnehaha tells facts and shows characteristics that are found associated with both Margaret and Sleeping Margaret, while there is no trace of an Indian like Minnehaha in the manifestations of Doris as recorded. Besides Minnehaha insists that she is not "Margaret" and shows differences in character to justify this assertion, tho telling many incidents that occurred in the Margaret personality with Doris. The inference from this would be that the spiritistic interpretation of Margaret and Sleeping Margaret will not stand or must be suspended for further evidence.

I should not object to making its application to this case a mere working hypothesis and, indeed, I think I should hardly consider that to be well sustained but for the relation of the case to the others which I have discussed and which presented such good evidence for the hypothesis. But let me remove at the outset certain illusions which haunt the assumption that I have just formulated as the one made by most people. That assumption is the outcome of the long controversy with the Spiritualists and of their own way of handling the problem. We talk about the communication of spirits as if we had to choose between the medium and the spirit as the sole cause of all the phenomena, and we think and speak of secondary personality in two distinct senses. Both these illusions must be cleared up.

In the first place, Spiritualists and their opponents alike have assumed that when a spirit communicates the whole content of the message is from the spirit and that the mind of the medium has nothing to do with it. The two schools agree on one thing and that is that it is spirits or nothing but the mind of the medium. The difference between them is only that one believes and the other does not believe in the spiritual origin or cause of the phenomena. Both are wrong

in their assumption. The very use of the term "medium" ought to show that. It is a term to express the fact that there is some intermediary agent between the spirit and the living. That "medium" or intermediary is the mind of the psychic or automatist, and it is a means of *transmission*, not of the *origination* or instigation of messages. Being this it must variously color the transmitted contents, and hence we have to reckon with the mind of that "medium" as well as the external cause in the conceptions we form of both the facts and the cause. I have discussed this quite fully elsewhere and shall be content here with the references. (*Proceedings* Am. S. P. R., Vol. IV, pp. 294-312, and Vol. VII, pp. 98-168.) The simple result of this view is that we are always dealing with a compound which we have to unravel or analyze, unless there may be rare instances in which the subconscious of the "medium" is overcome for a special message. But usually there is a composite result of both the foreign and the intermediary mind, and any attempt to discuss the problem on any other view will result either in discomfiture or confusion. There is most probable also the fact that the mind of the control enters into the compound and even a group of other minds at the same time. I have witnessed such compound products even in the automatic writing itself, so that the assumption is by no means simple in determining the nature of the phenomena and the cause.

In the second place, the term "secondary personality" is employed to denote both the facts and the explanation of them. This grows out of the double meaning of the term personality. It is sometimes used as synonymous with the term "person" which is the subject of mental phenomena, and is not a name for the mental states. But "personality" is the abstract term also for those manifestations which are the phenomena of mind. In other words, this meaning is derived from the original Greek term *prosopon*, (*Προσῶπον*) a mask, or the Latin *persona*, also meaning a mask, and so representing, not the real subject or "person", but the manifestation of another, the playing of another character. That is, "personality" was the manifestations themselves and not necessarily indicative of the real nature of the subject, tho

that nature and the phenomenal manifestations might be consistent, yet not the same as subject and phenomenal action. From this the term came to mean the stream of consciousness or group of mental states cohering as a representative of the subject's natural action. "Secondary" personality then would mean only a group of mental states without mnemonic connection with the primary or normal "personality". It would not mean an explanation of them any more than the primary stream is. The subject remains the same for both or is indeterminate for the "secondary". But the moment you apply the term to explain the facts you confuse the explanation with that for the primary personality, which must be the same unless you intend to seek the cause outside the brain or mind, and that is precisely what the psychologist refuses to do. The one thing about which we are certain is the facts; namely, the phenomena of "secondary" personality. What we are sure of is that the phenomena of "secondary" personality exist and are separated from the primary consciousness, normal personality, by amnesia. That is, there is the same apparent cleavage between the primary and the "secondary" states as exists between two independent individuals, and the only difference is that in the case of "secondary" personalities the primary and "secondary" are associated with the same organism, while in the case of two individuals the organisms are as separate as the personalities. It is when we come to explaining "secondary" personality that the problem is conjectural. The mere separation of the "secondary" states from the primary does not explain them. It merely indicates that they are perplexing in the light of the explanation usually given of the normal and primary personality. However, the explanation by the psychiatrist is always a reference to the same subject as the normal personality. But that is not using the terms "secondary personality" as a complete explanation. It is but advancing an hypothesis as to the source of it, and making that source the same as that of the primary consciousness. The facts are not conjectural, the explanation is.

What I must emphasize, therefore, is the fact that "secondary personality" does not denote an explanation: it

merely denotes a group of facts or phenomena distinct from others and so not connected by memory with them, tho the "secondary" states have a memory of their own. The consequence is that the description of any set of phenomena as "secondary or multiple personality" is not an explanation of them and cannot be a substitute for a spiritistic explanation. They may limit the right to apply spiritistic interpretations by serving as an evidential restriction upon them, but they cannot set them aside. The real rival of the spiritistic hypothesis is the theory that all mental phenomena are the resultant of brain functions. Unless a man implies this in the employment of the term "secondary" personality, he is not disproving the application of spirits to the case, tho he may be disputing the evidence for the latter and this legitimately enough. The really moot question is whether the organism is a sufficient explanation of consciousness, primary or "secondary". If it is not, then we concede the existence of mind other than the brain to account for mental phenomena and with that goes the probability or certainty of survival. But it would not carry with it the implication that the explanation of "secondary" personality is foreign to the mind that has the states. We might still refer them to the same subject as the primary consciousness with subsidiary explanations for the cleavage between the primary and "secondary" states. But if the materialistic explanation of mental phenomena be once excluded, as it is by the evidence for the survival of personal identity, the fact establishes a point of view which will have to be reckoned with in the interpretation of "secondary" personality. Not that the existence of spirits affords any primary ground for inference to their action in "secondary" personality, but that it affords a resource for explanation, if we can understand what "secondary" personality really means. The supposition of existence after death assumes that mental phenomena are *not* functions of the brain and we have an intermediary agent to start with in the assumption that there is a mind as well as the brain. With that view established it is possible to take another view of "secondary" personality without implying that it is either a spirit or caused by a spirit. This is that



"secondary" personality may be the condition in which rapport with a spiritual world is possible and this without referring the "secondary" states to the causal action of that world, at least in so far as their contents are concerned. I have developed this idea in the Reports mentioned above (*Proceedings Am. S. P. R.*, Vol. IV, pp. 294-312, and Vol. VII, pp. 98-168). The views expressed there once sustained by the facts will clear up the problem.

I revert them to the position that we do not have to choose between spirits and subconscious action in the explanation of the phenomena. We may have a combination of both and it is simply our duty to unravel the complexities involved. They imply all grades of intermixed influences between that which represents no foreign contents transmitted and that which represents transmitted information almost pure or altogether so. Between these two extremes there is room for every imaginable intermixture of foreign and domestic influences.

It is with the following conceptions, therefore, that we proceed to examine the facts of the present and of Dr. Prince's record. (1) That the terms "secondary personality" do not necessarily imply a causal explanation of the phenomena. (2) That "secondary personality" is not a rival hypothesis of the spiritistic, tho it expresses a restriction on the evidence for the latter. (3) That "secondary personality" or the subconscious is the vehicle or instrument, the "medium", for the communication with the transcendental world. This point of view allows us to concede in any case all the "secondary personality" you please, in so far as the contents of phenomena are concerned, and then, if the evidence suffices, to import spirits into the problem as *instigating* causes, occasionally able to transmit their influence into the life, thought and actions of the subject. This must be assumed by all critics in undertaking to deal with this discussion. I may be wrong in that conditional hypothesis, but the results in this Report must be adjudged by their relation to it. The only way to impeach them will be to impeach the hypothesis upon which I proceed in the analysis and explanation of the facts.

The question then, "Is Margaret a spirit?" is not so simple. If we assumed that the manifestations in the life of Doris were not her own mental states, but those of a spirit so named, and thus distinguished between subjects as we distinguish between mental streams, we might make the conception simple. But this is not the view taken here. The Margaret personality might be mental states of Doris instigated by some foreign agent without being transmitted. Or if they are not all her own, the complex whole might be an interfusion of the foreign and domestic states, so that we should have to seek evidence for the foreign outside the subject herself. This latter is precisely what we have to do in this instance and hence the experiments at cross reference. The problem is, therefore, not whether Margaret transferred her personality intact to the organism of Doris, but whether she was able to influence the subconscious or "secondary personality" of Doris which was named Margaret because of its manifestations distinct from the memory stream of the normal consciousness. This is to suppose that the mental contents of the Margaret personality may be partly, mostly, or wholly those of Doris's experience, while the instigating cause for their occurrence might be foreign. It is only a question of evidence to support or deny this hypothesis. There is no superficial evidence in the experiences of Doris that Margaret is a spirit. If we could assume that the cleavage between a primary and a secondary consciousness, after the analogy of the difference between two individuals in time and space, was a presumption for spirits the case would be otherwise. But the fact that the phenomena do not show the independence in space, as individuals do, prevents this consideration and we have to demand supernormal information as the fundamental criterion for foreign causes. This supernormal information is not found generally in the phenomena of the Margaret personality and unless we accept the facts suggesting telepathy by her, we have no phenomena illustrating the supernormal by her. The consequence is that, on any theory we have to assume her to be a secondary personality of Doris Fischer at least in respect of the contents of her knowledge, whatever instigating causes from the out-

side may be present. But when we get a system of cross references representing supernormal information about her and the incidents in the life of the Margaret personality in Doris, the whole situation is changed. This supernormal information exists in abundance as the record of these experiments shows.

The complications in the problem are these. We have Margaret, Sleeping Margaret, and Sick Doris, personalities of Miss Fischer, all with a cleavage of some kind between them, tho it is not absolutely complete. On the simplest spiritistic theory of them they should communicate as such personalities. But there are facts to nullify this simplest theory of them. Margaret and Sick Doris do not claim to be spirits and Sleeping Margaret at one time denied that she was a spirit and her claim to it now may be the result of suggestion. Moreover none of the names were assumed by themselves as spirits. They were conferred by other living persons than themselves. Their names are the result of suggestion. Consequently it is not enough to obtain their names through Mrs. Chenoweth to decide the case for their spiritistic nature, but we require such an organically articulated mass of facts distinguished from other and similarly articulated facts, as will justify the application of a spiritistic explanation.

Now when we come to get these facts a further complication arises. A personality claiming to be a guide to Doris appears through Mrs. Chenoweth and gives a mass of supernormal information that characterized the Margaret personality and yet other characteristics that were not traceable in the life of Doris at all. Apparently confusion is introduced into the whole problem. But careful analysis of the details will unravel this confusion. As the name Margaret could not be assumed to be evidence of discarnate identity, I had to rely on incidents common to the Margaret personality. Minnehaha was this new personality in the case, not manifested apparently in any of the conduct of Doris, at least in so far as the record of Dr. Prince would indicate it. At first I supposed that I had reached Margaret when Minnehaha gave incidents which we knew were connected with the

Margaret personality. But this interpretation was dashed to pieces by the various characteristics and incidents which did not characterize Margaret. Then confusion worse confounded for this hypothesis arose when Minnehaha finally gave the name Margaret and then said there were two Margarets, indicating that one of them was "Margaret asleep", and showed great antagonism to Margaret. But it tended to show that Margaret was a spirit while it set aside the hypothesis of the identity of Minnehaha and Margaret. There could be no serious objection to this and no difficulty in the interpretation of the phenomena. Indeed it very much simplifies the explanation. It seems that both Minnehaha and Margaret are spirits and we can then easily account for the differences between them as manifested in the phenomena. To cap the climax Minnehaha brought a personality that gave the name of "Margaret" \* and the latter communicated incidents which had characterized that personality in the girl. The case would thus seem complete for the spiritistic nature of "Margaret", tho that may neither be her name nor may her character be fully or correctly expressed through Doris. Of this point again. It is complicated with the influence of Doris's subconscious upon the impersonation by that name. At present we must concentrate interest on the supernormal information given both by Minnehaha and by the supposed "Margaret" as evidence for some spiritistic and instigating cause or source, however colored or modified by the subconscious of Doris.

The next question is about Sleeping Margaret. At first in the life of Doris this personality did not claim to be a spirit, but finally did so and clung to the view insistently. But what she says affords little or no evidence for her claims. The experiments which I made with her showed such limitations of knowledge about the spiritual world and such inability to get into communication with spirits in any way whatever, that it is most natural to suppose her merely the

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\* From this point on I shall use the name "Margaret" with quotation marks to denote the alleged spirit by that name in the work of Mrs. Chenoweth and the name Margaret without these marks to denote the Margaret of Dr. Prince's record, the real or alleged secondary personality there.

secondary personality of Doris, unless she can come and communicate to prove her identity. It is especially noticeable that the limitations of her knowledge are exactly, or almost always, those of Doris. She changes her views and ideas with Doris. She always thought and said Margaret was simply the mental states of Doris, in this reflecting what Dr. Prince had taught Doris. But as soon as I obtained facts through Mrs. Chenoweth which had been characteristic of Margaret and expressed myself that Margaret was a spirit, Sleeping Margaret changed her view about Margaret and admitted she was a spirit, just as Doris had done. When prod for information about the spiritual world and herself she could not go beyond what the limited knowledge of Doris, with an imagination that may not always reveal its range in her normal consciousness, might give. Sleeping Margaret always stopped short of what we have been taught by experiment to expect from intelligent guides. There were some things about the conditions in which she worked, or the world in which she lived, that coincided with statements made by personalities with better claims to the consideration of spirits, but these never reached the degree of similarity that would enable us to classify her with intelligent spirits. It is true that we cannot assume any particular type of knowledge in spirits as we please. They might be as ignorant as living people about some things. But until this is shown to be a fact we have to be chary about accepting the claims in any particular case, where they conflict with what seems to be the commonest information of spirits. Sleeping Margaret knew nothing about her past. She claimed to be older than Doris, but she knew absolutely nothing about her life prior to her appearance with Doris and her knowledge of incidents seems to have been limited to the experiences of Doris. She could never give any rational account of her communication with "spirits higher up". At points apparently crucial to her claims as a spirit, she was grossly ignorant. She could not prove her identity, seemed to know nothing about the spiritual life, knew nothing about death, did not know the names of other spirits, and in general seemed unable to transcend the limited knowledge

of Doris. Only one exception to this seems to have existed and this was in the correctness of her advice usually as to the way to cure Doris of her malady.

Dr. Prince was inclined to respect the claim that Sleeping Margaret was a spirit and held rigidly to the theory that Margaret was a secondary personality, and hence the appearance in this record of "Margaret" as a spirit was revolutionary to him. But I wished to see what would happen with reference to Sleeping Margaret. After there had been evidence for the independent existence of "Margaret", I wished to know if Sleeping Margaret could sustain her claims. But no trace of her appearance came at the first series of experiments at which Doris was present. I then asked Sleeping Margaret in a seance with Doris asleep why she had not come, saying I had expected her. The shrewd reply was that there were so many others that she did not get a chance. I asked her to come while Doris was absent, but she gave the excuse that she could not go far away from Doris. I then promised to take Doris back to the sittings and Sleeping Margaret promised to try to come. But at the next series of sittings with Doris present, there was no more trace of Sleeping Margaret than before, not a very good situation for the believer in telepathy! Then I resolved on an experiment which might enable me to determine the matter without her communication. In the communications through Mrs. Chenoweth, Dr. Hodgson said that Starlight had discovered Minnehaha and I thought it might be possible for Starlight to discover Sleeping Margaret when she was in action. Now Sleeping Margaret never appears except when Doris has gone to sleep. So I resolved on an experiment with Doris asleep. I did not tell Mrs. Chenoweth that it was the same person that I wished her to see and so arranged for Doris to stay all night at the house of a friend of mine, and I told Mrs. Chenoweth the name of this friend to leave on her normal mind the impression that the sitting was for someone in that household. After Doris had gone to sleep I covered her face and arms so that she could not be seen by Mrs. Chenoweth when she went into the room and before she went into the trance. I did not remove the covers until



Doris had been identified and this identification took place before Mrs. Chenoweth even heard her voice as Sleeping Margaret. Indeed Mrs. Chenoweth had never heard her voice, in or out of the trance, except once and that in a sentence two months before while she, Mrs. Chenoweth, was in the trance. The record shows the result.

Starlight recognized Minnehaha and when asked to ascertain who else was there and who was talking, emphatically maintained that it was the "spirit of Doris" and found no traces whatever of a spirit personality such as Sleeping Margaret claimed to be. She regarded her as the subconscious of Doris and said so, calling her "No. 2" which she always calls her own subconscious. There was so much supernormal in the work of Starlight in the sitting that this verdict was interesting especially as it coincided with the evidence in the experiments which I held with Sleeping Margaret herself as reported in this record. The fact also that there was no attempt on the part of Sleeping Margaret to communicate through Mrs. Chenoweth, as promised, was so much corroboration of the hypothesis. It seemed to reverse the conclusion to which Dr. Prince had come; namely, that Margaret was a secondary personality and Sleeping Margaret a spirit. This record pointed to the conclusion that Margaret was a spirit and Sleeping Margaret the secondary personality of Doris.

But a most interesting complication followed that modifies so simple a conception of the situation. In the first place, "Margaret" came and "confessed" and proved her identity by telling incidents connected with the life of Doris and that occurred in the personality of Margaret. She gave that name. But very early when the whole matter hung in the balance the first hint of the real situation indicated that there were two Margarets and it was indicated by the expression "Margaret double". I took it to mean that there were two personalities by that name, just as we knew it to be a fact. but later I was told that "Margaret" was a dual personality on the spirit side and that it was a rare phenomenon in the spiritual world, but that it sometimes occurred in connection with an accident to the living. But before I was told this by

one of the controls, "Margaret" "confessed" that she had caused the state of Sleeping Margaret too. The statement is so important that I requote it here.

"I know when the other Margaret state comes. I made her do that, too. But I can't stay in that state. I can send others into it with the idea that I am there and she thinks so and that makes it so to you people."

This represents it as a state in which "Margaret" cannot manifest her character as she did in the state by her own name and so coincides with what Starlight said about its being the "spirit of Baby talking", adding that she was not far enough out of her body to admit spirits for successful communication. Moreover it coincides with the later statement that "Margaret" was a secondary personality on the spirit side. To further confirm this, Margaret apparently knew nothing about the existence of Sleeping Margaret, but Sleeping Margaret knew all about Margaret and helped in the work of extinguishing her, as the record shows. Assuming that she was a dual personality in the spiritual world Margaret's ignorance of Sleeping Margaret is quite conceivable and so also Sleeping Margaret's knowledge of her. Believers in secondary personality would have to accept this possibility as they accept it in the Beauchamp case. B. I and B. II did not know Sally, but Sally knew them. Finally in a further statement "Margaret", in response to my query which Margaret it was, said she was "Margaret talk in her sleep". I expressed some confusion about this and explained that I had been told that "Margaret who talked in her sleep" was the spirit of Doris herself, and the communicator, "Margaret", admitted this and explained that she "had to make you see who I belonged with by those words". I take it that this means she accepted the name Sleeping Margaret because of her identity with Margaret and had to use the subconscious without being able to remain in that state as she could in her own usual personality. But she made it still clearer in a further statement immediately when I pressed

my difficulty further. I repeated what I had been told. The answer was:—

“That’s right, but when Baby gets half way over, she takes some ideas from me and no one can help it. I do not make her do that. She just does it herself, but when she does not go to sleep I have more power to do what I want to do. When she goes to sleep her mother helps her and that dam Indian helps her and I do not do much. She will not do much for me when she goes out of the body. Now you know the whole business.”

Here is a direct confirmation of the whole theory of the place of the subconscious in spirit influence. It is the intermediary and its own action is involved in the results. There is no absolute exclusion of the medium’s mind from the results.

No ordinary explanation of the statements can be made. The believer in telepathy cannot apply his hypothesis to it, because such a view as dual personality in the spiritual world was not a part of the mental beliefs of any of us. In fact I have not alluded to telepathy in this discussion because its application is so absurd that no man of intelligence would talk about it as an explanation. It is far more conceivable that we should maintain that a process of subconscious fabrication, working on the information previously obtained, whether by supernormal or other means, had invented the affair. For instance the idea of the two Margarets had gotten into the subconscious and this by supernormal means. This might suggest to it that there was the same kind of identity between them that exists at the basis of secondary personalities. Then when Minnehaha was discovered by Starlight the subconscious, finding it must distinguish between Minnehaha and the person talking in her sleep, simply made the talker the “spirit”, or secondary personality of the girl, and then when “Margaret” “confessed” the subconscious simply made her assume responsibility for the other Margaret and then accounted for the illusion of a spirit by referring the conviction to what “Margaret” had effected in producing this state. That view is much more suitable to the scientific

imagination than telepathy which cannot dispense with this hypothesis after it has asserted itself.

I am far from advocating any such hypothesis of inference and fabrication from information previously acquired, partly because it is too complicated and partly because it has to start with the actual acquisition of supernormal information. If supernormal knowledge is once admitted there is no use to import into the process a conscious one of inference and fabrication. Such processes work on normally acquired information in an honest way, but this supposes a fraudulent subliminal where it cannot get supernormal knowledge and honest processes where it can get normal information. Besides the whole hypothesis breaks down at various stages in the process which conform to possibilities and to what we know of mental processes in the living. There is in reality no foundation but the imagination for any such hypothesis as I have just discussed, and I allude to it only to show the critic that I have been alert to that sort of thing, tho not disposed to respect it as a scientific theory until it can adduce some sort of evidence for itself.

The conformity of what "Margaret" said about the condition representing the Sleeping Margaret personality to what we have found true in mediums generally and the ignorance of Mrs. Chenoweth normally regarding the whole process, as known to science, make the hypothesis so preposterous that it is not worth discussing. Some may wish to entertain it who do not examine the fact, in detail, but that class may safely be ignored in the discussion. Whether "Margaret" is correct in her statement or not may be a matter of dispute, but that the idea expressed is coincident with the whole history of mediumship cannot so easily be disputed. It explains just why Sleeping Margaret showed so little evidence of being a spirit, and at the same time why the claim to being a spirit might be there. The "half way" condition is one what keeps rapport with her own organism and its normal functions so that her own mind could be freely drawn upon, and it establishes more or less rapport with the spiritual world, in her case less, so to speak, and only those ideas transmitted which could be forced into the stream of her

own subconscious ideas. Now Sleeping Margaret actually claimed not to be able to influence the mind of Doris, but only her body, for instance, in keeping it from falling or preventing an injury in critical situations. Margaret could possibly do this in the states when she was "out". But Sleeping Margaret could make no mental manifestations except in the girl's sleep, and apparently her influence even then, so far as it affected the body, was apparently limited to the vocal organs: for in the experiment to ascertain who Sleeping Margaret was, this personality could not move the hand without help, tho using the vocal organs with the greatest facility. Suppose then that Sleeping Margaret retained influence in sleep only over the vocal organs to control the expression of what went on in the subconscious, we should understand why she had no influence over the mind and could not transmit her thoughts to it. The ideas that were expressed by it about the spiritual world may have been transferred to it under other conditions and to have been appropriated as secondary material derived, not by sense perception, but by subconscious communication with the spiritual world. I suspect that we shall find some day that there are cases of secondary personality in which the information delivered to us has been derived in mediumistic conditions and not by sense perception. There is some evidence for such a view, tho it is not yet of a sufficiently scientific character to advance the hypothesis with assurance. But the phenomena of Sleeping Margaret, taken with the statement made by "Margaret" and the evidence for the supernormal in connection with her, go far to render the theory intelligible and possible.

The view here defended was confirmed in a remarkable manner by communications purporting to come from Edmund Gurney, the English psychic researcher who died in 1888. He was wholly unknown to Mrs. Chenoweth and died long before she began to show psychic power or to develop mediumship. The view which he communicated was delivered after I had written the above account. When he appeared to communicate, I had the opportunity to ask if he had studied the case and the reply was that he had done so

in a measure. I then asked him why Sleeping Margaret had claimed to be a spirit, tho I had been told that she was the spirit of the girl, the subconscious, "half out of the body", and the reply was as follows:—

"Her ignorance of her plane of existence is quite plausible to one who has seen spirits having no freedom of action in a normal relation after death. Even quite free through disintegration of the body, the illusion will persist of attachment to the physical, and the same sort of an illusion may be accompanied by an effort to free a spirit from physical contact, as is done in trance when the freedom is not fully acquired."

The whole case could not be stated more clearly. In our dealing with obsessed cases nothing has been more clear than the illusion of many obsessing personalities about their relation to the person affected. Some did not know they were dead, but thought they were still in their bodies. They knew nothing of the spiritual world. It is certainly quite conceivable that a living spirit, having partly freed itself from the body; that is, having become anæsthetic when it cannot realize the existence of the body, and when it is partly in rapport with the transcendental world, may think that it is a discarnate spirit. It is clear that the communication with the spiritual world by Sleeping Margaret is very meager, if it exists at all. But the absence of all knowledge of her body is quite apparent in the various personalities, in so far as the suppressed personality is concerned. The anæsthesia guarantees that. Hence if any wandering suspicion should arise in the mind that it was a spirit in the condition which "Margaret" said she had produced as Sleeping Margaret, the impersonation from that point on would become natural and explicable, and this without supposing any intentional deception. The conditions would occur which Edmund Gurney has described. The same illusion might infest the living that sometimes affects the dead. The phenomenon is only an extension of secondary personality in all cases, only it happens that, in this case, the word "spirit" is used.

It is important to remember, however, that, tho Sleeping Margaret claims to be a "spirit" she does not know of any



previous earthly existence. Statements made by the normal Doris show that she does not have any definite idea of what a spirit is and any message sent to the subconscious telling it that she was a spirit might be taken up and used without any meaning to the subconscious any more than to the normal self, and we would read into it *our* meaning. Hence there is not a real contradiction between the claims of Sleeping Margaret and those made by the Emperor group and others. They may be said to be quite consistent with each other.

Moreover the view is supported by what I have observed in the mediumship of Mrs. Chenoweth. She has several conditions in which she obtains supernormal information. There are at least half a dozen of these, tho I shall not analyze them at length here. Several of them have been discussed before. (Cf. *Proceedings Am. S. P. R.*, Vol. III, pp. 593-613). But two or three of them may be briefly mentioned. There is first a borderland state in which she is perfectly conscious and in which she gets information in the form of mental pictures on which she reacts just as any normal mind reacts on a stimulus. Everything appears as her own mental state, tho she usually feels that it has a foreign inspiration, but not always. She has to interrogate the phenomena to assure herself. Then there is the first stage of the subliminal in which she appears as a spectator of visions and mental pictures, reacting on them as one would normally and having to interpret them as she would any state of mind which did not immediately reveal its meaning. She does not impersonate and never confuses herself with a spirit in this condition. She retains self-consciousness, so to speak, tho having no memory of what occurs. Then there is a deeper subliminal in which she may impersonate and talk as if she were the spirit, tho being a receiver of messages transmitted to the subconscious. She may speak of herself as a spirit; that is, as if she were the spirit in the first person, tho either being more or less of a spectator of the pictures or fluctuating between the first and second stage of subliminal action. In the latter state there is less of the contents of her own mind

in the messages.\* There are stages in the first subliminal in which her own ideas, often affected by past material derived supernormally, manifest themselves all unconsciously, so that we have in her phenomena analogies of exactly what is involved in what "Margaret" confessed as to the nature of Sleeping Margaret. The subconscious is the vehicle for either transmission of thought or the expression of motor action and this may be more or less perfect, varying from the logical or chaotic fluence of the subject's own states to the complete control and expression of the transcendental, all degrees of combination and interfusion existing between these extremes. There may be no predictable amount of either element, and the content may vary, whether subliminal or foreign, with the physical and mental conditions of the psychic or the degree of control exercised by the foreign agent.

While what I have just said covers the objection about Sleeping Margaret's ignorance of everything spiritual, it may not bring out explicitly how it does so. But it has always been claimed by intelligent controls in the communications through accepted psychics that their messages are limited by the knowledge of the medium and this verdict has been sustained by observation and study of the communications themselves. For instance, Imperator does not show all the same characteristics in his messages through different mediums. The coloring from the medium's subconscious and the limitations of either her trance or her knowledge affect the results, so that usually the difference is noticeable, tho now and then exactly the same expression will filter through. In some he cannot get through at all, tho I have observed in-

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\* We may treat the deeper subliminal as the incipient stage of oral automatism. This latter occurred in the later period of the experiments with the Fischer case and was there referred to as clairaudience. This deeper subliminal resembles it in the form of giving the message, but seems to have so fluctuated between interpretation of imagery as spectator and impersonation of the communicator, that we may not be certain of pure clairaudience or echolalia. But it so interpenetrates the ordinary subliminal in which the medium visualizes and describes pictographic images that we may not distinguish the process of *receiving* the information while we distinguish the manner of *delivery* in it.

dications of his presence in the general tone of the communications and but for familiarity with his style of thought I should not suspect his presence at all. The language is always more or less, usually more, that of the psychic and a struggle or delay occurs in connection with unfamiliar expressions. At times it seems as if the only function of the spirit is to stimulate or instigate action in a given direction and to let the subconscious take its own course on the stores of subjective experience until it has been reduced to a passive condition when transmission may be possible.

Now all this applies to Sleeping Margaret or to the condition in which her manifestations occur. Possibly it applies to the Margaret personality. We shall see in the course of the discussion. But it is certain that, if any transcendental influence is exercised at all in the Sleeping Margaret state, it is very limited and has to contend with overwhelming obstacles. The education of the child has been practically nothing. She had to contend with the alternations of personality all through it with amnesia and obliviscence. But even if the subconscious has the results of the "half way over" state or contact with spirits they have not been organized as in normal cases, and if we suppose the personalities were spirits the normal memory would have none of the results on which to rely for thinking. The facts overwhelmingly show that the Sleeping Margaret state is dominantly subconscious in contents and this is confirmed by the verdict of Starlight and the "confession" of "Margaret". Now "Margaret" said through Mrs. Chenoweth that she could not do much when Doris was asleep and the facts bore out the statement. Apparently Sleeping Margaret could influence only the vocal organs. The other muscular system seemed to be half paralyzed in sleep, at least so lethargic as not to be easily controlled. Besides "Margaret" said that she could not stay in that state and sent others into it with the idea that she was there, and this would account for the impression on the part of Doris's subconscious that she, Sleeping Margaret, is a spirit. Then Sleeping Margaret through Doris said that she could not influence the mind of Doris, but only her body and especially to prevent accidents or injury to

it. This statement is borne out by the facts. The contents of the mind when Sleeping Margaret is "out" are largely the subconscious knowledge of Doris herself acquired in the normal way. As that knowledge is very limited we can naturally understand why the alleged spiritistic knowledge is so limited.

With a view to determining this, I asked Dr. Prince to interrogate Doris about her ideas of the spiritual world. The following is her reply.

"Before the sittings in Boston I don't believe I ever spent two minutes thinking about spirits. When I saw my mother—apparition seen twice—I did not think of her as a spirit; I only thought that it was my mother."

This is the statement as given by Dr. Prince, and he adds: "I am utterly unable to get from her any formulated statement of what she imagines the world of spirits may be like. She only appears to have some hazy notions picked out from the Boston sittings. It would be hard to find a person less disposed to philosophize or speculate about things outside of her immediate ken. Her mental bent is wholly in the direction of what is termed 'practical.'"

In regard to the way spirits communicate with each other and with the living Dr. Prince writes:

"As I expected, she replied that she had never thought anything about how spirits communicate with each other and has not the least idea now. As to their method of communicating with the living, she never thought anything about it prior to going East. She says that she got from you that they write through the subliminal—I think that her notion of the subliminal is very vague—and when I asked her directly if she now supposes that spirits get help from the other side in writing, she said, 'Yes, Hodgson said he was helping somebody'. The fact is she is as destitute of speculations or opinions as anybody can be who has heard such subjects discussed in and out of the sittings."

All this coincides exactly with the limitations of Sleeping Margaret. It is especially so with regard to the conception of spirits and their mode of communication. One has only to read the record of my experiments with her to discover

that. The statement that she never thought of a spirit when she saw the apparition of her mother is particularly illuminating, as it shows that she has no positive conception of "spirit" at all. Most people think of spirit in terms of a "spiritual body", a *fac simile* of the physical organism, as G. P. represented it through Mrs. Piper. But here there is no tendency to do this. She is even so ignorant of what "spirit" means to most people that she does not even think of her dead mother as a "spirit". This implies that she can have but a purely negative conception of the term and that is the reason she could not define it or tell what she believed about spirits. Sleeping Margaret has the same ignorance.

Now accept "Margaret's" statement through Mrs. Chenoweth that she caused the state represented by Sleeping Margaret and got that name adopted, and that she made her think she was a spirit, and also that Doris, the subconscious, does what she herself thinks in that state as we observe it, tho occasionally influenced by others sent into that state, and we can then easily understand several things. (1) We can understand why the most that is said and done is subliminal, or all subliminal without regard to the question of its ultimate acquisition. (2) We can understand why her knowledge of the spiritual world is so limited. (3) We can understand, from her being only "half way over" and not in good rapport with the spiritual world, why she receives so little from that side and has so little conception of its meaning.

Suppose also that, in this condition she is not a good subject for *transmission* of ideas and information, but that she has to rely upon transcendental perception for the most of her information, the ignorance shown by her normal consciousness about spirits would make it certain that her perceptions of such a world would be very meager and we should again have an explanation of her limited knowledge about it while we understood from the lack of transmissive power why she could obtain little or nothing in that way. But whatever was acquired—and glimpses may have been obtained by both methods—would be treasured up in the subconsciousness for use, which would take the form of impersonation. That she

might get occasional impressions from the spiritual world is shown by the apparitions of her mother which were pictographic impressions made on her mind without the transmission of auditory or impressional ideas accompanying them, and she would be left to subconscious interpretation, speculation, to find out what it all meant. What she would ascertain, with her circumscribed ideas, would be very limited. She would stand mute before the impressions, as Sleeping Margaret practically does. She is never prepared with an answer to certain questions. Such as she gives might well be a result of transcendental impressions on the subconscious. For instance, take her notions of where she is. She is simply in space and while she can see other beings she cannot communicate with them. But she might get occasional communications from them without knowing the fact, but just taking the experience as a mental state of her own, as do mediums often. For instance, once Miss Gaule, in an experiment with a friend, interpreted "car bunk" as an effort to say *carbuncle*, and she often asked questions of the sitter to be sure herself that the idea she had was not her own reaction. Very often Mrs. Chenoweth in the subliminal stage of the trance gets a message but does not have the slightest idea whence it comes, and often a message comes through without the intention of the communicator, just as "Margaret" said through Mrs. Chenoweth was the case with Doris. The "half way over" condition, in which there is no control of the processes or inhibition of her own subconscious action, she may be merely a sensitive plate to catch stray thoughts from the stream of those about her in the spiritual world and not have the slightest inkling of whence they came, taking them for her own and having once been inoculated from the other side or on this side with the idea that she was a spirit she would use them just as the normal consciousness would do, or as the subconscious would do with the knowledge acquired normally.

There remains, then, only to explain the apparently superior knowledge exhibited by Sleeping Margaret in the advice and directions which she gave regarding the cure of Doris. Dr. Prince found these directions usually sound and



helpful. Sleeping Margaret knew much more than Doris, more than Margaret and more than Sick Doris and apparently had information or knowledge based on an experience wider than that of any of the personalities. But there are two ways of accounting for this.

(1) We must remember that the subconscious might represent the accumulated experience of all three personalities, both from sense perception and from conversation with her mother, Dr. Prince and others. All this might be worked up below the threshold without the normal consciousness ever getting any concrete hint of it. The student of abnormal psychology could give no other explanation of it. But the phenomenon would still be as unique as any others involved in another explanation. We have no evidence of any such processes, and tho I admit the possibility of this explanation I should have to defer to the demand for evidence, if I wished to assert it with assurance. It can be at best only a working hypothesis.

(2) Accepting "Margaret's" statement as to the condition of things and also that of Starlight, we have a situation in which transcendental advice might be transmitted to the personality of Sleeping Margaret without either subconscious knowledge on the part of Doris or power to transmit specific evidence. This is a common phenomenon in even provably genuine mediumship. Treating "Margaret" as a control or "medium" on the other side, as was practically assumed or implied in the statement that there was a man behind her responsible for the tricks, we may understand both her own limitations and the difficulty of getting through the information that any other spirit might wish to convey. "Margaret" confesses she could do little in the girl's sleep and it is possible that she was always limited to influence on her motor system and even then only through her mediumship for transmitting the influence of others, who might avail to affect the mind of Doris on sporadic occasions. Compare Margaret's exploits in apparent telepathy where there was contact with mind as well as the motor system, tho she may have been the mere medium for this. But assuming partial contact or rapport with the spiritual world by the state

known as Sleeping Margaret and we may well conceive the transmission at various times of ideas sufficient to equip the subconscious with power to give superior advice without supposing that it is always the result of immediate transmission in the emergency.

We may therefore well suppose that Sleeping Margaret is a spirit in the sense that some personality of a spiritual sort is behind the state, but not wholly responsible for the contents of it, the state being merely a receptacle for the admission of casual information that moulds the subconscious into a personality. We may also well conceive that this transcendental personality is the same as that manifested in the "Margaret" personality, whose real name is as much concealed as in the case of Sleeping Margaret. Being a "medium" for agencies behind her and being unable to develop Doris's mediumship beyond the subliminal stage, there would be little or no evidence of her spiritistic nature and also this mediumship for other agencies would result in the manifestation of various characteristics according to the character of the person who transmitted through her. For instance Rector in the Piper case reflected the characteristics of my father in the communications, tho there was no superficial evidence of Rector's presence to any one who was not familiar with all the data and records in the case. In the case of Mrs. Chenoweth, the control takes on the color of the communicator, tho occasionally revealing phrases and ideas that characterize himself or herself. I can, at times, detect when Jennie P. is helping another from the general style of the thought and more definitely at others by the style of the writing. Hence "Margaret" may now have been good and now bad, according to the character of the person who used her. But assuming that she was a dual personality in the spiritual world she might have varied in these characteristics without having borrowed them by transmission from those who employed her as a medium.

All this is an effort to show how the data articulate as a whole and is not worked up *a priori*. The whole thing hangs together with no confusion, tho there are great complications. We do not require to accept it as more than a working hy-

pothesis, especially as applied to the special case. But we cannot forget, in that even, that it articulates perfectly with other cases and also with statements made through various independent sources, so that I have endeavored not to use my imagination in constructing the explanation. Whatever modification it should undergo must come from further investigation into the facts. We cannot take the record of Dr. Prince as the standard of judgment in the case. We have to compare it with the results attained here, and there is some reason for attaching more significance to the record with Mrs. Chenoweth because she was totally ignorant of all the facts, while Doris in the work of Dr. Prince was not only normally but subconsciously aware of many things, but was also the subject of normal conversation and more or less education about her own case. Moreover all the records had to be made from memory and we do not have absolutely all the little things that might count for understanding some incidents in the thought and actions of the girl. Besides Dr. Prince would most naturally record what bore on the method of studying her and without any preconceptions of spiritistic influence might actually not see or record facts bearing upon that point of view. It is not probable that there was much or any data that might suggest such an influence. The telepathic phenomena might have shown tendencies in this direction, but Margaret shut off observation and experiment in that direction, if Dr. Prince showed interest, perhaps because she, or the personality behind her, knew that the consequences would be the loss of their control over the girl and hence their special objects to "have fun". But however this may be the record is not final as to the nature of the phenomena, no matter how complete it is. I doubt if any decisively important things have been omitted from the record, because the limitations of Sleeping Margaret and the facts revealed in her communications with me are such that they suggest little imperfection in the Daily Record, tho it might have been important to have known whether any such remarks were made as some that were made in my experiments with Doris in her sleep: for instance, the remark that she could not influence the mind of Doris, but could pro-

tect the body. As the spiritistic point of view was not primarily considered in the study and record of the facts, if at all, until forced on the mind of Dr. Prince, the shade of meaning or the facts relevant to that view may have often escaped attention, tho the nature of the case would suggest that it was not very often and perhaps omitted facts might have had little significance, certainly none of the strikingly evidential type.

I am willing to concede that the verdict by the controls about Sleeping Margaret, at least as nothing but the subconscious, the spirit of Doris, is not final. The spiritist may have the right to say that the subconscious of Mrs. Chenoweth might mistake the case, having possibly a prejudice for limiting the number of spirits to be supposed in a case of obsession. This supposition, however, is not true of Mrs. Chenoweth. She, if you assume that it is her subconscious that is doing the work, had no hesitation in mentioning a large number as connected with the case tho there was not adequate evidence of their identity. It is the limitations of Sleeping Margaret that support so strongly the hypothesis that she is the subconscious of Doris, and were it not that in provable cases of the supernormal there seems to be perfect interfusion between controls and the subliminal of the medium, so as to make it appear that they are nothing else than this subliminal, there would be no appeal from such an argument. But there are facts in the phenomena of Sleeping Margaret that make her appear to be more than a subconscious. Her knowledge which was superior to that of the other personalities and especially of Real Doris, her direction of the cure, and care of the girl suggest just what we find in guides and as she claims to be this, the facts which suggest it must be given due weight.

There is nothing inconsistent, except superficially, between the claim of the controls that Sleeping Margaret is the spirit of the girl, and hence the subconscious, and her appearance as a discarnate spirit. I have referred to this fact before and I repeat here only to emphasize the view that can be taken of her phenomena. Being only "half way out of the body" she is subject to the intromission of external influences without knowing their source, as was often

the case with the subliminal stages of Mrs. Chenoweth and Mrs. Piper and she might thus give expression to ideas and directions which she took for her own but which had really been transmitted to her. I have often observed this phenomenon with a psychic now dead. She had difficulty in discriminating between her own and foreign thoughts and often found the distinction only by asking the sitter if certain facts were relevant or true. As Doris does not have any idea of what a spirit is in terms of ordinary usage and as she is not or was not properly developed at the time, she might well have received all sorts of casual or other types of transcendental messages and appropriated them as her own for lack of ability to distinguish them from her own, not knowing their real source. This would help to explain the illusion, if illusion it be, that she was a spirit while it would be consistent with the view of the controls who think and speak of her as an undeveloped medium, denying her to be a spirit only in the sense of being discarnate.

The chief interest in the personality and the record lies in the fact that they prove there is no fixed determination on the part of controls or the subconscious of Mrs. Chenoweth to call everything a discarnate spirit which is unusual. Their verdict coincides exactly with the facts of observation in the limitations of Sleeping Margaret on matters where the discarnate would have definite knowledge.

It would be most interesting to draw a comparison at length between the present case and that of Sally Beauchamp, but the limits of this work make that impossible, and we must be content with remarking some general incidents which connect them.

Sally, in the Beauchamp case, was the mischievous personality and in that respect she is to be compared with Margaret. Just as Margaret had a strong antagonism to Sick Doris, Sally had a strong antagonism to the normal Miss Beauchamp and to B IV, a personality which was finally fused with B I, the normal self. But Sally was also a helpful personality in ascertaining and conveying to Dr. Morton Prince information regarding the other personalities, but Margaret was not the helpful personality in the case of Doris

Fischer. It was Sleeping Margaret that was the omniscient one in the Fischer case and acted as advisor and purveyor of information. But Sleeping Margaret was never mischievous. But like Sleeping Margaret Sally claimed to be a spirit and performed many of the actions which are usually represented as having a spiritistic origin. Whether she was the subconscious under an illusion in this respect, as Sleeping Margaret was said to be, was not determined, tho the psychiatrist would hold to this view. The knowledge possessed by Sally and Sleeping Margaret was much the same, tho Sleeping Margaret said that she was not always present and had to get some of her information from the "moving picture show" of Doris's memories. No such process is mentioned as characterizing the knowledge of Sally, but one might infer that this was possible, tho apparently Sally was always conscious. She claimed this, but Dr. Morton Prince doubted this and explained her information by a process probably identical with that described by Sleeping Margaret in getting her own knowledge. Psychologically, in spite of the mischievousness of Sally, her analogue in the Fischer case is Sleeping Margaret, at least in respect of the phenomena characterizing her, tho in other respects she was like the Margaret personality.

It is however in the multiplicity of the personalities that the cases resemble each most. When it comes to comparing the individual personalities they are not sufficiently alike to identify the two cases as exactly alike in detail and in the resemblances of individual personalities. But in the general phenomena of mischievousness and of helpfulness on the part of one of the personalities in each case they are quite alike. What cross reference experiments might have shown it is not possible at this time to surmise.

I have said nothing to reinforce the argument from the Patison case, tho this should be done. I shall not speak much at length about it at present as it will come up in the conclusion. But I must allude to it here as one of the best to suggest probabilities in the Fischer case with the evidence for the supernormal that exists in reference to both of them. The Patison case is especially important because it represents the influence of the discarnate without anything abnormal



in the subject, and what is more important still, without any more superficial indications of it in the life of the subject than in that of Doris Fischer. The external influence upon her actions to interpret music and rhythm would never suggest itself until one learned that it was spontaneous and not due to education, and until he was familiar with cases where foreign agencies had been attested. But with this influence once proved, as the record shows it is, the conclusion can be applied to the present instance.

#### **4. Argument From Testimony.**

I have given the direct evidence for obsession in the case which began with the statement about the nature of it and terminated in the attempt to give evidence for this view in two forms: (1) The presentation of incidents indicating supernormal knowledge about the life of Doris Fischer in her alternating personalities, and (2) the presentation of evidence for the identity of personality in some of the obsessing agents producing secondary personality in Doris or accompanying its manifestations. But all along, as we have seen in summarizing the statements of the personalities connected with the Emperor group, there went constant testimony regarding the nature of the case. This testimony was often by implication, but it was quite as often direct indications of what was going on. The facts have already been summarized and I have only to call attention to its import to secure it the weight it should have. The best instance of it was the testimony of Dr. Hodgson in which he both proved his personal identity by his communications and accurately compared the case with a historical one, which, tho known to Mrs. Chenoweth, was not known as particularly connected with Dr. Hodgson. This comparison by Dr. Hodgson was with the Sally Beauchamp Case by Dr. Morton Prince. He named, as we saw, both the case and the physician whose it was, and indicated clearly and emphatically that the "multiple personal equations" or personalities were not the cause of what was going on. The importance of the statement lay in the tacit recognition that there was secondary or multiple personality there and this prevents the critic from displacing

spiritistic explanations by talk about subconscious simulation of personality. The existence of such phenomena is a part of the problem and they are to be expected in cases of obsession. More than once in this record the communications admitted or asserted the presence of the subconscious in the phenomena of Miss Fischer, but they never assumed that the ætiology was either expressed by the description of the facts or made to exclude transcendental agencies. These were at least concomitants of the subconscious phenomena and to some extent at least causative of them.

The mother early in her communications hinted at something wrong with her daughter and before she had finished proving her own identity intimated very clearly what was the matter. There was a peculiar limitation to her knowledge of the case as if she knew little more about it than when living, and we do not know how much was revealed to her after she came into contact with the Emperor group. She apparently learned some things which she did not know before. But whatever this additional knowledge was she indicated that spirits had something to do with the maladies of her daughter. Her testimony must have some weight: for she showed her veracity, so to speak, by giving excellent evidence of her identity. What she said about obsession was interwoven with the incidents to prove her own knowledge of her daughter and her peculiar experiences. It must have a consideration proportioned to the character of her evidence and to the exemption of Mrs. Chenoweth's subconscious from prior knowledge of the case, and that knowledge was nothing.

George Pelham and Jennie P. both added the weight of their statements to the same effect, but they did not, and perhaps Jennie P. could not join evidence for personal identity with their judgment, tho G. P. gave one reference to the Piper case which was excellent evidence of the supernormal and showed that he understood that instance and the relation of Phinuit, the control, to the present type of phenomena. Mrs. Chenoweth did not know the nature of the early Piper control or its possible relation to this one about which she knew absolutely nothing. Dr. Hodgson had always held

that the Piper case was one of "possession", not using the term "obsession" because of its flavor of abnormality. Moreover G. P.'s account of one of the personalities said to be haunting the girl and the emphatic way in which he indicated the necessity of his removal like a beast made clear how he understood the case of Miss Fischer.

Imperator, with a number of other personalities whose interest was attracted by the specially important nature of the case, clearly indicated what the trouble was. But they were much more interested in establishing some conception or knowledge of the extensive character of the phenomena than they were with this special case either for its study or its cure. Imperator was most concerned in showing the ramifications of the influences affecting the subject and had other objects in view than merely proving what was the matter in this instance. To prove the case, however, he was the chief director in the background of the way in which the work should be done and decided who should be a communicator in the plan to solve the problem. Education of the spirit was a part of the process, not merely of curing or protecting the girl, but also in protecting other cases from invasion by the same personalities when removed. Many of the personalities said to have been at some time connected with the girl were of a type that were still living in the beliefs of their earthly life long since past, living a life of illusion and persistence in it from the effect of their earthly careers and perhaps in some instances from the manner of death. These Imperator wished to cure, so to speak, in order that they would not longer afflict other incipient psychics, as had been this case. He worked with Doris in a manner to accomplish three objects: (1) To prove the obsession in the present case; (2) To educate the obsessing agents so that they would abandon that kind of life; and (3) To show the wide influence of the spiritual world on the living. The consequence was that he varied the communicators between ignorant or evil spirits and important historical personages whose relation to the matter showed a high type of spiritual character and who intimated their interest in work of this kind as a revelation of what it had been their function to help.

### **5. Method of Dealing with the Problem.**

The method by which the work was conducted is not without its interest in the argument. It moved logically from the evidential to the non-evidential communicators, and at the same time observed the proprieties which seem to lie at the basis of the phenomena; namely, the social group in the spiritual world. The whole history of Spiritualism shows that the communicators represent the family group or those connections that are formed by affections of some kind. It does not deviate from this except to serve some ethical, spiritual or scientific purpose. The usual controls, when any intelligible purpose is served at all, do not represent the family or social group. They are organized for the higher purpose of such work, and the whole record of this case shows the marks of their directive management. I did not suggest or direct the course of events. The controls took that into their own hands and made the evidence coincide with the interest of the social group most natural in the case. When necessary I diverted it into desirable channels. The mother who had had such a deep interest in her daughter and who knew most about the facts was the first communicator and she was not seriously interrupted by any one until she had communicated a mass of important incidents that would make her identity secure. A few relatives were heard from or admitted to control in emergencies in which we may suppose that the mother required a rest. But usually these intervals were taken up by some member of the group like Dr. Hodgson, George Pelham, Jennie P. or Imperator in efforts to deal with the case in its relation to others. Then, when the mother had proved her identity, the next most intimate relationship was the sitter's guide, as she purported to be, the French lady, who, it seems, was connected with the effort to develop automatic writing in the girl as a part of her cure. Her identity was indicated by telling some specific things that occurred with the planchette. Then came Minnehaha who had given no definite evidence of her presence through the girl herself, but was evidently well acquainted with the facts in her life and showed an interest in her of the better kind, in spite of her determined hostility to the other person-

alities in the case. Evidently the determination to keep her in connection with the girl was the reason for bringing her forward and making her necessity in the case clear. Then followed the most important personality connected with the girl from the beginning, "Margaret", and finally Sleeping Margaret as the double or secondary state of "Margaret" herself, but not as a communicator. In the meantime it was said that "Margaret" had a man behind her who was responsible for at least some things which she did. Beginning with him they proceeded to uncover a whole group of them that at some time were said to have been connected with the sitter.

The order here was that of the personalities either most likely to prove their identity or most concerned with the welfare of the girl. In fact both considerations were combined in the work, while it was also definitely avowed that other objects were served at the same time. The evidence should come first and no time was lost in producing this. Then they turned to personalities which were far worse in character, and in a worse mental condition also, than those which had appeared in the foreground of the girl's experiences. Here it is that an interesting phenomenon occurs. Profanity and irreverence prevail and they do not follow a stereotyped form, hardly even in the oaths used. But from the psychological point of view the contrast of these personalities with the higher type of them offers the believer in subconscious personalities some difficulties. He has been accustomed to assert or suppose that refined people who use profanity in a trance or somnambule condition reveal their real characters which have been veneered over by self-conscious effort. But in this same trance the highest type of ethical and religious character is revealed side by side, so that you cannot limit your theory of subconscious revelation of the real character to the evil. You have to admit both as constituting the subject's nature and that is a contradiction. All that you can fall back on is the dramatic play of personality fabricating both types of character and palming them off as spirits, on the one hand, and designed to deceive the reader in regard to the very argument I have stated, on the

other. But you cannot make it knavery of a double dyed nature, because it has a rational object in the carrying out of the work and that is indubitably the good, so that anything but the real in the data offers more perplexities than the spiritistic interpretation. If it were mechanically dramatic play of personality, it would not take the variety and individuality that are manifest. But you have the higher type bringing the lower type to communicate in order to help them out of an "earthbound" condition and at the same time to reveal their purposes and influence on incipient mediumship. They express their real character either consciously or unconsciously, by processes which we do not yet know, while the higher personalities explain what these lower personalities are in character, purpose or want of purpose, limited knowledge and adhesion to earthly ideals, and while beseeching tolerance and pity for them endeavor to raise them from their condition by persuasion or other means, and succeed in doing it. This is not playing tricks to deceive us. It is carrying on a rational system of education and discipline. The two types of personality mingle, as in a social life, but with the higher serving as missionary or savior for the lower.

If it had been possible to verify the existence of the personalities that were thus brought to the bar, or the incidents which they occasionally transmitted, it would greatly strengthen the case. But the unverified cases must come under the guarantee of those who do prove their identity and the limitations of the subconscious of Mrs. Chenoweth as proved by long experiment and abundant records. If the unidentified personalities were mechanical ones and represented exactly the same type, the argument would not be very effective, but they have just the individuality that is to be expected in real persons and their communications show them to be characters which would produce evil influences wherever it could be propagated to the living. "Evil communications corrupt good manners" is only another version of what we may say here; namely, that proximity or contact of the evil with a subject exposed to mechanical effects of mental states, as the telepathist would have to admit them to be, must result in some sort of contagion. Given telepathy,



the proximity of a spirit to a mediumistic subject would result in affecting the latter in some way. Add to this other conceivable ways of affecting such subjects and we can easily imagine obsession. Let it be proved in such cases as this, where the mother and other witnesses supply the evidence for it, and there is no difficulty in extending the influence to personalities whose character is reflected in the life and conduct of the subject, but who are not able to prove their identity. It is especially so when all the phenomena conform to that hypothesis, so far as they are verifiable, and the instances only lack the proof that other facts have of their truth.

#### 6. Conditions of Obsession.

Hitherto we have been occupied with the question whether obsession was a fact, not how it is possible, and I shall not go into this matter a second time at any length. I have discussed it in the introduction, but I have not said a word about the conditions in the spirits that bring about what we call obsession. If there is no satisfactory evidence for the fact of it, we may well marshal evidence for its possibility, but in a scientific problem the first thing is the *fact* of a phenomenon and afterwards we may ascertain, if we can, *how* it takes place or how it takes the form actually manifested. Many people object to the asserted or supposed fact until we have explained how it can occur. But this is not a scientific procedure. Our primary business is with the fact of obsession and the cause of it will be the subject of later determination. But the characteristics reflected in the subject of it create a legitimate interest or curiosity to know why it takes such an unexpected form.

The first answer to a question of this kind is that most people have nothing but *a priori* ideas of what spirits are and what they do, if they believe in their existence at all, and even those who do not believe in their existence assume that believers are right about what spirits are and do, if they exist. But both believers and unbelievers are wrong at this point. We may be forced by certain facts to believe that spirits exist without knowing anything about the manner of their existence, and hence for the scientific mind the prior

question is the continuity of consciousness, and not the manner of it. But the public has so long been taught such definite ideas about spirits that they do not reckon with the complexities of communication or with our ignorance of the process. Hence, when communications are given to them for consideration, they act toward them as they do toward the statements of a friend where they know much about the process and more about the person than the mere statements. But we cannot assume that a spiritual life has any such resemblance to ours as would justify constructing it from the form of communications. But assume that communication with the dead has decided analogies with the mode of communication between the living, we should yet not know from this what the mental condition of all personalities in the spiritual world might be.

But general remarks aside, the mere fact of proved continuity implies personal identity and personal identity implies that a man in the spiritual world is the same as he is in this. With that simple fact, which ought to be incontestable, it would follow that evil personalities would retain their characters and if they got into contact with a psychic would express them, either consciously or unconsciously, as do the good. Now in addition to being the same as they were when living, this identity may, in some cases, take the form of fixed ideas or the persistence of earthly memories and desires with such intensity that the personality will be practically abnormal. Let such a person get into telepathic or other contact with a psychic and the effect could be predicted. The only limitation to expectation would be (1) the existence of unconscious and unintended messages or influences and (2) the distortion of influences by the condition of the psychic. But even this distortion implies a stimulus and the effect would be so different in appearance or kind as not to suggest its cause, or the nature of it. This distortion might be worse in undeveloped psychics and then made tenfold worse in case that the discarnate and "earthbound" spirit is also mentally and morally abnormal, while the best of psychics would have their results confused by minds that were themselves confused, as the earthbound are.

There is no law that we can lay down about the condition of spirits after death, as we have not sufficient information to justify this. But there is some evidence as to what it is for some of them. The general literature of the subject has expressed its conception in the term "earthbound", but that requires still to be defined in terms of more exact knowledge. But in general it means the persistence of terrestrial conceptions, desires, passions, beliefs to the extent of hallucinations and the inability to get adjusted to the new life. It is apparent in some cases that a violent death, if accompanied by anger, or hatred, or any disturbed mental state such as fear, deliria, passionate attachment to sensuous ideals, vice, sin, etc., may so seize the mind as to prevent it from even realizing that the person is dead. There is no way to determine those cases in which such causes produce this effect and those in which they do not. But there is much evidence that it is a fact. A few illustrations that are well authenticated have been recorded. Cf. *Journal Am. S. P. R.*, Vol. IX, pp. 256-281. This will appear inconceivable to most people because they have been so accustomed to suppose that freedom from the body removed all such limitations. But the fact is that the phenomenon is perfectly familiar to us in ordinary life. In sleep we know nothing of our state or of the body. We think, in our dreams usually, that we are where the imagery of the dream puts us. We do not know that we are asleep or dreaming, unless we are so nearly awake that we may reflect on our sensations. Some one sense may be entirely awake and give rise to the consciousness of sleep. But usually we know nothing about it and take any experience or idea in the dream as real and have no conception whatever of our actual environment. No object or person about us is seen or known. We live in our past imagery without even knowing that it is past. It is the same in somnambulism and hallucinations. Eliminate the body which we know only through sensations and let the mind once be seized with these memory pictures and you have what is meant by the "earthbound" condition. If you come, accidentally or otherwise, in that condition, into contact with a psychic you are certain to communicate your condition to

the mind or organism of the psychic. Whether it shall be evil or good obsession will depend on that state of mind, whether you are rational or not. The persistence of sensuous ideals or of unregulated habits will result in the transmission of them to the receptive person and you have all the phenomena we have been describing in the case at hand, modified by the subconscious of that subject.

I repeat that we have still to determine the nature and limits of what I have called the "earthbound" condition, the law producing it, and hence I have referred to it as more or less conjectural as a conception that had at least this much in its favor; namely, that it explains the peculiarities of the phenomena on record. The law of personal identity and the evidence, so far as it goes, tends in that direction and there is absolutely nothing but imagination and prejudice against it. It is clearly taught both by the general literature on the subject and by the implications of many statements in this record, so that, if the testimony of communicators who have proved their veracity by proving their personal identity is to be accepted, there will be every reason for trying the hypothesis for its fitness to the fact, and seek further evidence for its certification.

### **7. The Larger Problem.**

The Emperor group of communicators or controls make it clear that there is a very large area of human conduct and maladies affected by the conclusions drawn from the facts of such records as the present one. It is quite clear in their management of the two cases here put on record that they had little regard for the special instance. They were far more concerned with the revelation of extensive spiritual influence for both good and evil on the world than they were for the merely evidential question in the individual case. They seized the opportunity which the cases offered to urge, and if possible, to demonstrate the extensive influence of spiritual activities on human life and this without any attempt to classify them. The main thing emphasized was the fact of organization to that end, quite as much on the side of evil as on that of the good. The interest in the Patison case was

manifested for its evidence of the better type of influence. I had been interested in the special case for the possible evidence for influence in the direction of interpreting rhythm and music and as a scientific man would not have been tempted to generalize or to go further. But the whole matter was taken out of my hands, and communicators brought of whom I had not dreamed that they might appear or be concerned. The controls actually remarked on the relation of the case to the one we had spent most of the year upon and Mrs. Chenoweth knew nothing of either one of them. The difference between them was correctly indicated and the Patison case was especially marked for the lesson of higher spiritual influences exercised on the living in contrast with such a group as that of Cagliostro. In other words, a perfectly rational system was presented and one that the mind would never hesitate to accept if it had the evidence for it.

There are, however, two aspects to the larger problems which might be considered as one, if it were not for the fact that ethical and spiritual problems, no matter how closely connected they may be with problems of health and disease, both mental and physical, do not show on the surface any classification with the phenomena that seems to be symptomatic of various maladies. Some day we shall know that morality and health are essentially connected, but the long and radical separation of mind and body in scientific consideration, taken along with philosophic dualism which caused that independence of treatment, makes it prudent to discuss the two aspects separately. The Emperor group emphasize the ethical and spiritual problem, and naturally enough. Having attained the spiritual world, they naturally look at the problem as affecting the future of the soul rather than its merely temporary adjustment with the body. They are not concerned with therapeutics, except as a means to spiritual development, and so do not discuss the problems which would interest the physician. We should perhaps remark however, that the terminology that makes the problem intelligible to the medical man is of recent construction compared with the age of most of this group and only a few like Dr. Hodgson and Mr. Myers are familiar with the medical

point of view, and they only to a slight extent. But it is only the general question of foreign influence on the organism that primarily interests them in the present stages of the problem. At any rate, the issue is not defined in the technical terms of medical science and it is not necessary that this should be done, except for appealing to prejudices formed by that terminology which conceals more ignorance as to causes than most medical men are willing to admit, tho the phenomenology of the subject may be clear enough. It is the aetiology that is unsettled and largely a matter of speculation. The whole question of adjusting the results of this work and its meaning to the various maladies involved is left to us, and the communicators occupy their time and work in making the fact of foreign influence, in certain types of malady, a proved fact and the rest must be left to the future to make plain. Moreover we have to be cautious how we allow inference and generalization to operate at present. All that we can say is that a number of cases which would be diagnosed as alternating or multiple personality, hysteria, some as paranoia, some as dementia precox and other maladies have yielded to investigation and treatment for obsession, and we are entitled to demand that the investigation be continued and extended. How far the conclusion may be applicable we do not yet know, but we do know that foreign and spiritistic causes are provable where they were not suspected before, or ignored if suspected. The future and further investigation must determine how far such causes are operative.

We should also add another qualification to the conclusion. All the instances in which spiritual influence is proved are exceptional. They do not represent the normal person, unless we except the Patison case. This child would appear normal to any ordinary observer and no one would suspect or observe anything abnormal that would associate it with those like the Fischer case. A physician would remark that the child is "nervous" tho not markedly so, and not as robust as the eupeptic type of child is. But he would find no external traces of hysteria or dissociation, and for all practical purposes the child would be regarded as normal, tho not especially robust. The others, however, all show some signs



of dissociation and the conclusion for spiritistic influences must not be extended to the normal conditions of human life. We have still to prove that spirits can and do influence normal life. The Patison case suggests it because nothing unusual in the child's life is observable to suggest investigation for such influences, except the remarkable interpretation of rhythm and music in movements without education or training in them. But the other cases show external signs of hysteria or dissociation at times and so we must confine the explanation of the phenomena here recorded to that type until we have satisfactory evidence for its invasion of the normal man and woman.

With these qualifications, therefore, we may emphasize the present need for further investigation into all maladies of the functional sort or even organic ones, if the facts suggest the possibility of extra-organic causes. At any rate it is a matter of experiment, empirical investigation, and not of *a priori* determination, or of dogmatic and contemptuous ridicule on the ground of supposed assurance against it. Paranoia, dementia precox and other maladies that are not proved by an autopsy may be worth investigation by the methods here pursued, and we have dealt with several cases of it successfully and cured the patients. There is every reason to enlarge the investigation and to multiply the cases, under proper test conditions, in order to be sure how far the phenomena of spirit intervention extend. For a long time I felt very doubtful about the possibility of supposing or proving spirit invasion of cases classed as insane. But too many cases have come under observation to resist the possible conclusion any longer, and hence as a working hypothesis obsession, as an aetiological explanation of certain cases, becomes tenable and justified, until disproved. This is one of the larger aspects of our problem.

We must not suppose that inquiry stops with naming a cause or naming that cause as spiritistic. "Obsession" is not a final term. It does not set off a group of phenomena or causes that have no articulation with anything else. On the contrary the very supposition of spiritistic invasion suggests that it may not be an isolated phenomenon, and what

proves true of the abnormal person may prove true of the normal: for psychic ability, tho it is often accompanied by evidence of abnormal concomitants, is not always so, and if it be adjusted to normal life in any way it would rarely manifest the evidence for it. But whether so or not, the influence of such causal agencies may not stop with the limits assigned by abnormal cases and it is our duty to investigate to ascertain what its limits are. We must not limit our conceptions by the concrete cases we have had under review, but look at the causal agency involved or implied and then work for ascertaining how generally it may be operative.

The second aspect of the larger problem is the ethical and spiritual implications of it. The Emperor group was not primarily concerned, as I have remarked, with the mere individual case, but with the implications of it and more especially with the laws affecting the occurrence of such phenomena, and hence constantly gave it a cosmic aspect. There was the distinct recognition of the scientific outlook in such problems and this is the relation of all such phenomena to the physical world as well as the spiritual. Its medical connection was intimated in saying that thousands of instances were like the one under study and it implies that many are sent to the insane asylums who might easily be helped, if the medical man would only admit that he does not know everything, or that materialistic theories are not the whole of the truth. This same group of personalities taught the same view through Stainton Moses in his "*Spirit Teachings*", and tho we have to allow for subconscious modification by Mr. Moses himself, as asserted by the personalities themselves when transmitting their opinions, and as we do in the work of Mrs. Chenoweth, there must be a residuum of truth in what is taught. The large amount of the supernormal that is provable in the work of Mrs. Chenoweth and showing little contamination from the subconscious, being mainly fragmentary rather than positively colored by the subconscious, lends support to the probability that the non-evidential matter is not any more colored. Mr. Moses did not publish the evidential material with his "*Spirit-Teachings*" and thus left us without a criterion for measuring the liabilities of subconscious

contamination. But as the whole doctrine went counter to his own previous opinions, his predilections did not determine the result and the work demonstrates the necessity of candid and exhaustive inquiry.

No summary like this will give any adequate idea of the magnitude of the subject. Readers will have to study the detailed record and other writings for this. The systematic nature of it can easily be observed in this report, and if the main communicators and controls are studied carefully they will be found to be logical and consistent in their methods and teaching. In ordinary work we do not catch even a glimpse of what obsession means and very seldom of the conditions that give rise to it. Indeed we may find in ordinary communicators little or no evidence of any consciousness or knowledge of its existence on that side. Possibly, where they know it, they have little knowledge of its extent. In any case, whether this conjectural view be correct or not, the most interesting passage in this record is that from Edmund Gurney. It has been quoted above (p. 183) and the manner in which he expresses himself indicates that even he had apparently been aroused by this Doris case to the appalling extent to which obsession takes place. He seemed ignorant of the concealed influences which it had unearthed, so to speak. He half intimated that we might not be able to distinguish in ordinary life what was normal and what was foreign in the individual. The Patison case goes far to support the speculative view suggested by Mr. Gurney, and well it was to compare it with astronomy, which has so much to do with the cosmic forces throughout all space, as if there were concealed in the infinite spaces the influences of the discarnate acting on the living without our knowledge and without the knowledge of those that have gone before us. The comprehensive extent of such a hypothesis and its hidden forces might well appal any one. The terrific oracle of Oedipus

"May'st thou ne'er know the truth of what thou art"  
would stare in our faces with terrible poignancy. Freedom and responsibility would seem to be annihilated by such a view. But, of course, it may be that the extent of this influence is limited to those who have psychic natures, and if so, its vast extent would

not be so great, and our treatment of it would be limited to abnormal types. But Mr. Gurney is right in raising the question, and it is not less in magnitude to conjecture that it may be unconscious instead of conscious. On that hypothesis we are at the mercy of influences that we can neither measure nor control. The problem would surpass all calculations.

### **The Method of Healing Obsession.**

The process of treating such cases as the one of Miss Fischer and others like it should receive a brief notice. It has been applied to a number of instances whose records have not been the subject of notice here and hence the method of healing was learned and applied there rather than in the case of Miss Fischer. It was a gradual development from the method that was necessary in ascertaining what the matter was. In such cases as those of Mr. Thompson, Miss de Camp, and Miss Ritchie, the question of cure did not enter. They were not so abnormal as to require treatment of any kind. Miss de Camp was somewhat hysterical and might have had less disagreeable experiences had we had the means of taking better care of her, but we had no means whatever for helping her into that stage of development where hysterical symptoms would not appear. But Mr. Thompson and Miss Ritchie did not require care. They were too nearly normal or altogether so. But in the instances to which we applied therapeutics, the subjects were totally unfit to take care of themselves. Superficially there was no evidence of spiritistic invasion, any more than there was with Miss Fischer. The diagnosis consisted of having them taken to a medium and the same kind of record made that was made in the present instance. The supernormal information that was the result was indubitable evidence of foreign influences, as in the present instance. The cure consisted in inducing or impressing the obsessing agent into communication with us through this other psychic for some reasons that are more or less manifest in the results and for some reasons not manifest on this side of life. The reasons depend somewhat on the special case of the obsessing agent with which we have to deal. Some do not know that they are dead. Some know this, but are possessed with carrying out their broken

earthly plans. Some wish to communicate with the living, but do not know how to rightly manage the work. Some are bent on mischief without any particular malice. Some are malicious and are determined to have their own way at the expense of the afflicted subject. It is possible that some wish to control a physical organism so as to enjoy physical sensations and hence the passions of the physical life. All these varieties require the adaptation of the method to the particular case. But in all it is a system of education, which is partly experience in better control and partly conveying information or proof to them of their own condition and gradually awakening in them the knowledge and the desire for some sort of advancement. Between this and apparently some sort of impressment they are induced or compelled to abandon the work of obsessing. They may be used in groups for better work, but where they will not do this they are kept away from the special patient until that patient develops psychic power to inhibit their influence, or they may be helped to go forward in the spiritual world and disappear from the "atmosphere" in which obsession is likely.

One of the best means of removing them is to have them communicate as much as possible through another psychic. This both weakens their hold on the unfortunate patient, and makes them see new light on the subject or fits them better for adjustment to a spiritual world. Take a case which does not know he is dead and who cannot distinguish between the living and the dead, as was implied in a message from "Margaret" of the Fischer case, such an instance must be made to know the real situation, just as we would remove an hallucination of a living person as the first condition for cure. That such a condition is possible is well proved by deliria and hallucinations with the living. When such delusions seize the mind even sense perception is paralyzed or supplanted and the only visible world to the subject is his own mental states taken for reality. If terrestrial memories once seized a discarnate spirit in this way he would not know he was dead, would be hard to convince of it and would not even see discarnate spirits or would not see them to know them. If once attached to a psychic, which might have a score of causes, those obsessing ideas in himself would be telepathically transmitted

to the receptive subject and variously affect mind and body. The obsessing agent might not be able to break up his delusions until he got into contact with another subject. By bringing him into such contact and setting him into communication with the various reactions between the living experimenter and other spirits the mind might become convinced that it was subject to a delusion and that once achieved the way is open for farther reduction of the condition.

But all of this is still in the field of conjecture and working hypothesis. It has succeeded in the cases with which we have worked and we only lack the means to carry it out on a large scale. But so far as we have been able to diagnose cases and apply the remedy described, they have yielded both evidentially to the necessities for proving our conjecture as to the cause and to the process for removing it. It is briefly the employing of developed mediums for diagnosis and communication with the obsessing agents with a view to education and removing them from the patient. It is a slow process. The years of influence and organic habits established in the patient must be gradually overcome and remoulded into new habits in better directions, and great tact and patience must be shown with the obsessing agent or matters will only be made worse. Removals can be made at once, but it will be at the expense of the living patient who, in some cases, would collapse, if such a course were taken. At the same time that the obsession in undesirable directions took place, there was conveyed to the subject energy to sustain vital processes and any sudden removal of that source would produce more or less disastrous results, at least a condition that would require more treatment than the gradual removal of the personality and the restoration or substitution of another whose influence is for the good. There is besides the interest of the obsessing agent to be considered, but that is secondary to a larger object avowed by the Emperor group. Their primary object is to so educate such personalities that they will not seek other victims after being removed from the first one. Hence their work takes the form of "saving the soul" of the obsessing spirit. His intellectual and ethical education assures his own development and, what is much more important, the prevention



of further obsession by the same personality. This is the fundamental feature of the work as viewed from the other side. It is for this that the Emperor group wish to get the living convinced of the fact of obsession. To be aware of it is to seek to prevent it and to co-operate with the discarnate in such work is to help prevent its multiplication. The plan is to have the co-operation of the living and the dead in removing the causes of the phenomena, and that plan involves instruction of both sides in the process of eradicating the evil.

The Spiritualists have known the main feature of the method and have used it for a long time in sporadic instances, but they never conducted their work in a scientific manner or organized it for application on a large scale. While admitting or asserting that the insane asylums were full of such cases, they never made an effort to prove it and so cannot have the credit that they might have had. It is fair to recognize their discovery of the facts. But they never conceived the method and its implications on the scale of the Emperor group as a part of the cosmic evolution which must be voluntarily helped by every individual to have his share in its salvation as well as his own.

Readers cannot study the facts without being reminded of Lecky's Chapter on "Magic and Witchcraft", in his work on "*Rationalism in Europe*". Indeed critics will seize the opportunity to assert that we are restoring that opprobrious age and its practices. But any such verdict is beneath contempt. No intelligent or honest man would make such an accusation. It is neither backed by the superstitions that gave rise to the belief as then held nor proposes any such practices as made those ages ones of horror. The statesmen and theologians burned witches: we propose the humanitarian method of curing them and saving both their lives and their souls. It is science that proposes both method and explanation, not an *a priori* theory of Satan. There is no resemblance whatever between the present conception of the phenomena and that held by mediæval theologians and politicians. All that suggests a connection is the fact that the "witches" showed unmistakable evidence of hysteria and madness, as do cases of obsession now, and the evidence of the court records, according to Mr. Lecky, shows that the same spiritistic

phenomena were associated with many of the cases. It is the classification of the cases that is connected with the present work, not the method of therapeutics. Humanitarianism, science and rational ideals are at the foundation of the methods we propose both of investigating and of curing the malady. The present recognizes no other affinity with the past than the facts and may even gladly appeal to them to prove the follies of science as well as those of mediæval religion. Both have abandoned the problem, one by assuming the convictions of science in regard to the explanation and the other the theory of materialism with the dogmatism of the church.

The religious man cannot well escape the view here maintained. It is taught very clearly in the New Testament and any man who accepts that authority has no escape. With the scientific man it is otherwise. He must have well authenticated facts that cannot be explained by materialistic theories and their congeners. Such records as this one offers them what they need or want, if their materialistic prejudices and actual ignorance about the phenomena do not fatally stand in the way. It is right here with the proof of survival after death and the practical application of the processes involved that the reconciliation between science and religion will take place. Ethical and spiritual conceptions of life will supplant the ideals of materialism, tho not dispensing with the results of materialistic science, which shows us the uniformity of nature and the occurrence of all events according to law, to use that phrase. But this will have to be worked out in the future. This is no place to trace the ultimate consequences. We can only indicate the way toward them. But the nature of the starting point is clear. It is that mere communication with the dead implies and establishes a certain influence from that state of existence on this one. With that accepted it is only a question of further evidence for the extension of that influence and that is all that obsession implies. It is then merely a question as to the method of applying therapeutics.

### **Objections.**

I shall not take up objections to the hypothesis of obsession

in general. They have already been answered in showing that the usual treatment of such phenomena is merely descriptive and symptomatic, not ætiological. I do not regard obsession, as defined in this discussion, as in any respect opposed to the usual account of the phenomena. It may appear to be opposed to them, but as the fundamental position assumed only superposes obsession upon, or interfuses it with, any of the other points of view you may select, I do not require to argue against merely phenomenological conceptions of it. I can make a present of any symptomology or classification of such phenomena as critics may desire to make. The real question here is whether granting the possibility of obsession, I have presented adequate evidence in this report for it in the special case. That is the only issue that I shall discuss under the head of objections.

I have actually replied to most of the possible objections in the course of the discussion and they do not require more than a summary mention here, prior to the main one which has not been discussed.

If we must in all cases insist upon the standard of personal identity for proving obsession, then I would grant that it has not been proved in this instance. We have certainly not proved the personal identity of Margaret and Sick Doris, nor that of Sleeping Margaret, assuming that her apparent claims are what they seem to be. But I have already shown that the proof of personal identity is not absolutely necessary, tho desirable, if possible, in order to prove obsession. If we had no independent evidence for the spiritistic theory such proof would be necessary. But the proof of survival is taken for granted in this report, tho it gives evidence in the case of Doris's mother for itself even here. That is, we have in this record evidence of spirits apart from the evidence for obsession and that is so much to the good in the case. But in general I have taken the spiritistic theory as independently proved and hence that the issue here was not primarily survival, but the influence of surviving spirits on certain cases that offered either no evidence or insufficient evidence in their own recognizance for the presence of spirits.

Moreover, if the defence of obsession had been asserted through Doris herself and the facts had been as they are, there

would be no proof of obsession because there was no evidence in her experiences of the supernormal. After obsession has once been proved we may diagnose such cases as this, but they will not suffice to prove it in the present stage of the problem. There must at least be evidence of supernormal phenomena before we can even suspect obsession, and Doris showed no signs of this save possibly in some telepathic phenomena, and these hardly sufficed to prove that fact, much less the presence of the dis-carnate.

But the process of establishing cross reference furnished the facts which may prove obsession and answers the objection based upon the want of evidence for personal identity. That is to say, we prove identity of personality as between the phenomena of Doris and the information obtained through Mrs. Chenoweth. With the spiritistic hypothesis proved, this identity suffices to prove obsession in some sense of the term, and it remains only to consider the objection which is the most important one to be discussed in the special case.

The one thing that will strike the careful reader and student of the phenomena manifested by Doris and the statements of the controls about the case will be the difference between the actual facts as we know them and the claims of the controls that the conflict was between Protestant and Catholic influences. The emphasis upon the influence of Catholics in obsessing the girl is clear. We should suppose that Bunyan's *War in Heaven* was implied or illustrated in the view taken by the Emperor group about the case, and that there was going on in the spiritual world the same conflict which we know in the differences between Protestantism and Catholicism. We should suppose, if this account of the case be correct, that evidence of it would be found in the phenomena of Doris's life. But there was apparent in her experiences no such emphatic antagonism. There was no evidence, for instance, that Margaret was a Catholic, even as a secondary personality. Hence the disparity between the phenomena in the life of Doris and the claims of the controls would seem to negative obsession, at least any such form of it as their claims would seem to imply.

But there are several things to be considered before making

a sweeping denial. (1) Obsession may be proved without accepting the form of it which might be implied in the claims of the controls about the extent of Catholic influences and aims in it. The primary claim was that spirits had been the causes of the phenomena, tho superposed on both secondary personality and a physical injury. That the obsession was Catholic was secondary, tho it is undoubtedly exaggerated. (2) A fundamental feature of the hypothesis of obsession, as defended in this instance, is that it does not require us to suppose the *transmission* of thoughts by the foreign influence to effect it. Mere *instigation* of effects is all that may be asserted or supposed. That is, the hypothesis here defended is that spiritistic influences may be nothing more than stimuli acting upon a subconscious to excite action there without transmitting ideas at all. On that hypothesis there might be any amount of difference between the mental states of Doris and those of the inciting cause. (3) The phenomena in the life of Doris that suggested the abnormal were largely *motor*, not *sensory*. That is to say, the influence, whatever its source, was largely in actions rather than in ideas. The personality of Margaret differed from the normal Doris more in her actions than in her sensations. Hence we may suppose that "Margaret" did not transmit her ideas to Doris, but mainly or only motor effects, and if this be true it would account for the absence of Catholic ideas, tho motor influences could have given manifestations that would have been Catholic and have given rise to Catholic ideas. At any rate, the fact that motor obsession may occur without an intellectual accompaniment shows why we may not find Catholic ideas transmitted as easily as stimulus for actions and these along the line of least resistance; namely, those of the subconscious habits of the organism. (4) It must not be forgotten also that there was a period when Catholic tendencies were shown in the life of Doris. In the period of the Sick Doris personality, the girl was influenced by Catholics and was tempted to go into a nunnery. But the temptation and the influence was not so strong as the statements of the controls through Mrs. Chenoweth would imply. There was merely the evidence that Catholic influences had been there, and if we assume that obsession is superposed upon secondary personality, it is easy to

see why it did not take so emphatic a form as is asserted by the controls. (5) Moreover, it is quite possible that many influences are exercised on the subconscious that never penetrate to the supraliminal or normal consciousness. There is some evidence in other instances that this is true, even of incidents like messages. I cannot enter into this claim at any length here, but remark it and future investigations may prove it true. Hints of it are found in the occasional emergence of an incident or a name, as Mrs. Chenoweth recovers normal consciousness, that had been transmitted through the automatic writing or that was attempted and failed. It suggests that everything reaches the subliminal and that only fragments get through. Accepting this, we can well understand how much might take place on the spiritual side which did not manifest itself fully on the physical side. (6) And one fact of importance is that the same group of controls had emphasized the antagonism between Catholicism and Protestantism in the New York work, where there was undoubted evidence of this conflict, and later I received definite evidence that the view expressed by the liabilities of cross reference were probably true. I had been told in this very record that in cross reference any thing that happened at one station might be reported at another, whether it was relevant to the particular message they were trying to deliver or not, and once get any fact into the subconscious of the psychic it is likely to persist. Any sensation experienced at one station may be reported at the other. I have had this actually occur in one instance. Hence it is conceivable that the impression so emphatic with these controls in the New York work might have gotten intermingled with that of Boston.

It would, of course, have been better evidence of the obsession to have found the claims of the controls regarding Catholic influences sustained in the experiences of Doris. But it is no fatal objection to the obsession to find that their claims are exaggerated, especially as the fact of obsession is sustained by other facts and the utmost that can be said against it is that they are not sustained in full.

There is perhaps another important objection which should



be considered. It would probably be advanced by many who have not kept pace with the records which we have published of the work of Mrs. Chenoweth or who would take account only of the present report. I refer to the suspicion or hypothesis that the idea of obsession in the case is the result of fabrication in this instance or the result of her mental habits in judging such instances. That is to say, critics may say or suppose that the charge of obsession by her trance is due to her habit of doing so when sitters come to her, or to a lucky hit in the present case.

The answer to this objection can be made very effective. (1) Such a theory would not explain the vast amount of supernormal information given by this same trance. The incidents which prove the personal identity or the identity of personality of the personalities manifesting through Doris cannot be fabrications and the explanation which will apply to them has to be considered in connection with the phenomena as a whole. The veracity of the communicators who prove their identity must have weight in forming hypotheses which they themselves apply. When a simple hypothesis explains the facts which cannot be explained by fabrication it should apply to the non-evidential data as well, with allowance only for coloring from the subconscious in which there are no traces of fabrication. (2) It is not true as a fact that Mrs. Chenoweth's subconscious is in the habit either of fabricating or of ascribing obsession to persons who come as sitters. Any hypothesis of this must give concrete evidence for itself, not *a priori* possibilities. If this sitter had been the only one which I had even taken to Mrs. Chenoweth the supposition might be tolerated. But it is the first instance in all my seven years' experience in which the idea of obsession was advanced and developed. It was implied in the statements about one other case, not yet published, but not asserted. The phenomena in several cases enabled me to infer this view of the situation, but no statements were made regarding them. I refer to the Thompson-Gifford and the de Camp Stockton cases, and perhaps the Ritchie-Abbott case might be included. But in none of these was the idea of obsession advanced. Of general sitters who were normal persons it was never even hinted at during the seven years'

work with Mrs. Chenoweth. No phenomena occurred at their sittings which would even suggest it. It has been intimated by the facts in several cases of dissociation, tho not asserted of them directly. The case of Doris was the first one in which obsession was directly asserted and developed accordingly. The other instance in which it was asserted was begun in the midst of the experiments with Doris. Consequently the hypothesis of fabrication of the idea of obsession is absolutely untenable in this instance. (3) If it were the habit of Mrs. Chenoweth to ascribe obsession to such cases, even on the basis of subconscious information derived by supernormal methods, there would have been no excuse of the treatment which the trance gave to Sleeping Margaret. There was the same reason for treating her as an obsessing agent as any other. It was quite contrary to any natural expectations that she should make an exception of this personality. Moreover, it happened that the claim made in the trance that Sleeping Margaret was the subconscious of Doris was contrary to what would be expected of a telepathic theory of the phenomena. Dr. Prince believed Sleeping Margaret was a spirit and I was ready to accept that view in spite of the overwhelming evidence that her knowledge was limited to the normal experience of Doris, in as much as my view of the problem of obsession did not require me to suppose that the contents of an obsessed person's mind were necessarily transmitted from the transcendental world, but might be merely instigated. Telepathy ought to have made a drive for spirits so far as the minds of all three of us were concerned, tho mine did not believe it. The subconscious of Doris herself did believe it and since the believers in the telepathic hypothesis make it depend on access to the subconscious of sitters and similar reservoirs of information in others the conditions were especially favorable to the interpretation by the trance of the situation in the minds of both Dr. Prince and Doris with my mind open to any view that the facts would prove. In any event there is no natural excuse for making Sleeping Margaret an exception to the idea of obsession when you are supposing fabrication or habit on the part of Mrs. Chenoweth. (4) The controls themselves do not conceive the obsession as Mrs. Chenoweth would do. They admit that secondary

personality is present with Doris and simply superpose obsession upon it or interfuse it with secondary personality. Mrs. Chenoweth would not do this from normal ideas. She believes in all such cases that the phenomena are spiritistic in the transmissive sense, tho she would theoretically admit the possibility of subliminal coloring. Her natural inclinations would not be to apply the ideas of interfusion as I have supposed them and worked them out. The controls thus take a view quite different from what would be most natural on the theory of critics.

### Summary and Conclusion.

We start in the Doris case with an illustration of multiple personality, whatever explanation we may give of the facts. This description of it as multiple personality means that the behavior of Doris is that of several distinct persons. The mental phenomena connected with her organism had the appearance of being events in different people. The cleavage between the several personalities was as great, or almost as distinct, as between as many physical bodies. But they betrayed superficially no evidence of foreign invasion as in the Thompson-Gifford, the de Camp-Stockton, and the Ritchie-Abbott phenomena. On their own credentials there was no scientific right to characterize them as the invasion of spirits. The first two volumes of record and discussion show clearly that this verdict is correct. Margaret, Sleeping Margaret, and Sick Doris, the names of the principal personalities, showed not the slightest scientific evidence of being transcendental agents. We had to rest content with the description of them as dissociated groups of mental states in the same subject or organism, until cross reference would prove them to have been connected with foreign influences, even tho they were states of the subject.

The simplest theory of the lay mind would be that the mere dissociation was evidence of spirits. This means that laymen and Spiritualists would most naturally explain the facts by making Margaret, Sleeping Margaret, and Sick Doris spirits and Doris the normal personality. Investigation, however, did not sustain so simple a view. This investigation could not be carried on exclusively with Doris herself. Her own experiences gave

no witness to the personal identity of the personalities as incarnate agents and no such theory was permissible on their credentials alone.

Consequently recourse was had to experiments with a trained psychic who knew nothing about the case and was never allowed to see her at any time. This effort was directed to ascertaining whether the various personalities would communicate through this psychic. The hypothesis was that, if Margaret, Sleeping Margaret and Sick Doris were really spirits and not merely dissociated groups of mental states of Doris, they would communicate and either prove their identity or show that they were the same personalities that affected Doris. The outcome was that "Margaret" did communicate and Sleeping Margaret did not. Sick Doris did not communicate in any way to prove identity, but it was claimed that numerous spirits had influenced that state. But "Margaret", the communicator, had characteristics which were not always apparent in the Margaret personality of Doris, tho incidents common to the two were plentifully told both by "Margaret" and by other personalities.

One personality claimed to be present with Doris of whom there was no definite trace in the phenomena of Dr. Prince's record. This was Laughing Water or Minnehaha. It is perfectly evident that this personality knew much about the life of Doris, in fact, incidents covering more than one of the others and that were common to all of them. At first I thought she was Margaret, but the sequel showed that she was not. In so far as the name is concerned there was not the slightest trace of her in the phenomena of Doris and no Indian characteristics that were noticeable or discoverable. Hence one might raise the question whether her claim to be an influence there could be respected. But the incidents told by her make the claim clear and assured, if there is any evidence at all for foreign presences. They did not prove the case a simple one, however. They made it far more complex than was superficially apparent in the record of Dr. Prince and it was complex enough there.

After revealing the main personalities connected with the case, the controls made it still more complex by bringing personality after personality said to be influences upon the case and

made them confess, removing them from their relation to the case. There was no definite evidence in the life of the girl that these personalities had ever been present at all. But certain incidents were quite consistent with the hypothesis: for instance, the horse-stealing. This was said to have been influenced by a man, tho the events took place during the Margaret personality. In this process the case was made a text for showing the large problem of obsession and the possible extent of its occurrence. Then Minnehaha was given time and opportunity to show her knowledge of the case while she developed power to communicate, which she had not done through Doris. During all this work the Emperor group were developing Doris as a psychic and automatic writer, thus carrying out their claims that the cure of obsession is the development of good influences in substitution for the bad. Strikingly corroborative of this view is the Patison case which accompanies the report on the Doris phenomena.

The question whether it is an instance of obsession will depend on the evidence. In this respect two things are clear. (1) The mother gives excellent evidence of her personal identity, and in the course of it suggests the existence of obsession, tho she may have obtained her information on this point only after her connection with the present experiments. (2) Minnehaha and others prove the identity of personality as between the phenomena of Doris and the messages through Mrs. Chenoweth. Some sort of influence of a foreign type is evident, whatever you call it. But in making that influence clear, or in showing the complexity of the case we must take into account the following facts as indicating the nature and extent of the evidence for obsession.

1. The existence of a large mass of evidence for personal identity in the communications. The mother of Doris proved an excellent communicator in this respect. Her veracity is fairly well established by this circumstance.
2. Dr. Hodgson, George Pelham and Professor James, while attesting the nature of the phenomena, supply some good evidence for personal identity.
3. The Emperor group, some of whom had not communicated before through Mrs. Chenoweth, give evidence that

they are the same personalities that communicated through Stainton Moses and Mrs. Piper and in this way sustain their veracity also.

4. The general veracity of the controls in what is provably supernormal must have its weight in estimating the probabilities of non-verifiable incidents and statements. That is, assertions that obsession prevails in the case will have its probabilities affected by the veracity and evidential matter communicated by the controls.

5. The absence of evidence for subconscious fabrication or extensive coloring of the facts must weigh somewhat, if not a great deal, in estimating the evidence and the probabilities of non-evidential incidents.

6. The dramatic play of personality is wholly consistent with the spiritistic interpretation of the phenomena and, especially in the contrast of character between the evil and the good personalities, makes doubtful any claim that the vulgar and profane elements reflect the real personality of the psychic.

7. The proof of obsession does not depend on obtaining the characteristics of Margaret and other personalities through Mrs. Chenoweth, tho obtaining them would improve the evidence. It suffices to have the personalities illustrated in incidents showing cross reference.

8. The fact that all messages must come through the subconscious and that all influences must express themselves through the subconscious requires us to allow for differences between the phenomena manifested in Doris and the messages delivered through Mrs. Chenoweth. That is the subconscious of each must color foreign influences and establish differences, tho common elements be found in sufficient quantity to prove the foreign invasion.

9. Secondary or multiple personality represents descriptive, not explanatory conceptions, while obsession represents the explanatory. The consequence is that obsession and secondary or multiple personality cannot be rival hypotheses. Obsession claims to assign the cause where multiple personality can only name the phenomena and limit evidence, but not explanation.



10. The theory of obsession does not require us to explain the nature of the phenomena in the person of Doris, but only their instigation or occasional cause. That is, we do not require to produce by cross reference in their integrity all the phenomena manifested by the secondary personalities in Doris, since we have to allow as much or more for her subconscious in her phenomena as we would in the messages of Mrs. Chenoweth.

11. Margaret, Sleeping Margaret and Sick Doris, as phenomenal manifestations in Doris, do not require to be regarded as spirits, but as subconscious effects of spirits with interfusion of their own influences. That is, we do not require to regard the secondary states of Doris as *transmitted* but as *instigated* states, tho there may be instances in which they are partly or wholly transmitted.

12. We may regard the conditions named as Margaret, Sleeping Margaret and Sick Doris merely as definite conditions controlled by a given spirit and subject to the influence of any and numerous others, tho maintaining the fixed character of the control or main personality. This is the condition in properly developed mediumship. The control colors all the messages and is the medium of transmission for other transcendental agents. So we may regard the personalities in the Doris case as subconscious states maintained by a control, with various degrees of sensitiveness, in most cases not accesible to evidential phenomena at all.

13. The hypothesis of obsession must be regarded, in this instance, by the critics as involving the view of the controls through Mrs. Chenoweth that the case is one of various secondary personalities. Even the spirits claim that the obsession does not exclude secondary personality.

14. Instead of following the natural predilection of Mrs. Chenoweth for making all such personalities spirits, the controls make Sleeping Margaret a secondary personality, "the spirit of Doris halfway out and halfway in." Obsession is affirmed as consistent with this position and so made primarily instigative, in this instance not primarily transmissive.

15. The final development of the subject into a medium with a normal procedure and similar to those cases in which the same

controls have elsewhere manifested. That is, ordinary and healthy mediumship is obsession organized by intelligent and ethical guides.

If all these conditions are taken into account there will be no difficulty in understanding in what sense obsession is supposed or affirmed in the case. It is quite a triumph to have the very record teach a view of it that is quite contrary to the natural instincts and prejudices of Mrs. Chenoweth and consistent with all the claims of the psychiatrist, except the view that it is *only* secondary personality. I have had to emphasize and reiterate this view of it in order to set aside the popular interpretation of such phenomena, where obsession is suspected. No doubt it would seem much clearer if the popular idea were sustained or proved. But science has to do with ascertaining the facts and shaping its theories accordingly. I have always held to the view that mediumship generally was quite opposed in its facts to the popular conception of it; namely, that spirits occupied the organism and expressed their personality in its purity. They may occupy the organism, but they do not always succeed in transmitting to it, or through it, their mental states as they would if it were their own. I have always insisted on having the subconscious of the psychic a part of the result, even when the evidence for it is so small as not to be detectible. The quality of the mediumship will depend wholly upon the extent to which subconscious influence can be inhibited from coloring the transmission, either by the controls or by the subconscious itself. The poorer the mediumship, the greater the influence of secondary personality. The better the mediumship, the less the influence of the subconscious. Now Doris was simply a poor medium for any such purposes as we require to prove a spiritistic hypothesis. She could be influenced, mostly through the motor system, by outside agencies, but they were not capable or were not willing to organize her mediumship for any useful or rational purposes. There could be no evidence of it at all in her own phenomena. But for cross reference we could not have believed in the obsession.

There are two main forms of obsession which may vary or interfuse with each other in different degrees. (1) What I shall

call the *transmissive* form which is illustrated in the Thompson-Gifford, de Camp-Stockton, and Ritchie-Abbott phenomena, where the personal identity of the discarnate and obsessing agent was provable. (2) What I may call the *instigative* type which is illustrated by the Doris case and a few others which we have not been able to publish as yet. The Patison case may combine the elements of both types. But the instigative type is that in which the discarnate acts as a stimulus and elicits the action of the subconscious with the minimum of transmissio.

The process involved in this second type is well illustrated in the phenomena of hallucinations. These are due to secondary stimuli. That is, the stimulus in hallucinations is not the ordinary normal object of sense. In normal vision, for instance, the object and its light are definitely correlated with, or represented more or less, in the perception. But in hallucinations the perception has no such relation to the stimulus. The stimulus may be in touch and the reaction in vision. Blood pressure may affect hearing and produce sounds. An irritation in the stomach may give rise to all sorts of visions. In all such instances we recognize the cause, but not that the object of sensation and perception rightly represent it.

The same law may operate in the phenomena of obsession. The stimulus might be spirits and the mental reaction the subconscious ideas, memories, habits and impulses of the organism affected. Of course, we should have better evidence of the obsession, if the phenomena evoked were always transmitted ones, as we find them in normal mediumship. But, altho we might desire or expect such phenomena in obsession, the evidence shows that we do not always get them, and if we had only the experiences of the subjects themselves to depend upon, we should be wholly without proof. But fortunately such phenomena as those of Mrs. Chenoweth on this and other cases show unmistakably that the obsession is there, tho personal identity is not established by them. Identity of personality is established and whether it be or not, as it was not in the case of many of the alleged obsessing influences, the testimony of those who were provably discarnate beings must have its weight.

Very good analogies may be obtained in regard to this point

of view, representing the instigative type of obsession. It was said of Daniel Webster that he could not speak most effectively unless he had taken a dram of liquor. But no one ever thought of attributing his eloquence to the whiskey or brandy. We may stick a man with a pin and we should not suppose that his thoughts were transferred from the pin! But in both illustrations the instigating cause is the physical stimulus.

A far better illustration, however, is in such phenomena as uttering a word or phrase to a man and watching for his reaction. Association brings up his own memories and the ideas evoked by the stimulus are not transferred from the stimulus itself. This is, in normal life, a phenomenon exactly like that which may take place in most obsession. The stimulus elicits subconscious and other functional activities and may not involve the transmission of the thoughts or even exact motor influences from the foreign stimulus. We may therefore take for granted that this record exhibits clear evidence for obsession and that there are two important lessons to be learned from it, and perhaps many others still to be determined.

The first of these lessons is the modification which such a view introduces into the study and cure of certain types of alleged insanity. Here is the revolutionary factor for medicine. It is probably true that many thousands of similar cases languish and die in the asylum simply for lack of a correct understanding of the facts and of the method for curing them. The present case was one that the physicians did not believe to be curable. It was not only curable, but is developing into a mediumship that will be as useful as it is illustrative of the way to cure such cases. It also illustrates what we need to be on the alert for in the discovery of liabilities in time to prevent the occurrence of such phenomena. Tho we cannot always prevent the accidents and injuries that may cause such phenomena, we may be able to understand them earlier and prevent the disastrous development of them.

But the second important lesson is found in the condition of mind in the spiritual world that gives rise to such phenomena when the occasion occurs for the admission of invaders. In all the cases of obsession with which we have dealt the discarnate

spirit doing the mischief has been either an immoral character or one ignorant of the situation, and according to Socrates ignorance is the supreme sin. But what we find in all instances is a sensuous view of life. Those who have not cared for spiritual realities and culture when living, or who have led vicious and low lives are the ones most likely to give trouble, wherever they find a person with psychic proclivities that are unprotected by proper development and guides. Many of the obsessing agents show that they cannot, or do not, rise above their earthly memories and instincts. This is just what should happen on the principle of personal identity. But most people imagine that character in the spiritual world, even tho it was not good to start with, would improve. But they have no conception of what it is that makes a change of character possible. It is the desire of the subject that is the only possible instigative influence in the direction of betterment. If that desire does not exist the reform will never take place. Cagliostro had not wanted a spiritual life when he was living and there is no reason that he should obtain it after death, unless he desired it. In any case, every individual is handicapped by the life of a libertine and in proportion as his tastes and instincts have become fixed he remains so. We see it here every day of our lives. It is only the realization of our bad conditions and a desire to rise out of them that can start the will in the direction of improvement. But it is no delightful prospect to see the iron law of fate in the preservation of low habits and their influence on the living. What we see is the necessity of beginning that spiritual development which will protect us against the fatalities of vice and sin. We do not know how far they influence normal life and indeed Edmund Gurney, one of the communicators, expressed his own ignorance of it on the other side, being himself appalled at the possibilities and not knowing whether the influence was conscious or unconscious or whether it was individual or collective. But we have not proved it so effective a part in normal life as in the abnormal. Apparently in the Patison case it was certainly complicated with normal experience and so interwoven, or interfused with it, as to make the two indistinguishable. But the most appalling thing

is the persistence of character evidenced in many of the phenomena. Faust's terrible verdict

Es kann die Spur von meinen Erdetagen  
Nicht in Aeonen untergehn.

comes to us with terrific force when we observe the nature of many of the obsessing agencies in this and the Patison cases. But there is one thing that we must not forget, a fact which may explain away some of the ugly aspects of the phenomena. It is that we do not yet know the process of communicating well enough to say that we get all the facts or a correct conception of the complete situation. It is noticeable that the same communicators do not always give the same facts through different psychics. There is evidence that this is not wholly due to the modifying influence of the subconscious in each instance. Much may be due to the selective power of the controls and also to the inability of the communicator to determine the facts which shall go to the control. Many a message comes unintentionally and rarely can the communicator control the process at will. Hence the facts which come to us and look so ugly, while they truly reflect the character of the subject, may not reflect the whole of it, tho it does reflect the handicapping influences in the struggle for progress. No doubt some are correctly represented, but we are in no position to dogmatize or to assume that we know the whole situation. We are sure only of the fearful implications of personal identity and to realize this will be to create a protection in spiritual character against the fatal influence of sensuous ideals.



## DETAILED RECORD.

### Part I.

#### Experiments with Sleeping Margaret.

The experiments with Sleeping Margaret began before I started those with Mrs. Chenoweth and continued for a period after the latter began. Nevertheless I have resolved not to intersperse the present data among the records with Mrs. Chenoweth, tho a strictly chronological order might require this. But as they are properly dated the chronological order can easily be determined by the reader. I thought it best not to interrupt the more important record of Mrs. Chenoweth. The only matter of interest in the chronological order of the present sittings with Sleeping Margaret is the influence of the work with Mrs. Chenoweth upon the subconscious of Doris. The reader can ascertain this by comparing any given record of Sleeping Margaret with those of Mrs. Chenoweth on preceding dates.

519 W. 149th St., New York.  
6.50 a. m., Oct. 31, 1914.

[I went into the room where Doris Fischer was sleeping and at once her voice spoke to me and the following conversation ensued:—G. O. TUBBY.]

Hello, Miss Tubby. [Stenographer.]

(Hello!)

I'm Sleeping Margaret.

(Are you?)

Yes. She's sound asleep. [Eyes opened an instant, and a smile twinkled over her face. Eyes closed again.]

(Are you?)

*She is.*

I see. Well, well! [1]

[The eyes had closed tight again and she lay sound asleep without further remark. I left the room for about ten minutes, and on my return found Doris herself fully awake, with a morning greeting for me, as tho we had not spoken together at all before. I asked her how she came to wake so early. She said she didn't know, she always woke up earlier in a strange place. This had been her first night in New York, and she had slept well. We had told her she might sleep as late as she liked in the morning, as she had had

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1. Along with experiments that were to be conducted with Mrs. Chenoweth for cross references it was my plan to experiment with Sleeping Margaret, but this outbreak was wholly unexpected and unintentional on our part. Miss Tubby had gone into the room on another errand and the sleeping personality discovered her. The only interesting thing psychologically is the reference to the third person in "*She is*", as if explaining that it was some one else speaking than the normal Miss Doris. We have already learned that Sleeping Margaret claims to be a spirit and distinguishes between herself and the real Doris, just as Sally did in the Beauchamp Case reported by Dr. Morton Prince. Cf. "*The Dissociation of a Personality*".

I should, perhaps, explain at the outset the peculiarity of Sleeping Margaret's claim to be a spirit. It would appear to be totally inconsistent with the claim made by the controls that she is not a discarnate spirit. The facts, however, show that it is not. I have explained in the discussion of Hypotheses what Doris's idea of a "spirit" is and it explains the nature of the split between her normal self and the secondary state in which she claims to be a spirit. She had no definite conception of what a spirit is when asked in her normal state, so that the conception which her subconscious has of it has evidently been formed in that dissociated and somnambule state, disconnected from her normally sensory life. Hence she might claim to be a spirit without implying that she was discarnate, assuming that we are all spirits and what she had heard from her mother and preaching generally as well as contact with discarnate consciousness may have instilled her mind with the idea and yet not infused it with any conceptions of a discarnate existence. Combine the cleavage of secondary personality with the idea that you are a spirit, without having any idea of the discarnate at all, and the whole phenomenon of Sleeping Margaret is perfectly intelligible and would have no real contradiction with the assertion of the controls through Mrs. Chenoweth that she is not a spirit, meaning that she is not discarnate, and hence only the spirit of the girl herself. Cf. pp. 175-191.

Dr. Prince remarks of the opening of the eyes: "It was not Sleeping Margaret opening the eyes, but what I call a 'false waking' of Doris. I have witnessed it many times. It is the result of being startled by something novel in environment, etc. She sees nothing and remembers nothing."

little sleep the night previous. Hence my question seemed entirely natural to her. G. O. TUBBY.]

New York, October 31st, 1914.

This afternoon about 5 p. m. Doris brought me a slip of paper which she said had been written on in her sleep. The passage written is as follows: "Dr. Hyslop, Can I write a letter tonight. S. M."

Dr. Prince reports that she has never heard of "Sleeping Margaret", for whom "S. M." stands. The paper was evidently a little puzzling to her, Doris, as she did not seem to know its meaning when she gave it to me. I told her I understood it. It was not my intention to try her for writing so soon after arrival, which was yesterday evening. I had been advised to wait a week for it by Dr. Prince. Evidently she is desirous of getting to me, and I shall try the experiment. JAMES H. HYSLOP.

A little later I told Doris that I would have an experiment after she had gone to bed and it was understood. She retired at 10 and I waited until she had gone to sleep and then knocked on the door and was admitted. I had previously arranged a stand and secured an electric flash light to illuminate the table without illuminating the room. The following colloquy then occurred, a part of it in writing and a part of it oral.

10 P. M. October 31st, 1914.

[Oral.]

She's sleeping.

(Shall I put out the light?)

No, I don't mind.

I want to write a letter to that fool doctor. [Pad and pencil given.] I am liable to run the letters together. [Then held the electric light so that I could watch her hand.] [2]

2. It was not natural to her normal self to speak of Dr. Walter Prince, her adopted father, in this way. She was normally as attached to him as to a real father, and always spoke of him as "father", and never as "fool doctor" within my hearing, and I imagine it the same everywhere.

Of this slip of paper Dr. Prince writes: "Doris was terribly shaken by the discovery of what this paper meant, but evidently concealed her emotion.

[Writing.]

What on earth possessed you to write....you to write such a letter. That was the worst mistake you made for a long time. If anything is wrong why did you not tell her out. When you get this letter write at once and [nearly superposing and hand pulled down] and tell her what is the matter.

Now I am going to give him a dose of his own medicine. [Sentence oral.] [3.]

Dr. Hyslop may see Margaret but don't worry if fifty phases come back she will get well some day. Sleeping Margaret. [Sheet finished.] [4]

[Oral.]

Now I want to write some more. She must know she is writing as she wants to relax, but I have to hinder it. [5]

[Writing.]

She cryed ied [written on "yed" to correct] for about three hours and imagined all sorts of horrible things. [Writing ended. Pencil laid down.]

[Oral.]

(What did she cry about?)

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She wrote me an almost heart-broken letter, saying that she had discovered what I had not told her; namely, that there was still another personality; that she did not believe she would ever get well and be like other girls, and that she would like to die."

3. Dr. Walter Prince, her adopted father, had written her normal self a letter about things at home that worried her and the intention here is to reproach him for it.

4. The threat here is to have me see Margaret, another personality whom Dr. Walter Prince had tried to exorcise or suppress; and he did not want her to return.

5. The reader should remark here that the allusion is to the natural lethargy and relaxation of sleep which would prevent writing, and hence the prevention of this relaxation is to restore tonicity enough to the system to make writing possible. He should also remark that the writing and speaking went on simultaneously.

"Doris had cried so much," says Dr. Prince, "on account of her poultry and because of her discovery of Sleeping Margaret, that the latter thought it possible that Margaret might return."

She thought something was the matter with the chickens. She was homesick and expected an entirely different letter.

(Do you stay with her all night?)

Sometimes, if worried. Sometimes I go away if she is not worried. Probably I will stay tonight. I have been with her ever since she left California, night and day. I promised Dr. Prince I'd get her here safe.

(Where do you go when you go away?)

I go into the air, I guess. I don't know where I do go. I know where I go but I don't know how to say it.

(What does it look like?)

It looks like space.

(Is it light?)

Yes, not always. It is dark sometimes.

(Do you see other people?)

Yes.

(Are they dead or living?)

I don't know. I know they are not dead. Do you mean they were living but now dead people?

(Yes.)

I don't know. I never met one that stayed with persons all the time. Perhaps some do, but I never knew them. I would have to talk if she knew about me. I would then talk when she is away from here.

(Have you seen any people that were living but have left the body?)

No, not that I know. I don't know whether they ever lived in the flesh or not.

(Can you distinguish between those in the body and those out of it?)

I don't understand that.

(Can you tell the difference between living people and those who were once living?)

Yes.

(How?) By seeing them. (What is the difference?)

One is in the body and the other isn't.

(What do the others do?)

All have different work, some one thing, others other things. I have to take care of Doris. Many give warnings of danger or death.

(Have you ever been in the body before?)

I don't know. [6]

(What is your name?)

That I don't know. I haven't any name I guess.

(You call yourself something now.)

Just the guard or Sleeping Margaret. That's what Dr. Prince called me when I came here. But I am called a guard.

(Did you ever hear the word "guide"?)

No, I heard "guard", but that was all.

(Did any one send you here to guard her?)

Yes. (Who?) I don't know his name. He is higher up than

6. All this account of herself must explain itself and may be compared with what Sleeping Margaret has already said about herself to Dr. Walter Prince. I had to get my bearings with her in raising the questions I did, as I wished to see what relation the facts sustained to secondary personality. Readers should note the verisimilitude of the reference to going "into the air" or space to accounts given by "communicators" through mediums about the soul of the medium leaving the body in sleep and trance. How much Miss Doris knew of this normally no one, perhaps, can determine. The statement that it is light, but sometimes dark, probably reflects the fact that there is sometimes a light in the room when she, Sleeping Margaret, is there and sometimes none. I had an electric light to illuminate the pad on which I had to write and at the same time not to illuminate the room particularly. Tho her eyes were closed they could yet respond to light through the eyelids.

The difficulty of distinguishing between the dead and the living is interesting, not because it has any evidential significance, which it has not, but because it may reflect the confusion which many people manifest normally about the word "dead", thinking it means annihilation. But assuming, as later affirmed through Mrs. Chenoweth, that she is partly out of the body in this state; and as often stated about psychics generally, that the soul is out of the body in sleep and trance—that is, the subconscious is out of rapport with the physical world and more or less in rapport with the etherial world—we may understand that it is possible for this half way condition to make a distinction between the living and the dead difficult. She might see the "spiritual body" of the living and not distinguish it from the same with the dead, assuming that there is such a thing. But here, as everywhere else, Sleeping Margaret either cannot communicate with the dead at all or does so in a very meager manner. There is no evidence that she does it at all, and it is only interesting psychologically that she claims to have some sort of communication with spirits.

The statement by Sleeping Margaret that she would have to "talk when she is away from here", meaning the normal Doris, would seem to imply that she, Sleeping Margaret, would have to take possession if Doris left the body. But the superficial meaning may not be the correct one. I do not think it is



I am. I was to take care of her till I was released. I can leave her any time. If things were pleasant I would go now. [Sighs.] [7]

(Had we better stop?)

No, she always squirms a lot anyway. She is sleeping soundly.

(You never knew who the one higher up is?)

No, I don't know the name. I don't know whether he has a name or not. Lots are higher up than I am. There are very few with me in this line.

(Now, Sleeping Margaret, I have to go to Boston tomorrow and will not be able to return before Wednesday evening next.)

Are you going to take her to Boston tomorrow?

(No, not till the week after.)

No. (You can look after her.) Yes, I'll take care of her. Never be afraid she will get hurt or lost. If she were hurt I would

clear what is meant. Sleeping Margaret did not seem to be able to distinguish between the living and the dead and her conceptions of a spirit, like those of the normal Doris, are so vague that we cannot attach any importance to the statements here, on any theory of the phenomena. The statements might mean nothing more than that Sleeping Margaret would have to be present all the time, if Doris left permanently.

Dr. Prince remarks as follows about statements made generally by Sleeping Margaret:

"I will specify all statements regarding Sleeping Margaret's nature, powers, environment in the spirit world and such matters, which are new to me, because I had made no inquiry concerning them. If there is any contradiction of what she had alleged to me, I will specify that also. Otherwise you may know that the statements are both familiar and consistent.

"'It looks like space' is new. I never asked the question. Also 'dark'."

The reference to "chickens" at the outset may be coincidental, tho her chief interest at home was in the culture and care of chickens. Soon after this, word came that a lot of them had been stolen. But there is no evidence here that she had become supernormally aware of this or provisioned it, tho the theft occurred between the 24th and 29th, before she could have heard of it. But she was naturally concerned about them and the dream was not about any theft of them.

7. This use of the word "guard" instead of "guide" will have its interest later when we observe it coming through Mrs. Chenoweth, who knew nothing of the facts. If Miss Doris had been familiar with spiritistic literature she would have used the word "guide" instead.

Says Dr. Prince: "The statement, 'I haven't any name, I guess', is consistent with what she had latterly said. I have recorded that earlier she said, 'I know who I was'. Perhaps she did not allude to her name. 'When I came here' means when Doris came to live with us."

be away. I shan't leave her. Dr. Walker said she wouldn't live. I told Dr. Prince she would live. It wasn't her time yet. She didn't. [8]

(How near do you stay?)

Pretty near. Within distance I come right to her. So I'm not far away.

(How far?)

I don't know in miles.

(Do you stay more than a mile?)

Why no, I don't think so.

(You don't know exactly what a mile is, do you?)

I got a pretty good idea away from here. It may be that or not quite that.

(How do you influence her?)

I don't at all. I wish I could. I could if she knew I was here, but if I were inside her she would have another phase. Before I came out here Dr. Prince and she were both sleeping, he in one place and she in another. I called her and made her call him. Both were sleeping soundly.

(Well, I think that is enough tonight.)

You send that letter right off. If I was there I wouldn't speak to him for a week.

(Good night.)

You take this with you. [Referring to pad and pencil.]

(Yes.) [9]

[I then took pad and pencil and left the room, turning out the light as I went.]

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8. "Dr. Walker" is the name of her old physician before she moved west and while she was living in the east.

9. This ignorance of the amount of space is analogous to the ignorance of "spirits" regarding time. But any normal person would probably have the same ignorance of space in sleep.

The incident about calling Dr. Walter Prince is this. She was to take a certain train east and to rise at a certain hour. Both were oversleeping, and Dr. Prince heard a voice call him and it awakened him. He told the normal Doris of the fact and apparently that it was her voice. The statements then must explain themselves on any theory.

As to the statement about not speaking to him, Dr. Prince says: "Once she did not speak for four days." The normal Doris never behaved in this way.

The writing in her sleep was quite different in style from that on the slip of paper given me in the afternoon.

J. H. H. and G. O. T. November 4th, 1914.

[I had another séance with Doris tonight. She had gone to bed somewhere about ten o'clock. I went a little later and knocked at her door, and Sleeping Margaret answered and said I could ask some questions. The following is the record:]

(Where does Doris go, when asleep?)

[Pause.] She is here. Underneath, I should think.

(She does not leave the body, then?)

No.

(What does she look like?)

[Pause.] Do you mean when asleep?

(Yes.)

Looks like herself. Do you mean that?

(Do you see her physical body?)

No. (What do you see?)

I guess I see her mind, because I can see the thoughts that she thinks all day.

(Can you see thoughts?)

Yes.

(What do they look like?)

They look to me like what a moving picture does to Doris.

(And the thoughts are different from herself?)

Yes. Some are subconscious, some she knows about, and some she does not. Some are old thoughts that she didn't know about. They may be thoughts that happened years ago. I see those as well as the others.

(How do you distinguish between yourself and Doris?)

I am not in the same place as she is, and I am different from what she is.

(How far are you separated from her?)

In inches?

(Yes.) [10]

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10. This asserted inability to see the body of Doris has an unusual interest, on the theory that Sleeping Margaret is a discarnate spirit. For she

I should think about a couple of inches.

(I thought it was a mile or two, the other night.)

That wasn't when I was with her.

(When she is asleep you are near?)

Yes. Not always. Sometimes I am away. I don't stay with her always.

(Do you know what a medium is?)

Yes.

(When did you hear about mediums?)

Through Dr. Prince.

(Had you never heard before?)

No.

(Do you know what it is that makes one?)

No. If I could see one, I could tell better.

(Can you tell one now?)

I don't know.

(Those higher-up have never taught you, have they?)

No, we have go-betweens. I don't see the Higher-up very often.

(How can you tell they are higher up?)

[Pause.] I guess because they are above us. I don't know. They have more authority, I guess.

(Are they very light?)

---

should see either the body or the etherial organism which is its counterpart, on the spiritistic theory. But here she denies seeing the body and affirms only the perceptions of the normal self's thoughts, which is precisely what takes place in normal sleep, and somnambulists differ from normally sleeping persons only in being able to talk about things. Apparently it is only a somnambulist condition cognizant of the thoughts and memories of normal life. The description of the stream as "like what a moving picture" seems to Doris is remarkably apt and it is an admission of what psychology recognizes about the subliminal life in all of us.

Taken with the remark of Dr. Prince about the curious ideas of the personalities about the relation of the soul to the brain, the distinction between Sleeping Margaret and Doris indicated in this passage might coincide with the distinction between the soul and the body. On that view of the matter, Doris would be the body, and the naïve conceptions which the normal self has of a soul might well take this form.

Respecting the distance she is from the body, Dr. Prince says: "It refers to the supposed seat in the brain. I have a curious diagram of the alleged centres from which the several personalities exercised control. Dr. Walker thinks there is some scientific foundation for it, or may be."

In weight?

(Color.)

Yes. White light. I am too, when I am out of the body. [11]

(Have you ever lived on the earth?)

I don't know. I must have, because it was familiar when I came to it, if that is any way of telling.

(Do you remember any of your life?)

No.—You mean since I came to Doris?

(Yes.)

O, all of it.

(Any before that?)

No.

(Do you know why?)

No.

(Have you ever seen your father or mother?)

My own, or Doris's?

(Your own.)

No.

(Have you seen Doris's?)

Yes.

(Is she living?) [*Mother* intended. Answer later proved to be correct: Doris's mother is not living.]

No. She is one of the ones higher-up.

(Has she ever come to Doris?)

Yes, two or three times. And once she didn't know of; once when confused, and she doesn't remember. [12]

11. The inaccessibility to other spirits is interesting as admitting a limitation which the subconscious does not always observe in cases of the kind. The distinction of "planes" or those "higher up" coincides with the general idea of spiritualism, but we cannot say that the idea has not been acquired normally or by the work of Dr. Walter Prince.

The illusion to white light also coincides with statements made through other sources, but we cannot make an evidential point of it.

Of the allusion to "white light" Dr. Prince says: "It is new, and also the reference a few lines later to its being 'familiar'."

12. I learned from Doris in her normal state that she had once seen an apparition of her mother, who was dead, but she had no recollection of ever seeing her more than this once.

Dr. Prince adds regarding this alleged instance of the mother's coming:

(Have you seen her grandfather?)

No, he's living yet.

(Her grandmother?)

No, her grandmother is dead. I haven't seen her, living or dead. [13]

(How long have you been out of the body?)

Do you refer to the time when I came to Doris?

(Yes.)

I don't know.

(You don't know when you lived?)

No. I only saw I was in this place, and those higher-up sent me to care for Doris till I would be released. There are lots like me in this place with me. They wait only to warn people, and come back. This was when Doris was three years old, when Margaret came. [14]

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"It is new to me that the mother came to Doris once when she was confused. I shall ask Sleeping Margaret about it."

After consulting Sleeping Margaret Dr. Prince reports: "Sleeping Margaret says that the mother came at about the first part of our acquaintance with Doris, but it was a time when she was so ill and Real Doris's appearances were so short that the latter has no recollection of it.

13. Miss Doris never saw her grandmother here referred to, who is dead. Her maternal grandfather is dead.

Of the statement that the grandfather is living, Dr. Prince says:

"It means the maternal grandfather. It is curious that Sleeping Margaret did not know that he died about two years ago, for Real Doris knew it. In the reference to the grandmother the maternal grandmother is meant. She died when Doris was a year old and before she can remember at all, and before Sleeping Margaret came."

14. This account of her function to "care for Doris" must explain itself. The allusion to spirits coming to warn the living represents a familiar idea in spiritualism, but it may have been obtained in a normal manner.

In the work with Dr. Prince, S. M. claimed to have come at the same time that Margaret did or a few moments later, and this was at the time of the injury which brought on the dissociation. There is no reason to believe that this is a subliminal memory. It is more likely an interpretation that has occurred to Doris's mind subconsciously when trying to account for the phenomena, tho the normal Doris had not known anything about S. M. until a few days prior to this. The account of her origin was given long before this circumstance.

Assuming, as we must, that S. M. is the subconscious of Doris, the "lots like me in this place with me" would have to be regarded as her own uncon-



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I, G. O. Tubby, went to Doris's door, saw that she was apparently asleep, and quietly bade her good morning, asking if she were awake. There was no answer. I went to a door which faced her as she lay and said, "Are you here, Margaret?" [Pause.] "Sleeping Margaret?" No answer was made.

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(Are you here, Sleeping Margaret?)

Yes, I'm here. She'll turn over in a little while.

(Yes, all right.) [Pause.] (Now, do you know what I am going to do?)

No.

(I am going to take you to Boston, to a medium.)

Yes.

(And I want you to give your name, Sleeping Margaret, and do you think you can do that?)

Yes.

(It is done by writing.)

Yes, I can write it.

(And it can also be done by speech.)

Hm.

(Now, it may take you some time and patience to do it, but you will try and stick to it, won't you?)

What do you mean, about doing it?

(Why, it may be harder for you to talk or write there than here.)

O, Doris won't be sleeping, will she?

(The medium won't be sleeping?)

I say, will Doris be sleeping?

(No, Doris won't be sleeping, there.)

Well, where will I be supposed to write my name?

(On paper that I shall have there. You see, the medium will be in a trance, just like Doris's sleep.)

Yes.

---

scious hallucinations introspectively observed and interpreted in her childish way as spirits. Psychologically the phenomena must be at least that, if we are to evade the view that she is a spirit as claimed.

(And you will be expected to speak through the medium instead of [through] Doris.)

Oh! Oh, I see.

(Understand?)

Yes, I understand now. I didn't before.

(All right, I want to get the name, Sleeping Margaret. And if you have any other name—)

I haven't. [15]

(—try and give that, too.) [Pause.] (Now, are there any other guides, beside you?)

The Planchette said there was three, but I don't know them.

(Have you ever seen them?)

No, I have heard of them, but I have never seen them.

(Do you think you could communicate with them?)

I could try, and let you know tomorrow night.

(All right. Tell them I want them also to communicate at Boston.)

[Pause.] All right. They call me *the* guard, and they're just the guards. [16]

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15. I never obtained any real or alleged message from Sleeping Margaret in any of the experiments with Mrs. Chenoweth. The sequel will show the exact situation.

I may be indulged a little revenge upon the credulous believers in telepathy here. If telepathy and impersonation are one thousandth as great as the believers in them maintain I should have had Sleeping Margaret impersonating a spirit through Mrs. Chenoweth: for, while I did not believe it, my mind was quite open to that view and telepathy had material enough in the mind of the girl to draw upon when it came to dealing with her through Mrs. Chenoweth. But not only was there not a word to assert that she was a discarnate spirit, but the very opposite was consistently maintained throughout. This fact explains the interesting limitations betrayed by Sleeping Margaret in this passage.

16. The normal self knew well enough what personalities purported to communicate through the planchette. It is a curious confession for a "spirit" to make that it had not seen these three alleged communicators.

Dr. Prince adds: "There are three guards in all, including Sleeping Margaret, as reported through the planchette."

But we must remember the peculiar sense in which Sleeping Margaret has to be taken as a spirit. At other times, however, she seems to be able to see "spirits", tho even this has to be qualified by the peculiar idea or absence of ideas about what spirits are. It is possible that the statement here that she

(Now, how do you guard Doris?)

Why, I take care of her. If anything—a danger comes, I make her see it; or else I hold her back if she crosses the street too quickly, or something like that.

(Do you influence her muscles, then, not to act?)

Yes, but I can't influence her mind, that's all. The A-Phase, or Margaret, when she fell I could soften the fall, so that she wouldn't injure herself, and keep her from killing herself if she happened to fall out of a window, or something like that.

(By controlling the body?)

Yes, making it drop easy instead of hard.

(How do you do that?)

Why, I put myself in the muscles' place, instead of Doris, and keep the body from falling as it naturally would fall. I hold it back until it reaches the ground, and then I leave it go. [17]

(You can't influence the mind?)

No, I can't Doris's. She's stronger than I am, I think. That is, she resents any feeling that she's being controlled, or anything.

(But you can tell what's in her mind?)

Yes, always. And I can make her see things, the dangers, if she's—

(Can you put anything into her mind?)

No.

(You can't put pictures in her mind?)

No.

(Do you think in pictures?)

Sometimes. Sometimes I just think like other people.

(Well, is your thinking like a moving picture?)

Yes. Yours is, too, I should think.

has heard "of the guards" but has not seen them represents a subconscious recollection of what had been said to the normal Doris by Dr. Prince, and hence the absence of a visual experience would be natural enough and consistent with the view that Sleeping Margaret is the subconscious.

17. There is no way to verify the statement about protecting the normal self in an accident, except by conjecture, if that be verification.

Of the protection given Doris, as alleged here, Dr. Prince says: "Many times in the first stage of the case as known to me, when Sick Doris or Margaret was worn out and walking in a somnambulant state, I have seen her fall in an odd way, as tho something within her were letting her down carefully. She would slump down uninjured, when we thought she would surely be hurt."

(But you can't transfer that to Doris?)

No. [18]

(Is she willing that you should influence her body?)

She doesn't know it, that I do. I suppose she would be.

(If she knows it, she would object?)

I don't know whether she would or not. I imagine she would.

(Did you come to Doris of yourself?)

No, I was sent.

(Do you know why you were selected?)

No. [Pause.]

(Do you know who sent you?)

I only know someone higher-up. I don't know his name.

(Does he come about frequently?)

Yes.

(Does he have any sign?)

No, not that I know of.

(Do you know what nation he belongs to?)

I should think, the English. I don't know.

(Is he old?)

No.

(Is he a relative of Doris's?)

No. No, he's no relation.

(Did he send the other guards there?)

Yes.

---

18. Just what conception of the situation is in mind or implied in the statement of not being able to transfer her thoughts to the normal self is not apparent. The interesting thing is the implied difference of personality between Sleeping Margaret and Doris.

It is a curious confession to make that she can affect the muscles and not the mind, tho it coincides more with her being a spirit than the subconscious, tho I imagine that dissociation might arise which would involve a retention of motor action and the loss of power to affect the normal mental stream. But some such thing has to be supposed, if we accept the statement here as true and the apparent truth of her protecting Doris as indicated would seem to support the truth of the claim.

It is interesting to remark here that Sleeping Margaret, while Doris was asleep, was unable to move any but the vocal muscles. The fact does not contradict what is said in the record, because the claim there is that she influences the muscles in her normal state. But she certainly cannot do it when Doris is asleep, except when writing.

(Do you know all that Doris thinks?)

All the time?

(Yes.)

Yes.

(Whether you are present or not?)

Yes, if I am not present, I see it when I come.

(See it when you come back?)

Yes.

(Do you see it when you are away?)

No.

(How do you tell the difference between what is the picture in her mind now and the ones that were there?)

One is lower down.

(Which is the lower down? The thoughts she just thought?)

The ones she's thinking are higher up; and the ones she's thought a long time ago are lower down.

(What do they look like?)

They look like moving pictures.

(And the only difference between them is that one is higher up and the other is lower down?)

Yes. [19]

(Have the other guards been there as long as you have?)

---

19. It is interesting to remark the allegation that Sleeping Margaret does not know what Doris thinks when she, Sleeping Margaret, is away, but that the latter can tell the thoughts when she comes back. What this means psychologically is not easy to determine. Nor can we clearly imagine what is meant by the distinction between the past and present thoughts in terms of lower down and higher up. One wonders whether her allusion to "those higher up", regarding them as spirits, may not be the same distinction and so be a distinction between types of thought.

It is probable that Sleeping Margaret means by being "present" the condition of being "out" or manifest. The language consists with ideas derived from mediumistic phenomena, when "presence" means the coming and control of the discarnate. But these ideas must not be applied here, owing to the peculiar conceptions of spirit which the patient holds.

As to the "some one higher up" whose name Sleeping Margaret claims not to know, Dr. Prince says: "This is new."

In the matter of knowing what Doris thinks "all the time", Dr. Prince remarks: "She means that she has the power to do so. She never claimed that, as a matter of fact, she knew all that Doris thought, for she might be

No, I don't think so, I think they have been there since the phases went away.

(When did you come?)

When Doris was three years old.

(What happened then?)

Her father picked her up and threw her down on the ground, and A-Phase came, and I was sent after her. [20]

(You came, then, before Doris's mother passed away?)

O yes, years before. Doris's mother died when she was 17. I came when Doris was three.

(I see. Did Doris's mother know that you had come?)

No. Didn't know Margaret had come, either.

(And who was Margaret?)

Margaret was the other phase. Margaret's coming was caused by the fall, by the bump she got on her head. But I came because I was sent.

(Has Margaret any other name?)

No.—O, Bridget.

(Do you know her last name?)

No.

(Is she old or young?)

She was young, and she grew up with Doris. She grew till she was ten years old, about, and then she stopped.

(Did Margaret live on the earth at one time?)

No. Margaret was caused by Doris's being hurt, that's all.

(She was just mental states of Doris?)

Yes. Yes.

(She wasn't a spirit?)

No. [21]

---

attending to something else. She has always been plain and consistent about this."

Possibly the distinction between thoughts "lower down" and "higher up" has come about from explanations made by Dr. Prince to both Doris and S. M. about mental states, present and past, and some etymological explanation of the term "subliminal" and allied terms. The ideas expressed by S. M. are quite original and have no support in the ordinary ideas of spirits.

20. This is a true incident in the life of the Doris and well known to her. "The statement about the 'guards' being there 'since the phases went away' is new. The question, as in the other cases, had never been asked."

21. Margaret is the name of the personality which had given the lady so



(Well, are you a spirit?)

Yes, I am. We don't call them that, but that's what you call them.

(But Margaret was not a spirit?)

No.

(What do you call them?)

We call them guards. And some of the guards are called lights, to distinguish between them.

(All right. Now, I will just repeat that I am taking you to Boston, and that you can communicate through another person—)

Yes.

(—called a medium; and you can learn what mediums are, then, and how they act.)

All right. Is Doris going to stay up at Freeman's?

(Yes.) [22]

All right.

(And it will be safe to go out from Boston and back by herself, then?)

O yes, yes. I will take care of her.

(That's all tonight.)

All right.

(Now you try and see if you can get into communication with the other guards.)

All right. Did you get a letter?

(No. Thank you. So, good-night.)

Good-night.

---

much trouble, and this statement that she is just mental states of Doris is what Dr. Walter Prince believed about her, and Doris knew the fact. In the communications through Mrs. Chenoweth apparently some one named Margaret appeared and claimed to be a spirit, a claim wholly opposed to the belief of the girl.

Margaret sometimes called herself Bridget, and, of course, Doris knew this fact.

The statements made about Margaret coincide with what Doris believed about her as merely a "personality", the product of dissociation, and this came to her in her talks with Dr. Prince. Later the opinion of S. M. underwent a radical change owing to the apparent communication of this Margaret through Mrs. Chenoweth.

22. Freeman is the name of the lady with whom Doris was to stay during the experiments. She was personally known to her.

[After we had left the room and the hall adjoining it, a candle which lighted the table on which G. O. T. took notes, burned a scorched spot in the top of the box-lid which surrounded it to keep the light from Doris's eyes. Doris got up and rattled the door of the room where Dr. Hyslop was and called out, "The paper's on fire!" In response to inquiry of G. O. T. she replied that it was all right now. The paper or the box had caught fire and Dr. Hyslop had put it out. The next morning she referred to waking up and calling Dr. Hyslop to put out the candle which he had used for his experiment.—G. O. T.] [23]

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(Well, Sleeping Margaret, do you remember where we're going next week?)

Yes.

(You will try and communicate through the other light, will you?)

Yes. Did you get any automatic writing from that Mrs. Bull?

(Not yet. I have to take you down there, first.)

Oh! [24]

(Have you communicated with the other guards?)

Yes. You wanted me to tell them you was going. They said they knew it.

(I don't need to tell?)

No. [Laughed.]

(They'll help you, then?)

Yes.

---

23. This incident cannot be called a supernormal one, but it involves the perception of a light around the corner of the door out of sight, shining into the room where Doris was sleeping, but not directly into her eyes. Its nature could well be inferred, as I was supposed to have put it out when leaving. Possibly the inference might have come from the smell of the burning cardboard.

Dr. Prince says: "Sleeping Margaret says she woke Doris."

24. I had taken her to see Dr. Bull and, contrary to her practice, Mrs. Bull had asked to see her before trying automatic writing. Mrs. Bull was admitted to the room, but I did not give the correct name when I introduced the girl and we remained only a few minutes without any conversation that revealed anything of importance.

(All right. Could you tell me what the spirit world looks like?)

You mean colors?—or what?

(Well, does it look like the world we live in?)

No. No houses, and there's no trees, not in the part that I am in.

(No flowers?)

Yes, there are flowers. There's space, lots of space. There's colors, different colors.

(Any water?)

Not that I see, no.

(How does it come that there are flowers but no trees?)

I don't know, unless it is the color. They may not be flowers. They're not earthly flowers, anyway, they're not plants. They're more colors than flowers. She's dreaming.

(Tell it.)

Of chickens. She's dreaming of feeding the chickens, and that someone's interrupting her. I think someone must be calling her. She's stopped her feeding and gone off. [Laughed.]

(Now, to come back: Do those who want to live in houses live in them?)

No, not in my part.—I don't know about that.—not where I am, there's no houses. It is all space, mostly space and color. [25]

(And there are different parts of space for different kinds of people?)

Yes.

(Can all communicate with all others?)

---

25. It is apparent that the account of what the spiritual world is like is not consistent, unless we assume that it is nothing but the dream hallucinations of the particular person. For where there are flowers there ought to be trees and water.

Possibly the allusion to her dreaming of chickens is at least a partial explanation of what was going on and Sleeping Margaret was but the spectator of the present mental states. The normal self had the care of many chickens at home.

It is probable that the remark about Doris dreaming of chickens is due to the introspective observation of sensory hallucination about the chickens and owing to the dissociated state the phenomena assume the form of an objective reality. That is, the mental state introspecting the marginal and mnemonic or hallucinatory images takes them to be states of different subjects.

Dr. Prince remarks of the description of the spirit world: "The description is new. I had never inquired."

By other ones communicating with—you know, carrying messages for them.

(Yes, how do they carry messages?)

Why, a person like me would carry a message from someone else, from earth, and the guards would carry it to someone higher up, and they would communicate it to someone else. That's why I wanted—some of the persons, they said they wanted to get a message to Dr. Prince from his father. They said they couldn't seem to get it. They could only get it to a certain place. They could get it only so far, but no farther; and that was the proof that he was to get what he was looking for, and it will come some time, but I don't know—. [Pause.]

(How did you communicate with the other guards?)

Why, by another guard that was in that same—that's the same kind of a guard as that one is, that just goes out and comes back again.

(Well, did you speak to them?)

Yes, not with Doris's lips though.

(What did you speak with?)

With my own, I guess.

(You hear voices, then?)

Yes.

(Is there any other way to communicate with each other?)

Not that I know. I don't know how the others do. We don't all do the same, you know.

(You don't?)

No.

(What is the way some others do?)

I think they communicate by thoughts, by what you would call thoughts here.

(Can they tell what is in each other's minds?)

Some can. I can't. I am not one of that kind.

(You can't?)

No.

(But you can tell what's in Doris's mind?)

Yes, but, you see, they aren't like Doris.

(What is the difference?)

You see, Doris has a body and is human. They're not. They're different. [26]

(Do you know time?)

When I am here I do. When I'm away, I don't.

(Why don't you when you're away?)

We don't have time. All the same.

(Why not have time?)

Why, it never gets dark there.

(Never gets dark?)

No.

(That's the reason you can't tell?)

Yes, I can't tell time like it is here. [27]

(Do you ever see the sun?)

No, not unless I am here.

(You do when you're with Doris?)

Yes.

(What do you see the sun with?)

Through her eyes. Not with her eyes, but through them.

(If she shuts her eyes, what then?)

Then I don't see.

(You hear through her ears?)

Yes, but I can hear quicker than she does.

(Do you taste what she eats?)

Not always.

(Do you ever?)

Yes, I can taste some myself, too, if I want to. If Dr. Prince sometimes gives me something to eat at night, then I can taste it.

26. All this talk about communication with spirits and among spirits must explain its own meaning, but it is clear that its only importance for us is the evidence of limitation in the knowledge of Sleeping Margaret. The ideas expressed may be the theory or imagination of the normal self. There is no way to prove this, so far as I know, except to ascertain the normal ideas of the girl, and she would probably not recall a thousandth of what she may have imagined about the subject.

27. This passage about time coincides with what occurs in mediumship apparently in all cases of controls and communicating spirits. But I imagine it is the same with the sleeping consciousness of all of us. If Doris knew of this feature of such phenomena it is possible that it may have come to her in the course of conversation and experiment with Dr. Walter Prince.

Of "time", and of the "sun and dark", Dr. Prince says: "This is new."

(Do you like anything Doris does not?)

Yes.

(What?)

Well, I don't know any particular thing. I can't think of anything now. I used to like lots of things she didn't like.

(Can you name some of them?)

Hard to think of them. Dr. Prince has trained her so she eats almost anything now; don't have so many dislikes. I can't think of anything, now, that I don't like and she does, or that she don't and I do.—A certain kind of chocolate candy that she doesn't like that I do.

(Very good.)

There are some other things that she doesn't like, too, but I can't think of them now. [28]

(Did you ever read anything for yourself?)

Yes. Sometimes she reads on one side of the page, and I on the other. I just don't like what she's reading, so I read what I like, but I have to wait until she turns over.

(And where did you learn to read?)

I always knew how to read.

(Before you came to Doris?)

Yes.

(Do you know where you learned to read, then?)

---

28. The statements about her relation to the sensory system of Doris coincide with what occurs in mediums generally and perhaps in all cases of dual or multiple personality. I have seen it in several cases of psychics with whom I have worked. It is very noticeable with Mrs. Chenoweth. But it is interesting to note that Sleeping Margaret cannot tell any special thing she does not like while Doris does like it. It is not usual for her knowledge either of herself or Doris to be so limited. One exception is noticed and that is a certain kind—not named—of chocolate candy, which Sleeping Margaret likes, but Doris does not. There is no evidence of the supernormal in it.

Dr. Prince remarks: "This is correct about different tastes in some instances."

It is possible that the distinction between the tastes and memories of Doris and Sleeping Margaret may be due to the fact that Sleeping Margaret has a recollection of what occurred in the Margaret state and which the normal Doris does not remember, in as much as the facts were not connected with the normal sensory life. The fact is that Sleeping Margaret knew all about Margaret tho Margaret knew nothing about her, at least as a personality distinct from Doris.



No, I don't.

(You were, then, some age when you came to Doris?)

Yes.

(Do you know how old?)

No, I was some older than she is now. She's not old now, either. In intellect she's about 20, but I was older than she is now, even.

(You don't know what part of the country you came from then?)

No. [29]

(Do you know whether you ever had a mother, or not?)

No, I don't know.

(Or a father?)

No. [30]

29. I do not know any evidence that Sleeping Margaret could read on "one side of a page and Doris on the other". But as there has been a difference between the two eyes in their sight this fact might have caused dissociation enough to produce such an effect. I do not know that any such effects have occurred in other instances.

The description of Doris as 20 years old in intellect as compared with herself, Sleeping Margaret, is correct. The loss of many years of normal life has left its mark on her maturity in every respect. She was 26 years old at the time of these experiments.

It is possible that the distinction of age here is due to the more comprehensive memory of Sleeping Margaret than that of Doris. Sleeping Margaret comprises the memories of all the personalities and this might give rise to the distinction of age.

Dr. Prince comments: "Sleeping Margaret told me a curious story which she said she read in the '*Churchman*'. I made a remark about Real Doris reading it and Sleeping Margaret said that Real Doris did not read it, but was reading another article on the other side of the page. The next day I read the first article aloud and Real Doris was interested in it. By casual inquiry I learned that, at the specified time, she did read the other article. I asked if she had read this one I had just read aloud. She answered, 'No' and then asked with evident wonder, why I was asking what she had read and not read. Sleeping Margaret claimed the power of reading out of the corner of her eyes. This is in the *Daily Record*."

In regard to her age Dr. Prince writes: "After long study of Sleeping Margaret I came to the conclusion that the impression which her mentality made on me was that of a woman of forty or more. This I wrote to at least one person, but never expressed the opinion to Sleeping Margaret, and of course not to Real Doris, Sick Doris or Margaret, as none of these knew that Sleeping Margaret existed."

30. This ignorance of her mother and father is a curious episode. The normal self knows her father and mother well, and, if the subconscious in

(Hasn't anybody recognized you on that side?)

No. We don't see everybody, you know. We only see these people that are acting in the same capacity as we are, that I am. I don't get to see anybody else, because my work is to look after Doris, and I don't get opportunities to see anybody else. [31]

(Do you have to stay with Doris more than you used to?)

O no, I never used to leave her at all. Now I am away 'most all the day.

(How far do you go away?)

Sometimes about a mile, and sometimes less.

(Can you see what she does just as well when you are a mile away as when near?)

Why, I don't see it, but I know what she's doing, because the other guards are near and they keep me informed. [32]

(What need is there for the other guards besides you?)

I don't know. That isn't my business. They're sent there too, and I don't know what they're supposed to do.

---

this instance is marked by the knowledge and the limitations of knowledge that belong to Doris there should be no difficulty in identifying the real mother and father. But the subconscious may play its game so well as to keep its ignorance consistent at this point.

Is it because the subconscious had no sensory knowledge of the real father and mother that it here denies any knowledge of them and so plays the game, sincerely enough, of not knowing of any?

31. The statement that she sees only such spirits as act in the same capacity as herself coincides with the doctrine of "harmony" and "sympathy" so generally taught through mediums, or it has no intelligible meaning at all.

32. Note that Sleeping Margaret does not resort here to her former claim that she can tell what Doris has thought when she, Sleeping Margaret, comes back to her. Here the other "guards" inform her. Why this should take so spiritistic a form at this point is not easily explained.

Regarding Sleeping Margaret's staying with the girl, Dr. Prince says: "This is true to all appearances. For Sleeping Margaret's going away left no evidences. If Margaret was asleep at the time, the body became almost motionless, save for breathing. When Real Doris was awake, she, Real Doris, had a curious sensation, until she got used to it, sometimes after Sleeping Margaret began to 'go away' of something being missing, of loneliness. Query. Can a *subliminal* vacate, or put itself into a condition that makes the person feel as tho a part of himself had gone? It is new about the method of being informed."

(They need you?)

No, they have nothing to do with me. I didn't know they were there until this year.

(How did you find that out?)

Through the Planchette. [33]

(Did they give their names?)

No.

(Could you find out their names?)

They haven't got any, they said.

(Don't people have names over there?)

Some people do.

(How can you tell each other without names?)

Why, we know each other.

(How?)

Why, by being associated so long, I guess, with each other.

(Can you recognize each other's faces?)

Yes.

(Do you depend on that for—) [Sleeping Margaret interrupted with answer:]

No, we just depend—I don't know,—we just know each other and never make a mistake, anyway. If you had a friend and lived with him a long time, and even though he hadn't a name you would know him, wouldn't you, if you had met him there?

(Yes. Can you use any other language than English?)

No.

(Did you ever try to learn any other language?)

No.

(Did anyone over there ever ask what your real name is?)

No. [Pause.] [34]

(Now, is there anything special you want to tell me?)

---

33. This alleged discovery of the existence of other guides by means of the planchette is a curious incident and strongly favors the view that Sleeping Margaret is merely the subconscious of Doris. The normal self, Doris, learned through the planchette of these other personalities and hence formed her ideas of them.

34. All this about names is most interesting tho it has no rationality except on the hypothesis of dream imagery. It would be true if the "spirits" referred to were merely the dream hallucinations of which Sleeping Margaret was conscious.

Not that I think of. She's going to stay at Aunt Louise's all the time except when she goes to Boston, of course?

(Yes.) [35]

No, I don't know of anything. Did you get a letter?

(No, not yet. I won't hear for some days, I think. There is no necessity to write to me.)

Well, he said he'd write as soon as he heard from me.

(Well, he's probably just getting your letter. It takes five days out and five days back.)

O my! He said I should come back myself and tell it to him. And you will be in Boston two weeks?

(Yes.)

Well, then will she go home after that, or what will she?

(Why, you probably will stay here a little while, first. You may want to have some experiments like this.)

Well, then, if you go to Denver, when would you go?

(Soon after that. I can't tell just when, yet. I don't know whether I will go or not, but I will know before the three weeks are up.)

A-ha.

(I think that's enough, so we'll say good-night.)

And you won't come tomorrow night, then?

(I think we will.)

All right.

(But I will be alone.)

Well, is there anything else you want me to find out while—

(Why, if you can, find out what the names of the other guards are.)

Well, they're hearing every word you say, and they said they didn't have any names.

(All right.)

Because they're right here with Doris, and they can hear everything you say.

(Does Doris remember her fall?)

O my no! She knows nothing about that.

(Does Dr. Prince know?)

---

35. The "Aunt Louise" is Mrs. Freeman, with whom Doris was to stay during the experiments.

O my yes! I told him about it.

(Does your father know it?)

You mean my own father?—You mean *her* father.

(Yes.)

He ought to know. He picked her up and threw her down. [36]

(Do you think he could remember? Could he tell about it, do you suppose?)

I don't know.

(Could Dr. Walker find out?)

Perhaps he could, better. Does a man remember what he does when he's drunk?

(Not always.)

The trouble is, he says he don't drink!

(Who?)

Her father. He says he never was drunk in his life. [37]

(Well, good-night.)

Good-night. Don't leave the candle to burn up.

(I won't.)

Nov. 7th, 1914.

This morning at breakfast Doris said she had dreamed last night.

36. The normal self knows that the accident referred to actually occurred, but does not remember it. She learned the facts from her mother before the latter's death.

The distinction between the two fathers is an interesting psychological phenomenon. My use of the pronoun "your" in my question, because I was always assuming that Sleeping Margaret was the subconscious of the normal Doris, brought out the remark. Sleeping Margaret was evidently bent on maintaining her independence.

37. Of this statement which Sleeping Margaret attributed to Doris's father, Dr. Prince writes:

"He often said so. There is no special reason to put it down to amnesia. It was chiefly hypocrisy and brazen lying, tho of course he may have forgotten incidents and may not have realized how unmistakably drunk he was. His drunkenness did not involve his falling in the gutter, nor otherwise show itself as in other men. He could hold a lot of liquor. It made him vicious."

This very statement of the man's condition suggests that he might have been affected by amnesia, at least at times, in regard to his condition, tho not in regard to things that were done in that condition. It is not to be assumed, however, as a fact. Evidence would be required.

We asked what she had dreamed, and she said she had dreamed of her chickens and of feeding them. She thought she must have been counting them, for she feels sure there aren't as many as when she left them to Dr. Prince's care, and she thinks that Dr. Prince called her away when she began to count them in her dream. Guesses he didn't want her to count them! Anyway he called her off.—G. O. T. [38]

Miss Doris. J. H. H. November 22d, 1914. 10 P. M.

Last evening, after our return from Boston, and after she had gone to sleep, Doris, as I passed the room, called to me, or rather it was Sleeping Margaret, and asked me if I had not received a letter from Dr. Prince for her, and I replied in the negative. In a few moments I recalled that I had received one for her while I was in Boston at the experiments and I had avoided telling her, as I understood that Dr. Prince did not want her to know that such a personality appeared in her sleep, thinking, as I learned afterward that she, Doris, might think herself sick. I explained to Sleeping Margaret that I had received the letter and why I had not told Doris about it, having learned from Doris before leaving Boston that she had been told of Sleeping Margaret by Dr. Prince.

The following is the record of what occurred tonight, and the letter is copied into the account. I called at the room and Sleeping Margaret was ready to hear the letter which I read:

[Letter.] November 4th, 1914.

Dear Sleeping Margaret.

I received your note of rebuke for my unintended offence, and

38. It seems that, after Doris had left home, Dr. Prince had some difficulty on one occasion, in getting the chickens housed and the incident was written to Doris. This dream, to which Sleeping Margaret had alluded the night before, was probably occasioned by thinking over the consequences of the trouble.

Respecting this dream Dr. Prince says: "Doris did not receive my letter announcing that chickens had been stolen until Nov. 11th, but my silence regarding them worried her and easily led to the dream. She thought that something had happened to them. Freud would say that Dr. Prince's calling her away when she was counting them was the fulfillment of a wish that she should not learn that some were gone, I suppose, but Dr. Prince says that this detail is the reflection of her suspicion that Dr. Prince had allowed some to die by his own unskillfulness and was ashamed of it."



received it meekly, as you know I generally do your reproofs. No one can be sorrier than I that my well-meant effort to "break the news gently" miscarried. I wrote when I was almost distracted with worrying trying to save the chicks, who, being used to a woman, were frightened to death of me, so that it was almost impossible to get them into the house at night without my breaking a blood vessel. I had finally to call in Mother's aid, and she succeeded when I could not by my utmost endeavors. I was awfully afraid to tell thee the exact situation. You have a nearer view of her [Doris's] mind than I and besides you see the effects after they have come. I had to judge at a distance and beforehand. You know that if I make mistakes, I am always trying to do the best I can for Doris. So that it seems to me you ought not to be too severe.

It seems to me you made a worse blunder in writing that note which she found and which let out the secret. If I can judge by her letter, that troubled her more than the chickens. So I don't know but it would be fair for me to turn about and scold you a little. What do you think? [39]

And now perhaps you will scold me again for writing the truth about you. But you let out so much of the secret that I saw no escape from telling her the truth: or, if you saw any way to avoid doing so you should have advised me in your letter. You did not and I had to act on my own judgment. If I had in any way or degree concealed the truth about you, after the discovery of your note, she would certainly have felt sure that there was another personality. I saw no way out of it, and only hope that the knowledge will not trouble her. You should advise me when you write, and not merely blame me. I cannot understand why you did not say what you thought ought to be after R. D.'s [Real Doris] reading of your note. As you did not, I had to do what seemed to me, at this distance, the only thing I could do, and that is to tell her. I am very anxious about the whole matter, and I hope some more cheering message will come soon. I don't know what you mean about Dr. Hyslop having a chance to see Margaret. You surely cannot mean that there is danger of her coming back. If you are saying that to punish me for writing thee just as well-meaning and loving letter as I know how I will try to bear it, but if there is really danger, I bitterly repent having allowed her to leave home.

I don't know if this letter will even sound right. I am very tired

---

39. Without my knowledge at the time, Sleeping Margaret wrote a note which fell into the hands of the normal self, Doris, and revealed that there was still another personality present of which she, Doris, was ignorant, and Dr. Prince did not wish her to know the fact. She had never been told of it.

after a day's hard work on the place, over the parish, writing letters, working what I could on my book, etc.

Affectionately your—, tell me, am I your papa?

Write me again.

WALTER F. PRINCE.

[I should have remarked before that, when I told Sleeping Margaret that I had received a letter for her she said: "You won't tell her (Doris) about it, will you". I replied that I would not.]

[After this reading I went on with conversation with Sleeping Margaret, she beginning it.]

That's too bad.

(I think he will be all right, and the letter is just humor and part stimulus.) [Pause.] (Is that all right?)

Oh yes, I didn't know you expected an answer. That's all right. I should have told him it was all right.

That was A-Phase that wrote. [Alluding to Boston incidents.] [40]

(Why did you not write?)

Why, I did not get a chance. Too many others. I can't write without her being there. You know what I mean. I can't leave her in New York and write up there. Perhaps I would be able to write. There were so many others ahead of me. I didn't get any chance. They had the preference. [41]

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40. The expression "A-Phase" is the one used by the normal self to indicate the personality otherwise named Margaret. Prior to this Doris believed that Margaret was a secondary personality.

Of this statement about "A-Phase", Dr. Prince writes: "When Sleeping Margaret here said, 'That was A-Phase [Margaret] that wrote', in Boston, she was plainly rattled. She had thought that Margaret was not a spirit, but now concedes that she is, but if she is, it was not she who had written, for Laughing Water is not Margaret at any rate."

The record does not prove that Laughing Water is not Margaret, tho it implies that she is not the "Margaret" whom Laughing Water distinguishes from herself. It is possible that "A-Phase" is a condition in which more than one personality produced effects and that the Prince Margaret was partly Laughing Water and partly the Chenoweth "Margaret" with other personalities associated. All this remains to be analyzed.

41. Before going to Boston, as the reader will remark in the previous record, I had asked Sleeping Margaret to communicate there. I wished to test her for her claim of being a spirit. Her excuse here is that she did not get a chance. So far as my desires were concerned she had the same chance

This John E. spoken of is not her father.

(Who is it?)

I don't know who it is. It is not her father. Her father is living. It is someone else. [42]

(Will you try and see if you can communicate in Boston and if you cannot I shall take her there so that you can.)

I'll see. If I could I would tell almost anything. I am here. If I could get a chance to write I could write easily. Do you remember the silent one.

(No, I don't now.)

There were three trying to write and the silent one. That was me. I did not get half a chance. You know Laughing Water is Margaret, don't you. Is there anything else you want to know? [43]

that others had. The transcendental side of it is open to nothing but speculation.

If Sleeping Margaret be a spirit we should most naturally suppose her capable of going to Boston and communicating. She had already indicated that she could "go away a mile or two" (p. 239) and this would imply her ability to leave Doris for independent purposes. It would seem like sheer subterfuge here to plead inability to leave Doris.

42. Here we begin to get evidence that Sleeping Margaret is the sub-conscious of Doris, the normal self. The name "John E." was given in the Boston sittings and it is that of her father, who is living. But the communication distinctly implied that "John E." was dead. But Sleeping Margaret, tho she claims to be a spirit, does not know who the "John E." is and apparently is not able to find out about him. The limitations of her knowledge are exactly those of the normal self.

The statement that "John E. spoken of was not her father", says Dr. Prince, "is surely correct. Personally I do not believe that this earliest communicator was related to Doris at all."

Dr. Prince has in mind here the statement made at the sitting with Mrs. Chenoweth (Cf. Note 86, p. 298) where it was implied that this "John E." was dead. As Doris did not know whether her father was living or not, tho knowing that he was at the last word about him, there was some confusion about the matter. She evidently thought it referred to her paternal grandfather who was dead. His name was John.

43. "Laughing Water" or "Minnehaha" was one of the communicators in Boston and from some things that occurred I inferred she was Margaret, the tricky personality of Doris. The normal self knew what the communications were, so that there is nothing supernormal in the mention of her here. The sequel apparently shows that Margaret and "Laughing Water" may be different personalities. But Doris thought at this time that they were identical.

(No, not any more tonight.)

Can I write a letter?

(Do you want to write it tonight?)

If I can. If not, another time will do. It don't make much difference.

(All right. I shall let you write it now.)

[Letter.]

[The letter was written in sleep.]

Dear Papa

I am very sorry to have caused you any worry in the matter she is all right now and everything is going along fine I have not succeeded in writing thro [through] Mrs. C. but hope to soon Margaret has appeared in the writing and you will probably know her when you read the record of laughing water and the one before that I am very sorry and I know you do everything you can for Doris The John E. mentioned is not Mr. F. [Fischer] as he still lives. Well this is all from your affectionate [44]

spirit daughter

S. M. [Sleeping Margaret.]

[Séance closed at this point.]

Nov. 24, 1914. J. H. H. and G. O. T. present. 10.45-11.20 P. M.

(Is there anything you want to say, Sleeping Margaret?)

against her previous belief, and so we have a distinct indication of subconscious knowledge on the part of Sleeping Margaret.

In regard to the statement, "That was me", which Sleeping Margaret means was herself, Dr. Prince says: "This is a wrong interpretation. 'The silent one' was Doris, the person in the room who was not talking, as distinguished from Dr. Hyslop, who was talking."

I do not see that this statement is necessarily a wrong interpretation. Assuming that Sleeping Margaret is the subconscious, she would not expect Doris to write, as she is supposedly not a spirit, and the statement here identifying the silent one with herself is a confession that she is the subconscious and the idea that she is a spirit may have arisen from the distinction which this subconscious makes between its own activity and the sensory activity which she identifies with Doris. There is no proof that three were trying to write at the time in Boston, but assuming that Sleeping Margaret is the subconscious she might well be able to see the spirits working without any power on her own part to communicate with them at will.

44. This letter was written to her adopted father and the names mentioned explain themselves in accordance with Notes 42 and 43,

No.

(Do you know what we tried this evening?)

Yes.

(Were you present?)

Yes.

(What happened?)

Just little wiggles. [Half laughing.] The guard that writes through the planchette wrote out through Mrs. Chenoweth.

(Yes. Did she try tonight?)

No, she wasn't there tonight.

(Who did try?)

There wasn't anybody, except Doris.

(What made the "wiggles"?)

I guess Doris made them. [45.]

(What is the reason you think you could not come to Boston when Doris stays here?)

Because I can't leave her.

(I thought you did leave her at times.)

I do, but I don't go so far. I have to be near enough to come back if anything happens to her. You see, I am under orders from someone else to take care of her, and I can't leave her without—

(How far can you go away from her?)

I should think about one mile. There wasn't distance for measuring a mile, even, when I came here.

(How quickly can you come over that?)

In about a second, maybe less.

(Well, then, it would only take a few seconds to go to Boston, wouldn't it?)

---

45. I had tried automatic writing in the evening before Doris went to bed. Only a few scrawls came, "wiggles" as Sleeping Margaret correctly enough calls them. I had made the attempt to see if any of the personalities that had purported to communicate in Boston would produce any automatic writing. It was thus a failure.

Of the effort at automatic writing Dr. Prince writes: "Doris could never get automatic writing when sick or very tired or disturbed in mind. Probably she was nervous and weary at this time."

I am more inclined to think that it was new conditions that affected the attempt, as this is a common thing with psychic people. It is possible that mental anxiety from being away from home might have affected her, but there was nothing to weary her.

Yes, but I couldn't see her, if I was to go to Boston. I always can see her.

(You don't need to see her?)

How would I know if anything happened to her, then? I can't disobey orders.

(Couldn't Margaret look after her, while you're gone?)

No. [Laughed.] Margaret couldn't.

(Well, is Margaret about?)

No, not tonight.

(Well, at any time?)

I haven't seen her since she left.

(Do you remember what she said in Boston?)

Yes.

(It was thought she might help.)

Perhaps she could if she— [Pause] tried.

(Did she ever show the better spirit she did—) [Interrupted.]

O yes! She rose to emergencies lots of times and behaved splendidly.

(Well, is she a spirit?)

Yes, she's higher up than I am.

(Was she always?)

I didn't know it till I— [Broke off.]

(Didn't know it till when?)

Till I saw her in Boston.

(When did you first come to Doris?)

When Doris was three years old.

(I thought Margaret came then.)

She came right before me. [46]

(Do you remember anything before that time?)

---

46. Before the sittings in Boston Doris believed that Margaret was only a secondary personality. That had been the view of Dr. Prince and she had imbibed it from him. But here she indicates that she had changed her view of her, owing to the results through Mrs. Chenoweth in Boston. Doris had also believed that Margaret had been with her ever since the fall alluded to above. Cf. Note 20 and page 263. The facts were told to her by her mother. Doris also knew that Margaret had gone.

In regard to the ideas of "time" and "distance" expressed by Sleeping Margaret, Dr. Prince writes: "This is new here and elsewhere, as a general statement, tho once Sleeping Margaret told me that she had been away maybe



You mean anything on earth, or where I was, or what?

(Where you were.)

Why, I remember waiting to get a guard of some sort, that's all I remember.

(Don't remember existing for some time?)

No.

(Then how did you know that Doris was three years old when you came?)

Why, because I heard them say she was three years old, and I knew she was three years old—I don't know how.

(Do you know any events in her life before she was three?)

No, only what I heard them saying—talking about. [47]

(What did they say?)

One was that she cried a good bit before she had that fall, and after she had that fall she never cried. That was because Margaret always played with her. I mean, never cried without a cause. Before that, she cried without a cause. [48]

(Did Margaret play with her before she was three?)

No.

(Did you know what Margaret was before she went to Boston?)

No.

(You didn't know she was an Indian?)

---

a mile. I do not think that either time or distance is a very definite thing with Sleeping Margaret."

"Margaret," says Dr. Prince, "did rise to emergencies." The statements about Margaret contain an apparent contradiction, as Sleeping Margaret denies having seen her since she left and yet says she saw her in Boston. But these are reconcilable by applying one to seeing her about Doris and the other seeing her about Mrs. Chenoweth. Besides Doris had come to the belief that Margaret was a spirit, whereas she had previously believed she was not.

47. Note that Sleeping Margaret does *not* say that she got her information from the mother of Doris. She apparently refers it to spirits, but this is not a necessary interpretation of the pronoun "they".

48. There can, of course, be no verification of these incidents from memory because they refer to the period when Doris was only three and a half years old. But the probability that they are true may be inferred from what the record says of the child's habits after the injury. That is, Margaret was a secondary personality caused by that shock and had her social relationships with Doris naturally as a consequence.

"The allusion to crying", says Dr. Prince, "is consistent with what Margaret and Sleeping Margaret have told me."

No, I often thought she was, but I didn't know it.

(Did you ever see what her color was before she went to Boston?)

Yes. [Pause, yawn. Uneasy and seemed a bit bored.]

(Could she tell you what tribe she belonged to?)

Now?

(Yes.)

Yes, I suppose, if she wanted to. [49]

(Is she present now?)

No, she isn't. She hasn't been present since she went away. There's only the guards present now.

(Who are they?)

I don't know what their name is. The one that wrote in Boston is gone tonight, and was gone last night.

(Who is present?)

Two more,—I don't know who they are. They don't have names.

Two new ones. Is—you going to take Doris to Boston again?

(If necessary to have you write there.)

Well, you see maybe I won't be able to write anyway.

(Well, won't you try?)

Yes, I'll try. I tried before, but they got so many ahead of me. You might ask if I may be able to come in.

---

49. The record here reflects the conjecture of both of us; namely that "Laughing Water" and Margaret were the same personalities. The sequel shows that "Margaret" is not an Indian, but Laughing Water is, at least in the representation of the records from the sittings with Mrs. Chenoweth. Note the evasion when it comes to giving information about her. Dr. Prince remarks of this passage as follows:—

"The statement, 'I often thought she was' an Indian, is new. I would have liked to see Sleeping Margaret's expression as she said this. She is capable of dry humor. Subsequently asked her meaning in this statement, she said, 'I was joking'.

"In regard to being bored, bear in mind that most of the physical signs were those of Doris. Not all, however. It was always Doris who turned over and who yawned. Sometimes she scratches a spot that itches, sometimes she puts her hand to her head. But occasionally Sleeping Margaret moves, the hand principally, and the expression is sometimes controlled by Doris, sometimes by Sleeping Margaret. The expression of the latter, when not amused, is usually of a deep calm. But she was much bored, not understanding as well as I do why you repeated questions and I have no doubt that she looked it."

(You see, I don't want to suggest to the medium that you are expected.)

O, well then just let me take my chance, then.

(Yes.)

And I'll try as hard as I can. I can write my name out, if I get a chance. I won't be like those other ones that can't get their name through, because I'm here, and they're not. [50]

(What name will you give?)

Sleeping Margaret.

(Yes.)

If I can't write anything more than that, I'll try to get that through. Why is it that sometimes when someone comes to try to write her hand gets stiff, and then somebody else comes? Why is that?

(Because it is hard to communicate through another psychic than the one they're accustomed to.)

Oh!

(Now, is there any condition you want Doris in when you try to go to Boston?)

No. You mean try to go from here?

(Yes.)

---

50. This allusion to being "here and they're not" is an unconscious slip indicating a decided difference between Sleeping Margaret and the other "spirits" which she says she can see. If we could suppose that Sleeping Margaret was the spirit of Doris "out of the body", but not in rapport with discarnate spirits, the distinction could be sustained as implied. In fact, this view of the case came out through Mrs. Chenoweth, as the reader may see. Cf. Note 275, p. 440. The hypothesis also might explain many apparent anomalies in the statements of Sleeping Margaret, but her own record affords no evidence of it.

"The expression 'I'm here'", says Dr. Prince, "is used in a peculiar and technical sense, which I am familiar with. She means that she has a habitation and accustomed control in the brain and they, the other personalities, have not."

This conception by Sleeping Margaret is further evidence that she is the subconscious of Doris, and is especially consistent with the view that Margaret and other personalities were spirits. While they may control the brain it is not in the same way as the living occupant or owner. In certain cases it is probably telepathic control and this would be quite distinct from the control of either the normal or the subliminal self. The claim of Sleeping Margaret is thus in favor, so far as it goes, of her being the subconscious of the girl.

I can't do it.

(Sure?)

Yes, I can't get released. I tried it before. Dr. Prince wanted me to try to come to New York, and I tried it and—of course, if she could be perfectly protected against all sorts of accidents, why I could go on; but that is impossible in this day and age. There is too much going on. Too many excitements. And so I have orders not to leave her.

(Perhaps those who gave the orders will release you for that purpose.) [Pause.]

Perhaps so. Do you know who it is?

(The one that writes with the planchette might.)

O no, I'm higher than she is! She's away. She isn't stationed here for good. It is a man.

(Who's a man?)

That gave me the order.

(Oh!)

One of those higher up, in the same sphere of people that have been writing there. He knows that one that wrote Hodgson. He's up in that sphere. I don't know who he is.

(Could you ask him to help you to come there?)

I might. You see, I have to ask him through other people. I never see him, except when he gave the order, and once or twice since. [51]

(What does he look like?)

Why, he's dark and thin. He has a sort of a grayish-black moustache and grayish-black hair. Long, rather striking face.

(What complexion?)

White.

(Does he ever use any sign or symbol for himself?)

---

51. This allusion to a "man" in the spirit has its possibilities of being supernormal, tho there is no evidence of the fact here. On December 17th, which was nearly a month later than this date, November 24th, a man purported to communicate who was said to be about the girl and who it was said would have to be taken away like a beast. Such a personality had never appeared in the experiences and abnormal conditions of the girl, so that the allusion here is either pure fiction or a significant coincidence.

"What she says about the 'man higher up' is new", says Dr. Prince, "I suppose because I never asked the questions."

No, because there has never been any occasion to use it.

(What language does he use?)

He speaks English.

(Is he an old spirit?)

You mean, has he been dead long?

(Yes.)

Why, as long as I have been there, he has. I don't know how long before that. That's twenty-three years ago. [52]

(Have you any other name than Sleeping Margaret?)

No.

(What race did you belong to?)

English, I suppose. That's all I can speak.

(G. O. T. whispered three times to J. H. H.: How does she know she's older than Doris?)

I heard it. [Laughing as she spoke.]

(How do you know she's older?)

Who? Who? How do I know who is older?

(G. O. T.: Sleeping Margaret.)

I am Sleeping Margaret.

(But how do you know you are older than Doris?)

Because I was old before I came to Doris.

(You were older?)

Yes.

(You were a grown-up woman?)

Yes. O, I wasn't forty, or anything like that, but I know I was grown up. To go by intelligence, or anything like that, I would judge I was about twenty-five then, but I haven't got any older. [53]

---

52. The description of the man was not given at the sitting of December 17th, so that we have no evidence in the allusion to a man here that it is the same person, and there has been, so far, nothing either at the sittings with Mrs. Chenoweth, or in the knowledge of the girl to explain or identify the description.

53. In regard to her age what is said here comports with what Sleeping Margaret seems always to have said about herself.

Dr. Prince comments on the statement about not getting any older: "Of course this would be against my impression as to her being 40 or upwards, judging not by intelligence alone, but by the whole tone and manner. I do not know how one could have 23 years of additional experience without being mentally older. Of course I do not put very much confidence in the impression referred to. I only record it as a fact."

(Do you know how you passed over on that side?)

Came through the air.

(What took you over there?)

O, you mean when I first went over? I don't remember going over. I don't remember anything about it. I just remember being there, that's all.

(Do you know anything about your mother?)

No.

(About your father?)

No.

(Have you any reason to believe you ever had father or mother?)

No, not that I know of.

(Have you ever tried to communicate through anyone else than Doris?)

No. [54]

(Have you been ever able to influence her when she's awake?)

O yes, I have often saved her from being run over, and saved her from being hurt. There—[Interrupted by J. H. H.]

(How do you tell the difference between yourself and Doris?)

---

54. All this interrogation of Sleeping Margaret was for the purpose of testing her claims by trying to get her to say something that was likely. She shows none of the characteristics that controls and other spirits manifest in other cases, except claims that cannot be verified. That she should know nothing about her "earthly" life is quite conceivable, as Dr. Phinuit apparently knew nothing about his, as finally indicated by the sequel of inquiries in the Piper case. But there is no evidence here that Sleeping Margaret had any previous existence. How the ideas about her could originate is not determinable, unless from the suggestions of Dr. Prince in his talks with her.

Dr. Prince, however, remarks in a letter to me that Sleeping Margaret never claimed to have had a previous existence in the body on the earth. She stops with the bare claim that she is a spirit and when the normal Doris was asked to tell what a spirit is she is quite at a loss to give any idea whatever. Cf. p. 187. We must remember also that at first she denied that she was a spirit and afterward explained why she had changed her mind. The fact that she does not claim to have had a previous existence, taken with the remarks just made, is especially consistent with the view advanced by the controls through Mrs. Chenoweth that Sleeping Margaret was the "spirit of the girl" partly "out of the body", and the apparent contradiction between her claim that she is a "spirit" and the claim of the controls that she is not is cleared up in the confusion of the normal Doris as to what a spirit is.



Because I look different and am different. [Laughed.] I am not quite so silly, and I don't look like she does.

(How do you look?)

Why, I'm tall and thin, and I have black hair and black eyes. [Restless.] Doris's hair used to be dark. Turned light. [Turned in bed. Sighed.]

(Do you think that Margaret could help to take you to Boston?)

No, Margaret has nothing to do with me. She isn't as strong a spirit as I am, and she couldn't therefore help. [Yawned.]

(Margaret was the A-Phase?)

Yes.

(Who was the B-Phase?)

Sick Doris. She merged into Doris. She was a personality. She wasn't anything else, because Doris got all her memories. She was here five years, and Doris wasn't here five years. And when B-Phase went, Doris got all her memories and lived over all those memories. But Margaret's—she didn't get any of Margaret's memories, and she didn't get any of mine.

(Does Doris know anything about you, now?)

Why, just what Dr. Prince told her—that I was not a personality; she needn't worry about that. But that I was something, he didn't know what. That's all she knows about it. O, he told her one or two little incidents that she could remember. [55]

(Could you have made her know about you, without Dr. Prince?)

Why yes, I can talk with her lips, just the same as I am doing now, when she was awake, except that she might worry about it if I did. That's why I never did.

---

55. All these names represent personalities in the case of which the normal self knew the facts, save in the case of Sleeping Margaret, until Doris came east, when Sleeping Margaret accidentally revealed her existence to the normal self. Cf. Note 39, p. 262. Dr. Prince had told her of the meaning of the writing.

"The statements about Doris's looks", says Dr. Prince, "are new."

The description, by Sleeping Margaret, of herself and the difference between herself and Doris is what ought to be true on the spiritistic interpretation which she gives of herself, but if Doris underwent the change indicated we might suppose Sleeping Margaret to be merely the group of mental states belonging to the earlier period. But such a view would be about as anomalous as the hypothesis that she is a spirit.

(Well, that's all, I think, tonight. But you ask that man, or any other guard.)

Well, I have to ask through the other ones that go and come and carry messages back and forth.

(All right. See if you can come to Boston, without taking Doris.)

All right. And when will you know?

(Possibly when I get back from Boston the next time.)

O, you don't want to know till then. All right.

(I go next Sunday, and will have sittings on Monday, Tuesday, and Wednesday.)

Yes, and you come home Wednesday.

(Yes, and I shall watch for you on any one of those three days.)

Well, I could tell you before you go whether I can go, or not.

(All right.)

I could tell you Saturday, and perhaps I could tell you tomorrow. Perhaps I could tell you the next day. [*This day is Tuesday, the 24th.*]

(I think I can't see you before Friday night again.)

Well, that will be all right. Good-night.

(Good-night.)

(G. O. T.: Good-night.)

Good-night. Don't leave the candle burning.

(No, I won't. Good-night.)

Good-night.

J. H. H. and G. O. T. Nov. 27th, 1914. 9.50-10.15 P. M.

(Have you found out from the—) [*Interrupted by Sleeping Margaret.*]

Yes, I can't go.

(Can't go?)

No.

(What's the reason?)

Why, it isn't safe to leave her, that's why.

(Doesn't the higher power think it possible?)

No.

(So, then, I will have to take you there some time?)

Yes.

(All right.)

Take *her*. I go myself! [Slight laugh. Pause. Sigh.] [56]

(Does the higher power think it possible?)

I don't know, I didn't ask him, because I only get word to him through these others, you know. I asked him if I should go, and he said I shouldn't leave. What should I say: "Is it possible"?

(Yes.)

You mean at any time?

(Would it be possible for you to go, apart from the question whether it is permissible or not.)

O, I know what you mean.

(That is, if he allowed you to go, could you do it?)

Well, I don't know whether I could or not, myself. I never tried to go a distance.

(Well, where had Doris better stay, when you go?)

Well, it will be all right at Aunt Louise's now, on account of her having her furnace going, and then Doris can live in her own room. You see, the furnace was not lighted and she had to stay in the room with the whole family.

(All right.)

Now, with the furnace lighted, I am afraid Mrs. L. would get insulted if she didn't go out. [57]

(All right. Then I will go this week and have experiments, and then perhaps take her the next week.)

Well then, she wouldn't need to come back here, it would be rather tiresome. [Pause.] But then, in the meantime there would be a letter here for me, and I won't get it. But that doesn't matter.

(I will have it forwarded.)

How can you? And I won't get it.

(I will have it forwarded.)

How could you have it forwarded? How could you forward it to heaven?

(O, you mean yours, not Doris's.)

---

56. Note the evasion in the statements, and the careful distinction between Doris and herself, Sleeping Margaret, in the phrase: "Take *her*". It is an interesting piece of consistence in the game for her reality.

57. All these names and incidents were well known to the normal self and hence point to the secondary nature of Sleeping Margaret, tho not proving it.

Yes, I mean my own. Doris's letters are not mine. How would you get it to me?

(O, I would probably have to wait until I came back, just as I did before.)

All right. [58]

(Now, can you see Margaret at any time?)

You mean now—to talk to her?

(Yes.)

I can't see her myself. I can have someone see her to tell her what I want to. [59]

(What has become of her?)

I don't know. I guess she's up in the same sphere as those other people. I'm not there. She's with those.

(Did you use to know her?)

Yes. Certainly did! I knew her well.

(Did she know you were here?)

Yes,—no. No! She knew nothing about me. I knew everything that she did. She was the same as Doris. She knew nothing about me. But I knew what they all did.

(You couldn't prevent her from doing what she did?)

No.

(Supposing she wanted to play a trick with Doris's body, couldn't you prevent it?)

Sometimes I could, and sometimes I couldn't.

(Did you ever prevent it?)

---

58. I was assuming all along that Sleeping Margaret was in reality the same as Doris, save for the cleavage in apparent personality. I was quickly taken to task here, being reminded that I could not send a letter to Sleeping Margaret. I could get into communication with her only when Doris was asleep.

"The expression, 'That doesn't matter', when referring to a letter," says Dr. Prince, "is characteristic of Sleeping Margaret, who may like a thing but is not at all disconcerted if she has to defer it. It is not like Doris, who, if she is looking for anything, can hardly wait."

59. This is a curious confession by one that claims to be a spirit. On the hypothesis that her claim is correct, she should at least be able to see Margaret. At least, we should most naturally think so. But the confession is just what would take place with a bare *intellectual* knowledge about Margaret instead of sensory experiences regarding her. The circumstance is so much more evidence for the subconscious nature of Sleeping Margaret.

Yes, sometimes I frightened her and she stopped what she was doing; but not very often, she was pretty strong.

(How did she produce her effect on Doris?)

[Pause.] I don't understand that.

(Well, how could she make Doris do certain things?)

Well, she never did Doris. It was the Sick Doris. She was so much weaker than *she* was. You see, always a stronger personality can be domineering over the weaker ones.

(What did Doris do when Margaret was in control?)

What did Doris do? Doris wasn't there.

(Where was she?)

She was— O, she was gone and Margaret had control of her body. I don't know where Doris was. I suppose where she is when she's sleeping.

(Where is that?)

I don't know. She's here, I suppose, in her body.

(She doesn't leave?)

No. We always said she went under. Do you think that's a very good term? [60]

(Well, that will do. Did Doris ever leave the body?)

---

60. Dr. Prince had persuaded Margaret to leave and superficially she had left, and so this statement by Sleeping Margaret that she did not know what had become of her was consistent enough with her claim, tho it is also consistent and in accordance with the knowledge of the normal self.

I asked the question whether Margaret knew that Sleeping Margaret was "here", that is present as a personality, in order to see whether the reply would be consistent with what I knew to be a fact. The affirmative answer was wrong, but as the denial came at once it was corrected. The history of the case shows that Margaret did not know anything about Sleeping Margaret. A similar phenomenon took place in the Beauchamp Case. Sally could not distinguish between the normal and the subliminal consciousness of the normal Miss Beauchamp, when it came to telling her dreams. Cf. *The Dissociation of a Personality*, pp. 327-343.

The comment by Dr. Prince on this material is: "Everything said here corresponds with what is put down in the Daily Record."

Much that is said in this passage is consistent with the spiritistic hypothesis: for instance, the influence of dominating personalities, the use of the body when the owner is away, etc. But there is also much that is troublesome to that theory, so far as it has been suggested or proved by other cases. For instance, the statement that Doris did not leave her body flatly contradicts the universal view that the soul does leave the body in such conditions.

No, not that I know of. I didn't know Margaret ever did. She must have.

(Well, Margaret hasn't come for some time, has she?)

Not for nine months.

(Well, has she left the body?)

Yes.

(Do you ever see her since then?)

No. I never saw her until I saw her writing there. [61]

(Did you know she was a spirit before she came to Boston?)

No.

(What did you think she was?)

I didn't know what she was. I didn't think she was a personality, tho, because she wasn't like the other personalities. I didn't know what she was. I didn't think she was a spirit, because she wasn't like me. I didn't know there were spirits like her, that cut up and played tricks and called names, and all that sort of thing. [62]

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61. Psychologically the statements about the relation of Doris to her body in sleep, etc., are most interesting. If Sleeping Margaret is to be taken as a spirit she ought to know more about Doris than she here professes. But if she is merely a subconscious of Doris herself it is possible that her whole conception of Doris is only the mental states of the normal life which is sensory, while the subconscious life is of the dream type, and nothing could be said about *where* Doris was. To think and speak of her being in the body is only to think and speak of her as latent mental states.

It is curious to find that Sleeping Margaret never saw Margaret until she communicated. The sequel showed that it was not Margaret that was taken for that personality, but Minnehaha, yet Minnehaha was not seen. Only communications came which represented her, so that whatever idea Sleeping Margaret had of her would be the picture Doris had formed of that personality in the communications.

62. This is a remarkably interesting passage about Margaret. It reveals the best kind of evidence that Sleeping Margaret is the subconscious. The normal self believed Margaret was a secondary personality, and here the evidence alleged by Sleeping Margaret that Margaret was not a spirit is only the difference between herself and Margaret; namely that Margaret played tricks and she, Sleeping Margaret, did not. If Sleeping Margaret were a spirit she would most likely know whether or not spirits played tricks, unless this sort of ignorance with spirits be general or frequent.

Dr. Prince's comment is: "Sleeping Margaret never said anything to correct my belief that Margaret was a personality. I do not know that she ever said, in so many words, that Margaret was a personality."



(Do you think you could get her to give the name *Margaret* in Boston?)

I could ask a messenger to ask her to. [63]

(Well, do that.)

All right.

(It will be important to get the name *Margaret*.)

Well, if you want her to write the name "*Margaret*", you'd better ask her to write something else, then, because she always does something opposite. [64]

(Well I think she's on better terms with me now.)

Well all right, then. I didn't know about that.

(It is important for the work.)

Well, wouldn't one of her other names do? If she wrote *Bridget*? This is one name that she was always known by until she went to live at Dr. Prince's. Doris always called her *Bridget*, until she went to live at Dr. Prince's.

(And then?)

*Margaret*.

(*Margaret* was not her own choice?)

Yes, *Margaret* was her own choice, and *Bridget* wasn't. *Bridget* was what Doris called her. She was called lots of names. She was always changing names.

(What other names, beside *Bridget*?)

*Luella*, and *Susan*, and *Beatrice*—O, I don't know! She had so

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63. This use of the word "messenger" is interesting. It is another name for the intermediary spirits between herself and those "higher up". Readers may have noted that *Sleeping Margaret* asserts the existence of a real hierarchy of spirits in different "planes" or altitudes of space. She can communicate with certain "lower" ones and they with the "higher", but she cannot communicate with the "higher". The conception of "messenger" is found in the work of *Stainton Moses* and that of *Mrs. Piper* where the *Imperator* group called themselves "messengers" and included in their function that of carrying messages between the living, as well as to and between the dead. This idea has not been developed in any of the published material of both persons named, and it is doubtful if the normal *Doris* knows anything about it. It is possible that she may have obtained it from conversations with *Dr. Prince*. But the term and conception in any case coincide with rare existing usage.

64. This is a correct characterization of *Margaret*, but the normal self knew the facts from conversation with others.

many! Those were the most important ones. Those were the ones she changed in school. Luella she had a long time. [65]

(Well, tell her it is important to have her give as many of those names as possible, because it will prove that she is a person and not a dream.) [66]

All right. I will send her word to that effect.

(That's my only reason for wanting it.)

Hm-hm.

(And if she can I wish she would tell what tribe she belonged to.)

All right. I will send all that to her tomorrow some time and she can—well, is she going to—do you think she'll write next week?

(Possibly so. You see, I can call for her now in terms of "Laughing Water". I won't call for her in terms of other names. She'll have to tell them, first.)

Well, if you keep calling her that, won't she change to that? [67]

(Well, that won't make any difference.)

If she writes her name.

(Yes. And I hope that you can come.)

Well, I will try to.

(Well, you try to do it. I think that one of the persons higher up will try to induce your main guard to let her come. And I would like to see it tried, at least.)

Well, there's two other ones, beside the one that wrote. — If she was a guard,—I don't know whether she was, or not. I think she was.

(Did the one who communicated with me and who used to run the planchette ever give her name through you?)

---

65. All this about the names used by Margaret is true, as told me by Doris, the normal self. The reader will find it confirmed by the names given through Mrs. Chenoweth, Susan being one of them. Cf. Note 174, p. 354.

Dr. Prince remarks that the Records show that all these statements are true. Old copy-books are signed "Luella Fischer."

66. I spoke of "dream" and "personality" as I did because the distinction was known to Doris, the normal self, from what she was told by Dr. Prince, and it was referred to through Mrs. Chenoweth, a fact known by the normal self.

67. This is a significant statement. The normal self had been told the nature and effects of suggestion in the course of her cure, and here the idea turns up at an appropriate moment.

No, just a guard. No. She said she didn't have any name. Dr. Prince asked her, and she said she didn't have any name. There's three, and they didn't have any name. This one that wrote the planchette is the same that wrote out there, I think. It looked like the same writing. I would like to be there, at the sittings! [Laughed.]

(Well, I will see that you get there after this week.)

You can't see how many wants to write just like I do. There's a whole lot of them! [68]

(Her father isn't dead?)

Whose father?

(Doris's.)

No.

(Sure?)

Yes, I'm positive. That isn't her father. "Father John" isn't the one. I don't know who it is. It's another one. Doesn't look like him, either. [69]

(What was the name of her father?)

I don't know.

(I mean of Doris's.)

I know what you mean. I don't know, something like Isaías, or something like that. A Bible name. It wasn't John. There was an Uncle John. It wasn't Father John, unless he had his own children. And Mr. Fischer's father is dead. I don't know whether his name was John, or not.

---

68. This statement is quite conceivable. It is possible for the subconscious to see spirits and yet not be able to communicate with them. But so much can be said for the subconscious mistaking its own mental images for reality that the mere conceivability of the thing has no weight.

In regard to the statements about the "guards", Dr. Prince writes: "Sleeping Margaret was certainly mixed here. The other 'guards' said there were three including *the* guard, Sleeping Margaret. Sleeping Margaret can hardly believe that she was reported correctly, as she says that she never supposed that there were more than three in all. But a part of the time, she says, was having difficulty keeping Doris asleep and could not give her mind entirely to the questions."

69. The communications in Boston, subsequently corrected, had intimated that the sitter's father was dead. The statement here that he is not dead was also made to me after the sitting, tho qualified by the remark that if he was he had died since they last heard about him.

(Do you know whether the Uncle was called John E.?)

I don't know.

(Could we find out?)

Yes, find out by writing to Dr. Prince. Dr. Prince has all the data down that you could possibly want. [Pause.] I think he has the full names of all the family. [Yawned.] He thought it was her grandfather. I don't know why he thought so.

(That is, Dr. Prince?)

He wrote in a letter and said he thought it was her grandfather, because he had somewhere—she didn't know her grandfather. I thought it was a Bible name, but Dr. Prince wrote and said he thought it was her mother's father.

(Well I knew that was possible, because they often get the mistake of grandfather for father.)

Well, Dr. Prince wrote Doris, in the letter, that he would look it up and let her know, or let you know, or something. [70]

(Isn't anything you want to say?)

No. [Half laughed.] — Only I miss Dr. Prince, that's all, if that's anything.

---

70. There is some confusion here about the names, due perhaps to the alteration by the sittings in Boston of Doris's ideas.

With reference to this passage about the names, Dr. Prince remarks: "Sleeping Margaret is mixed here too, just as we would expect an independent entity to be now and then. But I would suppose that the last thing that the *subliminal* of a person would get mixed about would be the names of her parents. Usually Sleeping Margaret knows what the name of Doris's father is. She could hardly believe me when I told her what she said to you. Or has the stenographer omitted something. Sleeping Margaret thinks so. What supports the suggestion is that Sleeping Margaret goes on, 'And Mr. F.'s father is dead', which looks as if she had turned her attention from one grandfather to the other. At any rate it was the maternal grandfather who had the Bible name. Doris thinks it was Elisha. The paternal grandfather was John, but he never came to America, and Doris's father is John Edward."

The reader can count on the record as being without serious errors. It matters not how Sleeping Margaret may have thought afterward, the anxieties and confusions incident to the sittings, which somewhat revolutionized her impressions and beliefs about certain personalities, may have given rise to real or apparent errors and contradictions. Once she made a statement about Margaret which I knew was erroneous, but without suggestion from me she soon corrected it. The stenographer is an unusually good one and knows the importance of accuracy.

(All right. That's all we'll want tonight.)

That's good.

(I am much obliged to you.)

Put up the window again, before you go.

(Yes, I will.) [Had closed it at beginning of séance.]

(G. O. T.: Good night.) [No response.]

Present, J. H. H., Sleeping Margaret, December 3, 1914. 10 P. M.

I read the two letters tonight to Sleeping Margaret, of which the following are copies:

San Bernardino, Calif.

Nov. 25, 1914.

Dear Sleeping Margaret:

You haven't had a very good chance to write to me, have you? I thought that perhaps you could at my sister's, but perhaps you have had no communication with her.

I want to put the responsibility on you of whether Doris shall be told that the dog is no more, departed, defunct, gone to that happy land where pups may get in front of trains without danger. We could not break him of running after trains, though we labored faithfully to do it. He was punished three times for it the very day that he was killed. He would rush at a train immediately after being punished. I doubt if he would ever have made a good dog.

Now, I don't know whether Doris should be told or not. If so, ask Dr. H. to break the news, and tell him the best way of doing so.

Can't you get a line to me and tell me how *you* are getting along?

It is too bad for me to lose *two* members of my family at once, don't you think? I want to know, too, if I did right in telling her about you. And if I didn't, how it could have been helped.

I cannot help missing you too. Is it any wonder, as you were my chief helper in getting D. well, all those three and a half years?

Sincerely,

WALTER F. PRINCE.

Nov. 27, 1914.

Dear Sleeping Margaret:

I was glad to read your second letter. You owe me a third, you remember, by agreement.

I want to know how you reconcile your statement hitherto, with which I have always agreed, that M. is not a spirit, but just a split-off part of R. D., with your present admission that she is communicating through Mrs. C. Will you tell me?

Are you homesick, too, as R. D. is, though she is, she says, happy at the same time?

I miss Doris greatly, and I also miss you.

I wish you would tell Dr. Hyslop, as soon as he reads this paragraph to you, how it was that R. D., or Doris, knew in her dream that the voice that was calling her was mine, and you did not (or at least you did not say whose voice it was). I think I know, but you tell him.

I shall be very, very glad to welcome Doris and you too, home again. Take good care of Doris.

With love to my "spirit daughter",

WALTER F. PRINCE.

P. S. I think you won't need to tell Dr. Hyslop to keep this from Doris's sight.

The letters excited the following conversation:

[Sleeping Margaret first explained the incident in which both Dr. Prince and Doris overslept before she came east. I then carried on the following conversation with her:]

(Shall I tell Doris about the dog?)

[Pause.] I would not tell her for a week. She is feeling badly because she does not go home for Christmas. Wait a week. She does not care especially about the dog.

(All right.) [71]

I want to write a letter to Papa. Will you let me?

(Yes.)

He thinks I know everything. [Refers to a question about the contradiction regarding Margaret and Sleeping Margaret.] She's not the same kind of spirit as I am. I didn't recognize her as a spirit till I came here, tho I knew her by her manner and voice more than I did by her looks. [72]

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71. Doris's dog had been killed by a train and the knowledge of it was withheld from her by Dr. Prince.

72. Note the probable influence of the subconscious on this statement about Margaret. Prior to these sittings Doris thought Margaret a secondary personality from the facts she knew about her in conversation with Dr. Prince.

Of the attitude of Doris at this time toward the identity of Margaret, as she had expressed herself to me, Dr. Prince says: "At this point Sleeping Margaret is still under the impression that Laughing Water is Margaret. She says that there were some resemblances between Laughing Water and Margaret in language and manner which caused the wrong inference at the time.



(Does she know you?)

Yes. You told me to ask the guides or guards, whatever you call them, to have her write her name. They reported, and she said she would mind her own business; it was not theirs. [73]

(Did you try to write this week?)

No. (Did you send anyone there?) No.

(Did you try to go?)

Yes, but I can't go. I asked this guide that went before to help me. She said she would. Whether she will or not, is another question.

(Does Margaret know you?)

Yes. [Pause.] No! What am I telling you that for? I take that back. She did not know me as with Doris, only as a guard. She never knew me when I was with Doris. [74]

[The following is the letter written to Dr. Prince this evening.]

Thursday.

Dear Papa

Dr H has read me both of your letters. I don't get much chance to write. It was impossible at Aunt Louise's and she did not care to

I will myself say that on the whole Laughing Water resembles the historical Margaret more than the 'Margaret' of your sittings."

It should be noticed that Doris takes a view which is more or less reflected in that of Sleeping Margaret, and in fact what she would think about it must have no weight. I quite accept also the view that, from the standpoint of the record, Laughing Water more resembles the Margaret of the Prince record than the "Margaret" of the Chenoweth records, so far as the identification of Laughing Water is concerned. But there is no reason why we should identify the Margaret of the Prince with the "Margaret" of the Chenoweth work. It is desirable that they should be the same, but the circumstances make the name insignificant in the process of determining the identity.

73. The alleged reply of Margaret here is very characteristic, as compared with her attitude as represented in the communications through Mrs. Chenoweth, but Doris knew not only the records where the supposed Margaret communicated in that style, but also her characteristics as a secondary personality in connection with herself. Cf. Minnehaha's manner at first, pp. 350-5.

74. It was well that the answer "Yes" was corrected spontaneously, because Margaret never seemed to know Sleeping Margaret in the life of Doris.

It was to this passage in which Sleeping Margaret changed her statement about Margaret to which I referred in Note 70. Dr. Prince says of it:

"It is correct that Margaret never knew Sleeping Margaret, when

talk to me I have told Dr. H not to tell D about the dog for a couple of weeks as she is feeling badly about not getting home for Christmas She had planned several surprises but will send them Could you not send her some money as he[r] loss in Boston made her short I miss you very much Dr H bores me most to death with his questions. I think you had better send D money for her Christmas gift as she saw a receipt [recipe] book for 75c and a leather writing set for 75 which she would like to have

I hate her to have to spend Christmas with Aunt Louise but it is the only thing I can see as the Hyslop's are having lots of company. I think when we get home and with practice and patience and help from the different people on the other side I think that B in time could do very good automatic [*sic*] writing Well I guess I can't think of anything else she is well and busy and is happy and homesick by spells Love from your spirit daughter

S. M. [Sleeping Margaret.]

["B" is the initial of the real name of Doris.]

December 4, 1914.

[I was packing my valise today and Doris, who was writing to Dr. Prince, remarked that she could not understand why he did not send her money. She was quite anxious about it and, in response to my query whether she had written him about it, she said she had and had expected the money to be here by this time.]

Present, J. H. H. and G. O. T., Sleeping Margaret, Dec. 9, 1914.

(Well, Sleeping Margaret, did you keep track of me?)

No, I didn't.

(You couldn't watch me?)

No. I didn't know you wanted me to.— To watch you.

(I thought perhaps you might.)

I'd like to.

(Do you know whether any of those around you went to Boston this time, or not?)

---

she was with Doris, tho on several occasions she had reason to suspect that there was 'some one' else, and finally she read the name in my thoughts apparently, and after that would sometimes try to pump me, but she certainly never knew Sleeping Margaret, or was satisfied that there was such a being. By the expression 'only as a guard' Sleeping Margaret evidently means that Margaret now knows Sleeping Margaret as one of Doris's guards, still identifying Laughing Water and Margaret."

No, I wouldn't know unless they told me; they wouldn't tell me unless I asked them.

(Don't they ever talk with you?)

No, not unless I talk to them and ask them a question. We don't talk. Not so sociable as earthly people! [Laughing.]

(Do you know all those that are trying to help you?)

Trying to help me?

(I mean trying to help Doris.)

Do you mean, do I know them by name? or by sight?

(By sight.)

Yes, I know them by sight.—Unless there has been some new ones.

(Do you know anyone beside the French lady and Margaret?)

And the two other guards, I don't know their names.

(Are they men, or women?)

I should think they were men. [75]

(What race do they belong to?)

I don't know. I didn't know this one was French, until she spoke up there. She never spoke to me. The one I talk to is English, when I have anything to say. [76]

(Have you ever seen any Indians about?)

No.

(Did you know that Margaret was an Indian?)

No. [Pause. Sigh.]

(Why didn't you?)

I don't know.

(Couldn't you tell the difference between a white person and an Indian?)

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75. Note that visual experiences are claimed here, but no aural. This suggests that Sleeping Margaret's personality is the dream life in the visual field. But this is not consistently maintained.

The reference to some of the "guards" as men receives the following comment by Dr. Prince:

"She does not mean the old guards, but the new set, added to the old. Guard 1 of the old set thinks that the new trio have a somewhat different office. Sleeping Margaret is 'the Guard', the other guard who writes is Guard No. 1 and the remaining one, who will not write, is Guard No. 2. The numerical designations are of later origin."

76. Here the auditory field is recognized and in contradiction to the position that she could not get names.

Why yes, I knew Margaret was dark. But I didn't think that was the sign of an Indian.) [Half laughing.]

(Well, are there any other dark-faced people?)

Not that I know of, not as dark as Margaret was. [77]

(Did you know that Margaret had the name "Laughing Water" before we got it in Boston?)

No.

(How do you suppose she got it—the name "Laughing Water"?)

I don't know. I should think it appealed to her because she was that sort. I don't know. I'm— [Broke off. Paused.] [78]

(Do you and Margaret ever talk to each other?)

No, she didn't know I was here.

(Does she know it yet?)

No.

(How do you keep her from knowing it?)

Don't keep her at all! She simply just don't want to know, I suppose. [Half laughing.]

(Well, she's near Doris, isn't she?)

Why, I didn't know it. She said she was, she said she came at night. I'm not here all night, but I didn't know that she came.

(What's the reason you couldn't tell whether she was here, or not?)

Why, there's lots of space around Doris, and I don't keep track of all that goes on around her. I don't always know when the other guards are here, and when they're not.

(Do they ever come at night-time?)

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77. At this time Doris knew what Laughing Water claimed to be and what she recognized in her complexion.

"Doubtless", says Dr. Prince, "the pause on the part of Sleeping Margaret was caused by her waiting for Doris's sigh. She is often inhibited in speech by one act or another on the part of the sleeping Doris.

"As to Margaret being dark, Sleeping Margaret says she cannot find words to express what this means. Margaret had a 'form' she says, but still not such a form as I would understand by these words. 'Margaret was certainly dark, but I can't express it.'"

78. At this time I had supposed that Laughing Water was the Margaret personality, from the incidents told that represented Margaret. But the distinction between them developed later at the sittings with Mrs. Chenoweth.

Yes.

(Can you watch them in day-time?)

Yes.

(Have you ever seen Margaret in day-time?)

Not since she left six months ago. [79]

(How can you conceal yourself from Margaret?)

How can I what?

(Conceal yourself.)

Oh! Why! I don't—I don't know. I don't see her, and she don't see me, I guess. I don't try to conceal myself. I suppose it's like people being in two different rooms. There's lots of room around Doris, and if she don't come close, which I don't think she does, she wouldn't see me.

(Do you work with only a certain part of Doris?)

Why yes.

(What part?)

Mostly her head. [Half laughing.]

(What part does Margaret work with?)

Why, she was on one side of her head, when she was here. Came on the— but she's not here now, in that sense that she was here before.

(And she couldn't see you through the head?)

No. [80]

(Can't you see through matter?)

Yes.

(Why couldn't she?)

Suppose she could, but if you're not looking for something, you

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79. It was nine months ago that Margaret disappeared in her more evident manifestations. Doris knows this. All this evasion of the question about Margaret is interesting, as it shows the effect of the sittings on the subconscious.

80. The use of different nervous centers coincides with what has been said through Mrs. Piper, Mrs. Smead, and Mrs. Chenoweth. The statement that Margaret was on one side of the head suggests the fact that the eyesight of Doris was different on one side from that of the other, and we may imagine that this physiological difference might either affect or create the difference of personality assuming the proper dissociation.

"To understand the statement about the locality of Margaret," says Dr. Prince, "certain parts of the Daily Record should be read and the diagrams made from the statements of Margaret seen, which are corroborated by Sleeping Margaret."

don't see it, usually. She didn't know I was there and she didn't think anything about it. So probably she never saw. That's the reason. [81]

(Can spirits tell when other spirits are influencing the living?)

Not always.

(Can you make yourself so that other spirits can't see you?)

Yes.

(How do you do it?)

Why, I can't explain it, but I explain it to myself and to the other ones by saying we keep still; keep down. That don't make it very clear to you. I don't know what word to use. Keep out of sight, I suppose. Put our lights out, or something. I don't know what to say! [Laughing hard.] I know what I *do*. But I can't tell—can't find a word to express it. [82]

(Are you a grown-up woman now?)

Yes. I always have been.

(Weren't you a little baby once?)

Not that I remember or know about.

(Did you first discover yourself when you were a woman?)

Yes. First began to think about myself when I came to take care of Doris. Before that, I suppose I existed, but I didn't think about it.

(Did they pick you out for any special reason to care for Doris?)

Well, I don't know. I was that kind of a person, that I was waiting for someone to take care of. You see, the majority of them just go out to warn people, and then come right back. There is only just a few like me that stay with the people all the time. And that's only on special occasions.

(Was that any benefit to you?)

No, rather a bore.

(Didn't it help you to discover yourself?)

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81. This is a correct psychological law within certain limits and I would not expect the girl to know as much as is implied in this explanation or answer to my query.

82. Notice the ignorance and evasion of the subject involved in my question. It is just the ignorance we all have of the real processes that determine our hallucinatory experiences.

"Sleeping Margaret," says Dr. Prince, "often uses the expression, 'I can't find words to express it', when speaking of similar matters."



Well, in a way perhaps it did. And— [Interrupted by Dr. H.]  
(Have you and Margaret always got along together?)

Why, she didn't know about me. But I had to correct her several times when she got a little too bad. And she didn't know what it was, but she was corrected just the same.

(Didn't she know who corrected her?)

No.

(How did you keep her from knowing it?)

Why, by keeping out of sight and keeping down. [Pause.]

(Is Dr. Prince's mother living?)

Yes.

(Is it his real mother, or his step-mother?)

His real mother.

(Have you ever seen any guides around him?)

No.

(Doesn't he have any guards at all?)

No. Neither do you! [Laughing.]

(Well, I'm unfortunate, then.) [Laughed hard.]

Everybody don't have them. You ought to think you were fortunate to be able to take care of yourself: not have to have somebody poking you in the head once in a while, making you behave!

(All right. Now—) [Sleeping Margaret interrupted J. H. H.]

Am I going to hear those records, ever?

(Yes, after this.)

After this what?

(This record tonight.)

You going to read them to me?

(Let you read them.)

O, how can I?

(Well, I thought that you and Doris knew the same things.)

Oh, you going to let her read them? [83]

83. I had in mind the records of sittings with Mrs. Chenoweth. Note that I was so full of the assumption that Sleeping Margaret was the same reality as the normal self that I revealed it in my statements and was corrected. Sleeping Margaret seems to know all that Doris does and yet she balks at the idea of getting the information in that way!

Of the allusion to correction, Dr. Prince says: "Sleeping Margaret means 'irritable', 'annoying' and the like by the term 'bad'. I relate in the Daily Record some very graphic instances of this correcting. *Something* subliminal

(Yes.)

Oh. I'll read them then, too. But you will have to let me know when, because I'm not here all the time. You going to let her read them tomorrow?

(Yes.)

Well, is there any question you want to ask me or the others? Because they're all here listening.

(All right. Is Margaret there too?)

I don't know. The others are. Give us your pencil. If she's here, she can write it. [J. H. H. placed the pad and gave pencil.] [84]

(Are you there, Margaret?)

How will she know Margaret from Laughing Water? I think it's rather a mix-up.

(Don't make any difference.)

[Automatic writing not read as it was written.] What was that?

(Couldn't tell, couldn't see it.) [J. H. H. turned the light around and read:] "No." (Not there.)

You'll have to tell me what I write, because I want to know.

(Yes.)

I didn't write that, tho.

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happened to Margaret which had the effect of frightening and deterring her. Sleeping Margaret claimed that she did it, and besides on several occasions announced that she was going to do it, 'give her a jolt', she called it, and the something happened."

The claim at the outset of this passage by Sleeping Margaret that she was a mature woman when she first came to Doris apparently is not consistent with the view she maintains that she does not know anything or remember anything about a previous existence with an earthly body, tho such a lapse of memory is conceivable. It is not usual with discarnate spirits that they should have this defect of memory, tho it may be true of obsessing agents. But it is not natural to suppose it. She implies distinctly here that she had a previous existence, tho she insists usually that she has no knowledge or memory of it.

84. Note the ignorance of Margaret when pressed, tho she claimed before to know Margaret.

"Neither here nor elsewhere," says Dr. Prince, "does Sleeping Margaret claim to have any knowledge or any proof of Margaret's continued existence, apart from the inference [by Doris] that Laughing Water is Margaret."

This ignorance of Margaret is so much against the claim that Sleeping Margaret is a spirit; that is, a discarnate spirit. It shows that the knowledge of her existence before the banishment was intellectual, not sensory.

[We turned the light so that we could read the writing. S. M. turned the head aside.] O, she don't like that light in her face!

(All right. Wait a moment.) [J. H. H. placed a black cloth over the head.]

That's better. [Pause, for automatic writing. J. H. H. reads:]

"Who[m] do you want". (I want Laughing Water, or Margaret. I suppose they're the same persons.)

[Automatic writing:] "Yes."

(Margaret,—)

[Automatic writing:] "she is not here" [here].

(Who is here?)

Guess the pencil's slipped.

(Yes.) [J. H. H. replaced it in the hand.]

That's better.

[Automatic writing:] "All the guards."

(Which guard was it communicating on Monday in Boston?)

[Automatic writing:] "It not the French one."

(Wait a moment.) [while J. H. H. read the above answer.]

(Well now, which one, then?) [Answer written, J. H. H. taking up pad to read:]

(Excuse me.)

[Automatic writing:] "How shall I tell them apart"

Ask who's writing.

(Who is writing now?)

—Because I'm not!

[Automatic writing:] "one of the guards"

(Which one?)

[Automatic writing:] "Cant you give us names if I describe them"

(No, I did not get the name in Boston.)

[Automatic writing:] "we have no names except sleeping Margaret and she is *the* [underscored] guard"

(All right.)

[Automatic writing:] "the"

(That will do tonight. Thank you.) [85]

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85. This automatic writing was interesting as showing that Sleeping Margaret apparently did not know what was written, tho she knows what she writes herself.

Well, I could have wrote that! Well, can I write to Dr. Prince before you go, because I won't be able.— Are you going to take her to Boston?

(Yes.)

All right. I'd better write tonight, then. You're not going to talk to me tomorrow, are you?

(No, I guess not.)

Well, when she gets through with the paper I'll write.

(All right.) [J. H. H. tore off the last page of the automatic writing. Laughing at the situation, Sleeping Margaret took up the pad and wrote in the dark for dear life.] Is that all right? [As she neared the end of the page.]

(Go ahead.)

[Sighed as she heard water running in the bath-room adjoining. Had appeared to be disturbed by the passing of someone through the hall to the bath-room. Finished her letter and handed it over.]

Thanks.

[Following is the letter:]

Dear Papa

This is in in answer to your second letter

As Doris goes to Boston on Sunday I will not get a chance to

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In regard to the request to have me tell her what was written, Dr. Prince writes:

"Sleeping Margaret professes to be able to stand at the side of Doris and read writing when it is going on, but not when she is in a position to talk. In the latter case, she says, she is *in* Doris, and not at her side, and is thus compelled to depend upon Doris's eyes. When she is *in* Doris, and the latter is asleep, she cannot see the writing. This is her statement."

Of the dialogue about the guards and who was writing, Dr. Prince says: "Here is a 'mix up', since two sets of guards are referred to. Dr. Hyslop asks who is writing, and since of the three *old* guards Sleeping Margaret is the only one who has received a name, the writing guard asks if he [Dr. Hyslop] cannot give them; that is, the other two names, if she describes them, so that he will know to which a name applies. Dr. Hyslop does not yet know that it is a new set of guards, members of which have been communicating, and does not see that the writing guard is suggesting that he invent names for the old ones, so he answers that he did not get the name in Boston. Then the answer came, still referring to the old guards, 'We have no names'."

write to you for a long time as I can't write at Aunt Louise's. I wish you a merry Christmas and hope you won't be to[o] lonesome without Doris she is sending you a box of Christmas presents and shall be disappointed by not seeing how y [ran off page] you like them. Will try next week to write thro Mrs C. and hope to succeed if not then the next week. I shall have lots to tell you when I get home for what I see at Mrs. C is very interesting more so than any inside of Doris good night. S. M. [Sleeping Margaret]

## DETAILED RECORD.

### Part II.

#### Experiments with Mrs. Chenoweth.\*

Mrs. C. J. H. H. and Miss F. Nov. 9th, 1914. 10 A. M.

[Subliminal.]

[Long pause, sitter admitted. Pause and sigh. Long pause. Moved hand and paused before reaching for pencil and then paused again.]

[Automatic Writing.]

\* \* ['n' and then pencil slowly wrote a line across the page and paused.] John [pause] I [pause] E [not read at time, but regarded as a scrawl, but sequel showed the intention.]

(What is the last letter?)

[Pause.] John E [pause] I must try to write definitely.

(You are welcome.)

for I have many things to talk about to my dear [pause] M [pur-

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\*The symbols are the same as in past records with the exception of a few important additions.

"P. F. R." enclosed in square brackets means that, in the course of the automatic writing, the "Pencil fell and was reinserted."

"N. R." in square brackets means that the previous word was not read at first.

Matter not enclosed in parentheses or brackets represents what Mrs. Chenoweth said or wrote.

Matter enclosed in parentheses or round brackets represents what the sitter or I said at the time.

Matter enclosed in square brackets represents comments or explanatory notes regarding features of the trance or conduct of sitters.

In notes and discussions of this record I use the name *Margaret* without quotation marks to indicate the Margaret of the Detailed Record by Dr. Prince; that is, the secondary personality of Doris. But I use "*Margaret*" with the quotation marks to denote the Margaret of the record obtained through Mrs. Chenoweth.



posely not read, tho clear, because it was the initial of one I wanted to hear from and might also be the designation of another I expected.]

Mother whom I would reach.... [Hand relaxed hold on pencil. Paused and pencil fell and reinserted. Indian.] [86]

[Change of Control.]

May I come.

(Yes, certainly. Are you the same person that was writing a moment ago?) [I suspected a change of control.]

No I have just come. I am so glad to be here but I do get nervous.

(I understand and in a little while that nervousness will be gone.)

Do you think so.

(Yes.)

I am so glad to be here.

(I believe it.)

and I am happy in the belief that I may say something that will help both of us.

(Yes I think you will.)

It seems so much harder to write than it does to think.

(I understand.)

I did not want to die. No I did not. I wanted to live and do so much that I had planned to do and besides I was needed [struggle to keep control] and I am needed now and I am here and the work I

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86. John E. is the name of the sitter's father, living at the time, and John was the name of the maternal grandfather, said a little later to be with the mother, who was the next communicator. Cf. Note 70. This grandfather died in 1913 at the age of 95, and was the probable communicator here. If it was he and he was alluding to the sitter's father, it was very pertinent because the father was the cause of the trouble to the girl.

The expressed desire to reach his mother or the child's mother would imply in the use of the term "reach", as the parlance of this work indicates, that the mother is still living, but this is spontaneously corrected by the next communicator, who is the mother herself, and who died a number of years ago. If it referred to his own mother, who of course was long since dead, it would imply that he had not reached even her yet. But in addition to its not being verifiable it implies conditions which have not yet been adequately proved.

It is more probable that the confusion is in the subconscious which had not understood the message and had gradually to ascertain the situation.

wanted to do I am to do in part now. It is so wonderful to find that death is not such a sad thing as we have believed. I did not have much idea of the real conditions here and I think there are few people who have [strain and pressure of pencil and struggle to keep control. Pause.] My [read 'not' doubtfully] My [P. F. R.]

(Stick to it.) [87]

my own f.... [N. R. at time.] \* \* [possibly attempt at 'F'] [Pause.] \* \* [possibly attempt at 'M'] Father father is here.

(I understand.)

with me spirit father here with me trying to help me get to you

(All right.)

[Pause.] M [P. F. R.]

(Stick to it.)

Mother Mother.

(Whose mother?)

Mother is glad to come here to you. [P. F. R. Pause.] to help [P. F. R. and Indian] her [pause] 3 of us here Father mother and another who seeks [seeks] to get to you. Not you the one talking but the silent one.

(All right. I understand, go ahead.)

for there is more need for us than for your friends.

(I understand.) [88]

I come for the comfort I may bring and to prove [pause] self. I have been at home with you dear and have tried to help you with the burdens of the life and to make you understand that I would get into communication with you. I mean with you personally and directly first hand I mean.

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87. Dr. Prince remarks in his note that it is not possible to verify the statement of the mother that she "did not want to die." The circumstances in the family would make the statement a very natural one, as she could ill be spared by Doris in her condition of plural personality with no one but her mother to understand her.

She was of the orthodox type of mind and it would also be natural for her to speak of not having "much idea of the real conditions here", tho we have only the literature of this subject to contradict the usual orthodox views.

88. It is, of course, not evidential to have the mother referred to as dead, beyond the fact that it is a hit, tho it is a fact that Mrs. Chenoweth had not even seen the sitter and did not know whether it was a man or a woman. The

(I understand.) [89]

This is different but I take the [pause] time to make some clearer statements if I can than I have made before [read 'effort'] before. I am not unmindful [N. R.] unmindful of the things you would like me to say.

(All right. Take your time.) [90]

but I must be careful or I may make some blunder [N. R. because partly superposed] blunder and I want to be so clear. I am.... [pause] she [pause] your \* \* [scrawl] h.... \* \* ['N' or part of 'M' but erased vigorously.] [Indian.] My [P. F. R.] [Pause.] W W W [Not read in each case because I saw it was an attempt to say 'Wife' which would be false in relation to sitter and I did not wish either to confuse or to help the finishing of it.]

I love he [pause] r [purposely not read with desire to have re-

age and appearance of the sitter would not suggest that a parent was dead, so that the hit has some value apart from the later incidents proving identity.

The communicator's father is dead and had probably been the communicator a few minutes previously, and so is the communicator's mother. No special evidential value attaches to the incident tho it is a correct hit in that it is so dogmatic. The third person is not identified.

The distinction between me and the sitter has its psychological value, but nothing else, and that perhaps small. There was more need for communication about the sitter than from my friends, as the sequel shows.

89. Of this paragraph regarding the mother's effort to communicate directly, Dr. Prince writes:

"I have been at home with you', etc. There has been at least superficial evidence of the truth of this paragraph. Shortly after the mother's death, the personality, 'Sick Doris' began to have impressions that the mother whom *she* never knew was standing or walking beside her, and would turn and try to see her. Once she heard, at such time, the name 'Doris' uttered. Also the primary personality twice had vivid visual hallucinations of her mother. Besides automatic writing, unconsciously done by the hand of 'Margaret', another secondary personality, claimed to be from the mother and expressed loving solicitude, and subsequently automatic writing with the planchette under the hand of 'Margaret' and 'Real Doris' claimed to be by Mrs. F." Mrs. F. was the child's mother.

90. What Dr. Prince says of the planchette writing shows that the statement here that "this is different" is true and to some extent evidential, because the process is different from both apparitions and automatic writing by planchette.

written] him [handwriting changes decidedly and letters become large. I read word 'him' purposely as written] her.

(All right, just.... [Writing went on.]

her

(Just what relation are you to her?)

She is my W.... [P. F. R. and purposely not read.] She is my dear W.. ['W' purposely not read again] M [N. R. again] [Struggle and Indian] child.

(All right.)

and I will get the message as soon as I can.

(Yes I know you will. [91]

She is responsive to me at all times and is afraid she may not always get the message clearly for herself. You do not realize what a [P. F. R.] comfort you are to me even if I do not get just what I wish to through at the first moment. I am not going to tak [read 'take' and hand paused till I read it 'talk' and went on] too much about my love for that is understood and I want to write about the many thinks [things] that have happened before and since I came here.

(Yes, that's....) [Writing went on.] [92]

The weakness [read 'blackness'] is....weakness is past. I was tired at first but soon that feeling passed away and the natural

91. She did commit a blunder after all. What could have caused the allusion to "wife", as if the sitter were that, can be only a matter of conjecture. But when "M." and "child" come the mistake is corrected and the message is correct, and it has some force when we consider that Mrs. Chenoweth has not yet seen the sitter, who is a grown woman in size.

If the emotional state communicated to the medium was interpreted by her symbolically, with clairvoyant knowledge of the person present, we can understand the mistake in the reference to "wife", but the situation is so rare in which any such process can reasonably be applied that it cannot be urged here. There are few, if any traces, of symbolic methods of communication in this direct method of the deep trance and automatic writing.

92. From what was said about the mother trying to communicate directly through the sitter, the allusion to her responsiveness has its pertinence, but it is not true in any such degree as the statement might imply. The attachment of the mother to the child was strong.

Dr. Prince says of one statement: "'Is afraid she may not always', etc. Doris has mentally said to herself while the planchette was writing messages from 'Emma' [the name of her mother], 'Why doesn't it write something clear to me'."

activities of mind and body returned to me and then it was that I tried to make some sign to you and to give you the assurance [read 'assistance'] that you...assurance that you needed. It It is not as difficul[t] [read 'different'] a...difficult as it seems but [groans and distress] sometimes the weakness of the last illness seems to cloud [read 'land' and then 'about'] cloud [N. R.] Cloud the mind and to hinder the free expression. I believe that the las.... [Pause and left hand rubbed face, with signs of distress] ast state has more to do with the condition of the communications than any other thing. [93]

I am very nervous at times but it is of no consequence any more than a memory of a state which one may have been in at some previous time.

(I understand.)

Our memories seem to excite feelings just as they do in life but the feelings so excited communicate themselves to whoever is in contact with us. My being so cold [read 'old'] cold. [I turned to sitter.] [94]

(Miss F.: She died of pneumonia.)

so cold chills chills and so cold and sometimes that feeling comes over me now.

(I understand it.) [95]

I have a strong desire to overcome all these things and I know something about the immediate conditions following my death. I mean immediately before the body was put away. I will try and

93. It is a frequent occurrence in this work that the last states of the dying person, mental or physical, may be reproduced in the organism of the medium, and it has to be prevented, apparently, in the effort to communicate. The allusion to the nature and effect of memories is only what experimenters have always remarked as a very frequent phenomenon. I have observed this transfer of memories to the organism of Mrs. Chenoweth very often. The fact is often evidential. Mrs. Chenoweth does not know the fact normally from any experience of her own, tho I have told her that I believed it to be a fact.

94. The sitter gave herself away in the utterance about pneumonia. But the "cold" had been mentioned before it, so that the reference to chills is not necessarily due to suggestion. Dr. Prince writes that a "prominent symptom was the sensation of cold. One or two of her few dying utterances were in reference to her feeling cold, and the flesh was cold to the touch." She died of pneumonia, according to the diagnosis of the physician.

95. The statement that it is not death that one need fear, but "what may

recall some of those for my dear child as I am [pause] so glad to have an opportunity to give her the evidence of my continued devotion. It is really beautiful to be free from the [pause] fear of death. Not death itself but what may happen to those [read 'make' doubtfully] you.... those.... love after you are gone. [Pause.]

I know I have been able to influence you and to help [help] you dear child. [P. F. R. and distress: 'Oh, Oh' uttered.]

V i o l e t s. [I looked at sitter and she nodded head.]

(Good.)

I still love. I remember them at the funeral. [I looked at sitter and she nodded head.]

(Good.) [96]

with the white roses. [breathing hard.] you know [pencil fell. Distress and heavy breathing with a pause and I then held my left hand on Mrs. C.'s brow. In a few moments the heavy breathing ceased and there was a pause followed by a shiver and a long pause.] [97]

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happen to those after you are gone" very probably represents the feelings of the mother as she was dying. Note 87 indicates why this is quite pertinent. The child was in a condition to make her mother anxious, especially since her father treated her so badly.

96. Of the allusion to violets and her love of them, Dr. Prince says: "It is a very distinct memory with Doris that violets were her mother's favorite flowers."

The sudden allusion to them, out of all psychological relation to the previous incidents, reminds of the abrupt breaks in the work of Mrs. Piper.

Of the statement that the communicator remembered them at the funeral, Dr. Prince writes:

"Doris cannot with certainty verify this, as she was not present in the primary personality at the funeral, and the memories of Margaret, who was out during it, never have been incorporated with her own. But the real Doris did watch by her mother's coffin all the last night before the funeral and saw a dish of violets on the mantel in the room. Since violets were Mrs. F.'s favorite flowers, and all the family knew it, it is against probabilities that the violets should have been removed on the day of the funeral."

97. Of this allusion to "white roses" at the funeral, the sitter, Doris, told me at the time of the sitting that there were no white roses at the funeral. Later I received a letter from Dr. Prince saying that there were white roses at the funeral and he sent me a petal of one of them. They had been kept and Doris seems not to have known the fact. Dr. Prince may tell the facts in his own language.

"Doris thinks she signified dissent at this point. If she is correct the fact



[Subliminal.]

Tomorrow.

(Yes.)

[Pause.] L L Louie [or 'Louis' but pronounced 'Louie' in whisper.] [Mrs. C. rubbed her face with her left hand.]

Do you know G G G [pause] [smile, pause and sitter left.] Did that man go?

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should be indicated in the record. It seems to me that she is probably correct, as this would account for the evident agitation on the part of the communicator and her loss of control. Doris had never heard of roses being present and was strongly inclined to think this a mistake. But on Mrs. Prince's reading the record of the sitting she remembered that Margaret had said that she put a rose or roses into Mrs. F.'s lifeless hand, and reminded me that I had a small box of flowers taken from the coffin by Margaret and left to me by Margaret's 'will'. As is stated in the daily record, Real Doris was never allowed by Margaret to see the contents of the drawers in which the latter kept her own property. Even a small garment which Margaret made at the age of about seven was not seen by Real Doris or known to be in existence until I showed it to her at the age of 22. Real Doris had never seen the contents of the little box up to the time of this sitting, and wrote me that a mistake was made in the mention of roses. But on opening the box I found in it two half-opened white roses, two pinks, a fern and a sprig from some other plant. The roses and one of the pinks had wires attached as they had come from the florists. On no occasion would so poor a family have had flowers from the florist except on such an important one as a funeral. Margaret several times asserted that these flowers were taken from those at the mother's funeral."

Doris said to me, and wrote out the statement, that she thought it was white lilies in her mother's hand.

It is quite possible that Doris, the sitter, did signify dissent, regarding the roses, by shaking her head, but as I never or rarely indicated such dissent or assent, unless I made an oral statement to the communicator, it is not a matter of importance. Such a dissent would not likely cause the breakdown noticed. It was near the end of the sitting and I saw from the difficulty of writing that the end was coming, and as a silent dissent by merely shaking the head had no importance for a theory of normal suggestion I was not in the habit of noting it in the record. I often look at sitters to ascertain by a nod or shake of the head whether things are going rightly or not, and I govern my statements accordingly, which I invariably record. There was no reason for recording dissent at this crisis, if it occurred in the way named, especially that it would have no significance without assuming the supernormal.

(Yes.) [The sitter was a lady.] [98]  
[Awakened almost immediately.]

Mrs. C. J. H. H. and Miss F. Nov. 10th, 1914. 10 A. M.

[Subliminal.]

[Long pause. Sitter admitted and long pause. Face twisted, hand reached for pencil, and pause again.]

[Automatic Writing.]

M a . . . [part of 'm' made and pencil fell and reinserted.]  
(Stick to it.) [Thinking that an important name was tried.]  
[Pause.] M a m m a loves [P. F. R.]  
(Stick to it.) [99]

[Pause.] you [pause, distress and pause.] I am so glad to come and write and I will try and make it plain why I have been about and trying to make some definite connections with you all at home. It is because I love you so much and have so many things I want to do and say.

It is not easy to die and leave behind ]N. R.] you... beh....  
[read] those who have been a part of your life and feel that they do not see you when you come or hear you [N. R.] when....you when you speak and so you begin to make some effort to find some way to make them take notice of you and that is....

[Sheet torn off to start a new page. Hand turned over on side and paused, the control nearly being lost. P. F. R. and pause.]  
that is just what I have done. I will not hurt or let any one

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98. "Doris was at the time of the sitting staying in the home of my sister, Mrs. Louise Prince Freeman, who is called 'Louie' by her husband. Possibly the subliminal reference is to her." Dr. Prince did not explain the initial G. Cf. Note 175, where G. is probably for George Pelham. The fact that suggests and confirms this is the question immediately following: "Did that man go?"

99. On the use of the term "Mamma" Dr. Prince writes: "Mamma was the term which Mrs. Fischer used in reference to her relationship to her children, never 'Mother' or any other term. Real Doris called her Mamma, but Margaret sometimes used the term 'Mother'."

else hurt you. I have so much to say it seems as if I could not get it all down on the pad but I am trying to keep calm as I was told to do.... [100]

I am not suffering any more. I am well strong and quite content although I did not want to die. I think no one ever wants to die if there is love and home and health. [P. F. R. and Indian.]

I am not alone. I have some friends with me who have been at home and who have tried to make some conditions [pause] some [pause] conditions to make it easier to communicate with you

[Pencil worn down and changed. Struggle to keep control] Mother mother [Pencil ran across the pad. P. F. R. and pause.]

H [pause] H e [pause.] You are trying to help me.  
(Yes I am.)

I know it and I can feel that you want me to tell you some things I have done at home.

(Yes exactly that.)

I know it and I will do what I can for I realize much better than you possibly can how great a help it will be to them to have me say something here which will relieve the suspicion [read 'suspension'] suspicion that there is something else at work other than my influence [N. R.] influence. I mean in the form of imagination which has been suggested but which is not an [N. R.] an explanation at all. It is so simple to me that I cannot be other than interested in those I love and that being interested I do all I can to attract [read 'attend'] attract attention and make possible the idea of my constant

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100. It is probable that there is an allusion again in this passage to the attempt to communicate to the sitter. Cf. Note 89, p. 300.

Of the statement: "I will not hurt or let any one else hurt you", Dr. Prince writes:

"There may be no connection, but I will mention that the first automatic writing which came to my notice, written by Margaret's hand partly while she was engaged in reading and partly while she was asleep, and in either situation unconscious of what was going on, there occurred expressions 'Mamma need not worry about Doris. I will not worry about you. Doris is safe at the Prince's. Mr. F. [her father] will not dare to harm her. \* \* Be careful, there are some of her people who are planning to hurt her.'"

"The last statement proved to be true in a sense that neither Real Doris, Margaret nor Sleeping Margaret could have normally known."

presence that I do not always see the point of how it may appeal to them. [101]

It was a surprise to me to die and I did not want to go. I said that yesterday.

(Yes.) [102]

but it is quite true and the reason was because I was needed and knew it and now that I have been through the change I can see that there was no need of the fear I had but there is still need of my care and potection [protection] and guidance and I shall continue to use my power as I have in the past but I help [so read and erased] hope more intelligently [delay in reading] intelli.... [read] after I get through with these experiments. [103]

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101. This paragraph is not altogether specifically clear, but apparently contains hints of the idea that there are influences acting on the girl from the outside, a doctrine too familiar to make the reference to it evidential. One clear implication is present and that is the alleged influence of the mother on the girl. That is not provable at present. What is meant by the reference to "imagination" as explaining certain things, perhaps the apparent influence of outside agencies, and the denial that imagination explains the facts, is not clear unless it means to indicate the presence of agencies or influences other than the imagination in the life of the child. That is apparent in the results of these sittings. But the indication that the mother is the only one would not be true.

But if the mother is referring to a specific incident; namely, the apparition of the mother to the child, which was a fact, the following note by Dr. Prince will have its interest.

"Doris says that on the day previous, Dr. Hyslop remarked to her [away from the sitting] that many or most people would say that the apparition of her mother which twice appeared to her in the henyard was the effect of imagination."

This interpretation would make clear what is meant by saying that it was not "anything else at work than my influence."

102. Of the statement that it was a surprise to die, Dr. Prince writes: "It undoubtedly was. Her illness and death came almost like a bolt from the blue sky. She seemed well in the morning and there was no intimation of illness until about 6 P. M. She died at about 2 A. M. the same night."

103. This paragraph is an illustration of the impossibility of suspecting relevance and characteristic ideas without knowing the exact facts. Of it Dr. Prince writes:

"While the first clause would generally be true in the case of a mother, it, of course, applied with unusual force in this case, owing to the frequent manifestations of childishness and irresponsibility in her youngest daughter, which

I have tried to use her and to influence her and also to make some other signs of my presence but she is so sensitive and easily influenced I find that the best field for my effort. [104]

I know you do not intend to ask me to cease [N. R.] cease you only want to be sure that I know what I am about and that I will not produce ['produce', but not read] produce any influence that will not be for the best of its kind. I am aware of her nervous make up and of the [pause] jumping to conclusions of some of the others but that does not annoy me. I have been able [read 'all'] to show.... ab.... [read] myself on two or three occasions and could do it oftener but I do not think it best. [105]

You know who E—— is do you not.

(Yes.) [Sitter nodded head.]

and you know that I have [read 'know' as it was superposed.]

S—— .... have.... with me over here.

represented the periods when the child personality, Margaret, was 'out'. She would naturally fear that her daughter would be drowned in one of her swimming exploits, or would fail to return from one of her excursions. 'No need of fear' in virtue of the fact that she came through all perils."

104. It is probable that the reference to other signs of her presence refers to the apparitions of the mother, which do represent a method different from the present one of automatic writing. The automatic writing also with the planchette would be somewhat different from this.

In regard to the statement that she is "sensitive and easily influenced" Dr. Prince writes: "True in whatever sense intended. 'Easily influenced'. Yes, by persons whom she loves and respects, not by others."

I think the allusion to the sitter's sensitiveness means her psychic responsiveness, and not the usual disposition to listen to others.

105. Apparently at least there are coincidences in this paragraph of some possible interest. Dr. Prince comments as follows:

"Jumping to conclusions of some of the others'. From the juxtaposition of this clause with 'nervous makeup', I infer that the implication is that some of the others feared that experiments in psychic research on and through Doris might injuriously affect her nervous system. I myself had formerly had such fears: so had Mrs. Prince and my sister expressed them to Doris in the course of this series of sittings and also intimated them in her letters to me."

Of the statement that she was "able to show herself on two or three occasions", Dr. Prince says:

"This is a definite declaration that the communicator did succeed in making herself visible on two or three occasions. It was just twice after her death that an apparition of her clearly appeared to Doris."

(Not recognized yet.) [Sitter shook head.]

No wonder for it [is] some one she never knew but

[Pencil worn down and new one given. Long pause.]

one I have with me. I want to say [written 'shy' but read 'stay'] say a word about baby.

(All right. Go ahead.)

my baby. I am \* \* you [writing very scrawly and hand lost control. P. F. R. and long pause and pencil fell again.] [106]

[Change of Control.]

G. P.

(All right, George.)

That is one of the best insulated cases we [N. R.] have .... we have yet had. I do not know whether she can be reinstated [read 'insulated'] reinsulated [read 'reinsulated'] re-instated but Father John will try. It was so well done that almost without a breath [read 'break'] breath from you or the sitter she went right on to say the things in her head [N. R.] head. [107]

(Yes, George, it was the change of the pencil that broke her down. It was worn out and I had to do it.)

Time and a little more understanding on our part will enable you

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106. The letter E. is the initial of the purported communicator's first name, which is Emma, and it came in full later under her own signature.

Of the letter S and the statement that she has this person with her on the spirit side, Dr. Prince remarks: "Of course, this is too indefinite for confirmation, yet it has a possible and even likely relevancy. Mrs. F. [mother of the sitter] had an Aunt Susan to whom she was much attached and who died years ago."

The use of the words, "baby" and "my baby" has much significance. Dr. Prince writes that the mother often addressed her in life as "Baby". He also states that "at the moment of death, when she opened her eyes, the mother said to Doris, the only one of her children present, 'My Baby'." She was the youngest child of the family.

107. The reference to the insulation of the communicator has its significance in the fact that, in the previous spring, a new phase of the trance was developed for the purpose of eliminating as much of the control's ideas as possible. The machinery of communication is this. The control must always be a factor in the result and when the communicator is not in as close relation to the medium as the control, the mind of the control affects the results more than is desirable. This new phase of the trance was developed so that the influence of each mind should be reversed.



to make such change without loss of energy or hold. It needs a little more pressure from us when the change is to take place and we will arrange [arrange] a signal so that we may know when you are to do it and then we can do what we have to do. I feel quite proud of the effort myself.

(I understand.)

I will go and see [see] what can be done. [Pencil fell.]

[Change of Control.]

[Long pause and the old pencil given which had been used by the previous communicator] trances will not hurt her. do not let them be afraid.

(I understand.)

Do you understand. It is my little girl of whom I write.

(Yes, I understand. Does she have trances?)

Yes not like this state in which I find this instrument but a trance nevertheless and there will be no harm come to her for I am near and will see that her health is not impaired and no wrong done and I can do some [pause] better things myself and the evidence of my presence will be given in a clear way but I want you to know that I am not undertaking this all by myself. We are planning to form a guard about her for some good and helpful work to be done in the future. I do not want so many people about to take [read 'take'] talk when we are trying to do certain things. It is not helpful to have any nervous [N. R.] nervous excitement at the time. [108]

108. The communicator had intimated clearly enough that she had manifested through the child and so I took the course of asking whether there were any trances in order to see the reaction. The reply was true enough. The girl's state has all the marks of a trance except the supernormal of the type by which we usually distinguish it. Dr. Prince comments on the communicator's answer as follows:

"The word 'trance' may in some sense be applicable to Doris's state in sleep, when Sleeping Margaret talks. I do not know. Of course, Doris's sleeping state cannot be said to be normal at the time that something within her is hearing and talking, whether that something be a somnambulant personality or a spirit. It is true that there were some misgivings when Sleeping Margaret first began to talk with the lips of Real Doris (that is, when the primary personality was 'out', instead of Margaret). And it is true that Mrs. Freeman had misgivings during these sittings, which were in part what pre-

(Can you tell when she goes into trances?)

Do you mean am I there at the time and do I know or do you mean can I tell you now what time of day she goes into these sleeps the trance.

(Yes, the time of day.)

Yes night [Purposely not read as it was too scrawly] the time of night would be more like the proper statement for it is early [N. R.] early [Not read tho clearly written] [Struggle to keep control] early night [neither word read tho 'night' is clearly enough intended] early [N. R.] Early [N. R.] Early.

vented her from talking with Sleeping Margaret. These misgivings were very plainly indicated in a letter to me."

The fact is that the state in which Margaret impersonated was a trance, tho it would not have been remarked by most people because the girl would appear perfectly normal to any one not familiar with the actually normal condition. Doris's eyes were open in it and she was anæsthetic over the whole sensorium except vision, and the state could therefore be called a waking trance in contradistinction to what we ordinarily call a trance.

Of the statement: "I can do some better things myself," etc., Dr. Prince says, in his comments:

"If this is a prediction, and implies that she, Mrs. F. [the mother and communicator] had not been related to the trances by way of manifestation, the implication is correct. At no time when Sleeping Margaret has been talking to me has there been evidence of any one else from the other side attempting to communicate."

With reference to the statement about seeing that her health is not impaired, Dr. Prince continues:

"Perhaps the repeated assurances on this point are particularly intended to quiet the apprehensions of Doris herself, who had just discovered (Oct. 31st) the existence of Sleeping Margaret. She naturally supposed 't meant that she was not yet well, feared that she would never be well, and wrote me a letter almost of despair."

The word "guard", used here instead of "guide", which is the word Mrs. Chenoweth would normally use and always uses in the trance, has a very interesting evidential import. I did not know its importance or evidential value until after the sitting. Dr. Prince says of it:

"It is a coincidence that the unusual term '*guard*' is used, since in the automatic writings made in part 600 and in part 3,000 miles from Boston the term *guard*, rather than *guide*, was the one always used. There were said to be three '*guards*' including Sleeping Margaret, who was *the guard*. It would appear from the statement of Mrs. F. [the communicator] that a new guard was to be formed."

Then as to the "good and helpful work in the future" he says: "There is

(Yes that's right.) [109]

I know for I am there and I know that the natural gift of seeing spirits is hers and in this state of trance if there is no undue undue Undue [Not read in any of the cases] undue excitement or fear on her part or the others she will see those around her and around other people and will be able to demonstrate the things I want to see demonstrated. [110]

I am so happy that you have taken an interest in the case. I am not anxious but eager to have the best come to her and I do not wish

no implication that the 'trances' (which I have interpreted to mean the periods when Sleeping Margaret talks) are meant here: indeed the passage seems to point in another direction, to the continuation of some helpful work under better conditions which 'we' have already been trying to do. I take it that the reference is to the automatic writings, hitherto (but never again to be) performed by means of the planchette. Doris took but little interest in these and would chatter and laugh; Mrs. Prince would sometimes do the same. A friend of the family several times joined us and once while the writing was going on a number of ladies in an adjoining room were talking all at once."

109. It was a prompt hit to say, in answer to my question as to what time of day she went into the trances, that it was at night. For this was just what I had in mind and it would not be a natural suggestion to the subconscious of Mrs. Chenoweth, as she knows nothing about such trances, her own being in the daytime, and especially did she know nothing about this special case.

Of the hit about the trance at night, Dr. Prince writes: "This answer to Dr. Hyslop's question, if we still suppose that the reference is to the periods when Sleeping Margaret talks, is precisely correct. With very rare exceptions the time is early in the night, immediately following the going to sleep of Doris, which usually occurs before 9.30 P. M., and I seldom remain more than ten minutes."

110. The fact that the sitter has twice seen an apparition of her mother lends color to the statement made about her here and if the phenomena which occur at night, when Sleeping Margaret is present, are any criterion, the girl has psychic power and since these sittings she has begun to develop automatic writing. But the statement made by the communicator is somewhat stronger than the conditions at the time of the sitting would justify. The sanguine tone of the message might have been influenced by the subconscious of Mrs. Chenoweth. But there are undoubtedly latent psychic powers in the girl.

Of this passage Dr. Prince remarks: "Doris herself has no recollection covering the present species of 'trance' and certainly none of seeing spirits." Sleeping Margaret claims to see them. "The fact that Doris often had correct clairvoyant visions of what her mother was doing in her lifetime, and had two apparitional 'hallucinations' of her seven years after her death may indicate the correctness of the first clause quoted."

her to be frightened out of it nor to overdo it. It is so easy to become too ready to succumb to the suggestion that I have been advised to form a poteting [protecting] group and this is to be done while here. [P. F. R. and Indian. Pause.] [111]

(Do you know by what name you pass in the trances of the early night?) [112]

[Pause and pencil fell and reinserted. I tore off the sheet and pencil fell and reinserted again. Pause, sigh and rubbed her face with both her hands. Paused and reached for my hand.]

[Subliminal.]

[Pause and smile. Long pause, rubbed her face with her left hand. Opened her eyes and closed them again. Sitter left room and Mrs. C. awakened almost instantly.]

Mrs. C. J. H. H. and Miss F. Nov. 11th, 1914. 10 A. M.

[Subliminal.]

[Long pause. Sitter admitted and long pause again. Sigh, pause and reached for pencil and paused again.]

[Automatic Writing.]

I am here again today with love and purpose to bring to my child the best influences possible for her whole life. I am not willing to have the work I have begun to do upset or transferred or postponed if it is possible to continue it without harm to her and I sincerely believe that it is.

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111. Dr. Prince remarks that the words "protecting" and "guards" chime in well with expressions which were used over the planchette in the automatic writing of Doris herself. But I think the allusion here is to the intention to form a "guard" for her after the manner of what goes on with Mrs. Chenoweth, and later developments seem to prove that this was done.

112. My question was intended to see if I could get the name of Sleeping Margaret, but it was put as if I thought she was present. I should have said "she passes" instead of "you pass". I make this explanation here because Dr. Prince, in his notes, expressed the thought that I assumed that it was not the mother communicating. I knew this well enough, but made the slip and did not correct it in the record. My question may have brought about the termination of her control.

It is no use to be afraid just because a thing is a little unusual and I know that there are many instances where such contact and association is carried on with the best [slight struggle as if losing control] results for all who are concerned in it. [113]

The way I have been led to do this is through constant effort to know more about what was going on around her and in the family and I have had much help from friends over here. It is not easy to be taken away from those who need you and turn [read 'when' to have corrected] your back .... turn .... on their needs and feel any peace of mind even over here and that is just my situation.

I am not alone as I wrote you before and I am learning [read 'living', and then 'leaving', as hand dissented] learning to leave less of the influence of my concern and bring [read 'being'] a free .... bring a free and pure spirit of health and strength to her. I will not hurt her physical condition nor will I bring restraint or [so written and read] her mental .... on .... power but hope to add to it.

(Can you say why she needed your help before you passed out?)

Yes the things I have just mentioned were the cause of her especial need. She was not so well able to care for herself as some girls.

(Tell exactly what was the matter.)

I do not know what you refer to if you mean the physical condition I should say not that so much as a child-like dependence [N. R.] mentally .... dependence mentally which needed all my care and foresight to keep [keep] her as she ought to be and there was no one else who understood her. [114]

113. Dr. Prince recognizes in this passage a coincidence with the fears he had about the girl in his endeavor to cure her. He says of the advice not "to be afraid because a thing is a little unusual" that "the reference may be to the slight hesitation and watchfulness in the California home lest Doris's psychic development should tend to bring back the former dissociated condition, or produce other bad effects on her physical and mental health." At any rate there is pertinence in what is said and it implies that something is going on of which there need be no fear, and the implication is correct.

114. Of the statement that "she was not so well able to take care of herself as some girls", Dr. Prince says:

"This may be a shrewd guess from the question, but it certainly was a hit, and it cannot be entirely a guess; for already the sitter's 'nervous makeup'

(Can you tell some of the things she did that will show just what you have said and may be specific?)

I think I know what you are striving to do and I will help you if I can for I am much more interested in this case than you can be although I know that whatever I do for you will help some other mother to get to her own [N. R.] own in the way that I am trying to do. I know that my last [N. R.] last thought and my first one when I was free was for her to do something to help her in her especial dependence on me and my work and planning for her even

[Page had to be torn off and it disturbed the writing so that she came near losing control. The pencil fell and had to be reinserted.]

food [read 'good'] food yes [to reading] and sleep and dress and everything that was connected with her was my constant care.

had been mentioned and there surely was unusual stress laid on her 'need' of 'care and protection' by her mother, and on the 'fear' that the mother had."

The answer to the next question is less liable to the objection of being a guess. Dr. Prince remarks of it:

"Precisely this dependence was not for physical but for mental conditions. 'Childlike', of course, properly characterizes the frequent Margaret periods; and even the Real Doris, by virtue of her loss of what amounted, by the time of the mother's death, to several years of experience in her own personality, was young for her age and appeared still more childlike in her own periods, in spite of her capability and good sense, because of the occasional bubbling up of Margaret traits."

Mrs. Chenoweth, of course, could not have inferred her childlike character, because she had not yet seen her personality and in fact never saw her at any time. Much less had she any opportunity to infer that the trouble was mental. The girl at this time was as healthy and plump a piece of humanity as any one would want to observe for health.

In regard to the statement about the foresight and care needed Dr. Prince continues:

"This was true of Margaret. The mother did not know the fact of dissociation which would have explained all, if she could have understood it. It is one of the cross-correspondences (like the occurrence of the name 'guard') that neither in these sittings nor in the automatic script received at home is there any sign that even yet the mother understands the case of her daughter scientifically. In both she seems to speak only of the phenomenal aspects, of the symptoms, much as they must have appeared to her in her lifetime. Not being able to discriminate between Real Doris and Margaret as personalities, it only appeared to her that she had to steer her way very carefully to prevent, so far as possible, her daughter from falling into strange and sometimes uncontrollable moods. She had therefore to adopt a very different



(Yes.) [115]

The play with other children was never as children usually play but was left as a part of my care of her. We were companions my little one and I in a strange way and her mind was always so quick to see my meaning [read 'many'] meaning when to others she could not or did not respond [N. R.] respond and there was a delicacy delicacy [not read each time, tho clear the last time] delicate [read] feebleness as some might call it a slow unfoldment do you know what I mean. [116]

and much more cautious course with her than with the rest of the children. She allowed her (Margaret) privileges that the others did not have; for example, to keep her things in a drawer in her room which the others were not allowed to enter. Any punishment had to take a psychical form, such as purposely looking grieved, which always overcame Real Doris's feelings and generally did Margaret's. In fact, she had to be as careful in dealing with her in the Real Doris periods, for if Real Doris was grieved Margaret would come and trouble begin."

Of the statement that no one else understood her Dr. Prince further adds: "True, there was no one else who understood how to get along with her."

115. The statements about the care for her food, dress, etc., seem not to be justifiable, according to the following note of Dr. Prince:

"This was not obviously the case. Mrs. F. had many children and Doris had such practical capability, and the difficulties of poverty and of dealing with the Margaret phase caused her to let Doris have pretty much her own way in such matters. But Mrs. F. often did provide or save dishes of which Margaret was especially fond."

116. "It is correct that 'the play with the other children was never as children usually play.' It is true in a peculiar degree, remarkably apt. Margaret did much of the playing and was liable to come any time Real Doris was playing, in which latter case the type of her play altered in a manner disconcerting to other children. Margaret was determined to play in her own way, generally about fairies, and to whisper and make the others do the same. She could not get along with them, so that the playing, when not solitary, was nearly always with or in the presence of the mother."

Of the statement that mother and child were companions, Dr. Prince writes:

"Absolutely and photographically true. From the time her youngest was old enough to play, up to her sixteenth year, Mrs. F. was companion to the daughter in her two sets of 'moods' to an almost unheard of degree. They invented stories to tell each other; they related to each other 'secrets' none other was to know: they 'imagined' and sang together, took walks together, made wonderful plans, gave each other 'surprises', etc. There was nothing like this in Mrs. F.'s relations with the other children, at least more than is

\* (No, I do not know. What I wish to get is a statement about many of her little habits before you went away.)

I have told you some of them.

(But none of them are evidence. They would be true of almost everybody. I want to know the little habits and doings which struck you as unusual when you were living.) [117]

You refer to the habits that I tried to correct and in my own way.

(Yes.)

I know but I did not want to write about them for I have a kind of feeling that those things should remain between us and that my influence has been helpful from this side to avert what I feared

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usual. Even when Doris was 17 Mrs. F. entered with real enjoyment into her dual life, adapting her conduct to the Real Doris periods, when the daughter did not play with paper dolls and the like, and to the Margaret periods when she did."

Of the statement that "her mind was always quick to see my meaning when to others she could not or did not respond", Dr. Prince continues:

"This is a very apt utterance, seeming to intimate that there were times when Doris was different from the others. Even at such times when she could not, or at least did not, the mother suspected that sometimes the failure was wilful, as it often was; that is, when Margaret was out and was in a bad humor with others, or perhaps from *her* childish intellect, mistook the meaning of words which they employed, even then, she understood her mother, who unconsciously had learned to adapt herself to the two dispositions and understandings as they successively appeared."

Of the allusion to "delicate feebleness" and "slow unfoldment" Dr. Prince says: "These seem to be phrases trying to characterize the strange condition of the girl which the mother never understood. How Mrs. F. must have puzzled over the riddle, her daughter of 17, finally talking with as good sense as other girls one moment and the next showing a devout confidence in the existence of fairies, retaining her childish notion that babies are picked up by doctors on river-banks, and generally conversing and deporting herself like a girl of 10 in some respects and one of 6 in others! How she must have wondered, with anxiety, if her daughter would ever grow up! Even Real Doris herself was very shy and backward with strangers before her mother died, and would stand in their presence, as she says, 'like a dummy', tho in this respect Margaret was her opposite."

117. I had felt that what had been said was not specific enough to regard as evidence of identity. I, of course, could not realize how pertinent many of the things said were which Dr. Prince discovers as very apt, and hence wanted little specific events or acts that would indicate on their face an evidential character, if verified.

would come if not corrected. I did not want them to become habitual. It was sometimes things she said as well as things she did. [Pencil worn down.] [118]

(Change the pencil.) [I carefully changed pencil. Hand showed hesitation and difficulty in managing its part.]

It makes me dizzy when you change it but I will soon get used to it. I als [also, but purposely not read] want to .... also want to refer ab .... [erased] to the running away yes going [read 'young'] going away to other places.

(Yes, tell some of the places.) [119]

It was a matter of worry to me to have her do that. She knows what I mean and feels that she would not do it now and I often think it was a spirit [read 'special'] spirit [N. R.] an influence about her then .... ['spirit' read.] It was not only that she went but she would not come back and there were things said at the

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118. With reference to the distinction between things said and done, Dr. Prince writes:

"Reference here seems to be not to immaturity, but to conduct implying moral fault. And indeed there was reason for it. Margaret would come and say something directly contrary to what Real Doris had said, from caprice or want of understanding. Real Doris would come and deny having done something which perhaps she (Margaret) had just been seen doing, from want of information, and all sorts of seeming lying were discerned. Margaret would take things belonging to others, simply from the primitive instinct of wanting them, especially things to eat, and saw no reason why she shouldn't. Margaret had her wilful moods of inflexible obstinacy, while Real Doris was always lovingly pliant to her mother's wish. Margaret was often an *enfant terrible*, mortifying her mother by her frank or saucy speeches to callers and resenting any fancied slight to the mother by disconcerting acts and speeches."

119. The allusion to running away, says Dr. Prince, "is also a true reference. Margaret would start off any time she took the notion. One of her frequent trips was to find her imaginary 'real' father and mother. She would also dash off to go swimming, etc. Even Real Doris, when quite young, would sometimes take quite a journey, as when she walked five miles and back to see what a town line looked like, and did not reappear until late at night."

This last incident coincides with what we are constantly taught by the literature of this subject; namely, that obsessing spirits are able to get their grip on the individual because of latent aptitudes in the direction of the abnormal habit.

[pause] time to try and make her understand about it. I do not know now why. [120]

(Can you say or tell some particular place where she would go and worry you?)

Yes I am aware of the things that happened then and of my fears and of my constant watching for the return and of the real danger that might have come to her if she had got in [read 'me'] got in to the place she would have been d .... [P. F. R. and purposely not read] d r .... dr dro .... [purposely not read in each case the knowing what was meant.] [P. F. R.]

(Stick to it.)

[Pause.] \* \* [scrawl.]

[Oral.]

Oh, [sigh] Don't go there. Don't go there.

[Writing resumed.]

water drowned.

(That's right. That's what I want.)

I know it and the thought of it fills me with a kind of fear now.

(I understand that.) [121]

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120. As Dr. Prince remarks, it is interesting to note that the communicator says she does not now know why the child ran away. This is all the more remarkable because she can be supposed now to know that she was influenced by outside agencies. Apparently the mother knows as little now about the phenomena as she did when she was living.

121. The allusion to "drowning" has a direct connection with the reference to running away. I had been told by the sitter, Doris, that she had been the victim of escapades in the river which seemed to have frightened more people than her mother. She would suddenly be seized by the Margaret personality, run away to the river and plunge into it for a swim, all with her clothes on, and come home dripping wet and perhaps not knowing why. As I knew this incident I hoped that something would be said of it among others which Doris had told me. Dr. Prince comments on the incident as follows:

"Both Real Doris and Margaret were expert swimmers and very fond of the sport. When little (and Margaret to the mother's death) would perform all sorts of 'stunts', dive from a moving ferry-boat, swim underneath a drydock, etc. The last was a specially dangerous place and the phrase 'if she had got into the place' may refer to it. Margaret was the most frequent offender and Mrs. F. used to warn her that she would get drowned and humorously threatened that she would whip her if she did get drowned. Margaret would promise not to go to the dangerous places, being really awed by the threat. But if Mrs. F. had whipped her she would have been furious."

She was so much a child without the least sense of the danger [read 'things'] danger is what I want to write and I thought no one else would ever take the care of her that I did. Why I used to play with her [read 'our'] her and wak [walk but not read] about .... walk doing [read 'among'] my .... doing my work and talking with her and she would answer until suddenly I would ge[t] no answer and she was out of sight and then I had [read 'put' and hand pointed till read] my worry. [122]

(Yes, has any one ever cared for her since you went away?) [123]

I have thank God and I still shall but that is not what you mean. You refer to another woman [read 'other women'] another woman who has had some care of her do you mean that.

(I mean for you to tell just who has cared for her.)

Yes I supposed that was what you were after. Two have been there [read 'here' and hand pointed till corrected] trying to do some things for her and one was much more to my liking than the other. There was less of the effort to restrain but a real effort to understand. A relative I refer to one whom I know and who often thinks of me. [P. F. R. Pause.] [124]

The phrase "Don't go there" probably reflects one of the admonitions about this dangerous place. Compare the reference to fear at the end of the passage to what was said earlier about the influence of memories on one's mental state at the time of communicating and their transfer to the medium. Note 93 and page 302.

122. The reference to the child being "so much a child without the least sense of danger" receives the following comment by Dr. Prince:

"This was true and the fact could not have helped worrying Mrs. F. One of the feats that she would perform, when quite small, was to jump over red hot bars of iron as they came from the rolls in the nearby foundry."

Then of the reference to playing with her, talking and getting no answer, etc., the following: "True. As Doris puts it, 'It would be I that she was talking with; then the A-Phase [Margaret] would come and scoot down to the river. I have often heard my mother telling others about it, very much in the way it is told at the sitting.'"

123. In my question as to who cared for her I had Dr. Prince in mind, desiring to obtain incidents about him and his work with the case.

124. Dr. Prince comments on the reference to the woman who has cared for the girl: "The reference is evidently to Mrs. Prince, who helped her (Margaret and Sick Doris) to sleep at the cost of great personal effort, for a period of some nine or ten months before I began to study the case. The

M [pause] y dear little girl I want you to know that I am Mamma still and love and watch over you. [Stress and struggle.]

F F a t h e r.

(Whose father?)

hers I am still here, and want to speak about Papa to her.

(Yes, do so and tell all about him.)

I have so much to say to her about him and about another too.

[Pause and P. F. R. Pause.]

(Is the father living ....) no [written as I went on with my query] (or on your side?)

Not with me now but sometimes here [difficulty in writing.]

(You mean that he has passed out of .... [Writing went on.]

Yes.

---

two who are said to have been there would apply to Mrs. Prince and myself. The allusion to one being more to the liking than the other is, no doubt unintentionally, not quite fair to Mrs. Prince, who labored with great faithfulness and self-abnegation that few would have equalled, to make conditions so that Doris could have comparatively sound sleep, for at least some hours every day, and this established a physical foundation on which the after psychical treatment more securely rested.

"The second sentence, 'a real effort to understand', is very apt by way of description. During the period when Mrs. Prince was having Sick Doris come to our house to sleep, generally throughout the evening, and often in the afternoon, Margaret was viciously inclined toward Sick Doris, leading to movements during the sleep, perhaps partly the conscious efforts of Margaret and partly the automatisms aroused by such efforts, which had to be restrained, in order for sleep to be possible. There would be movements to tear the clothing, scratch the face, etc., sometimes for a long while, when periods of profound stupor would ensue, or Margaret might have an actively amiable spell. But Mrs. Prince had to remain with the girl and to benevolently 'restrain' her by holding her hands, keeping her from rolling to the floor and so on. It was the extent to which Mrs. Prince's health began to suffer from her exertions that first instigated me to see if I could help and so led to the discovery of the nature of the case. It was not so much that Mrs. Prince did not make the effort to understand as that she had not the technical training which gave me my leverage. But the gist of the contrast indicated is true and striking. Mrs. Prince's work was restraining the physical convulsions which prevented slumber, while mine was to deal with the case through an effort to understand its true nature and to deal with it accordingly by psychical treatment, which soon made restraint unnecessary."

The reference to a relative is not clear. Most naturally it would imply a relative of the communicator or sitter, but this would make the allusion un-



(All right.) [125]

I have got excited somehow and am not writing all that I have in my mind for I wanted to say something about Aunt.

(Go ahead.)

who is alive you know who I mean Aunt . . . .

(Yes, go ahead.) [Sitter nodded head.]

Aunt [pause] J [not read at time.] [P. F. R.] J The one who has done so much and yet does not quite understand and is so much afraid that something will happen that is the one I mean. [Difficult writing.] [126]

(It is not quite clear yet what you mean. Can't you write the name?)

I want to if I can and I want to write Charles too \* \* [scrawl.] Over here with us.

true. But if it means a relative of the woman that had cared for the child it would point to Dr. Prince, the other one of the two apparently meant. Of the statement, Dr. Prince says: "I do very often think of Mrs. F., whom I never saw, because of the quantity of details I have heard about her from personalities and because of the seeming evidence antedating these sittings that she has been communicating."

The expressions "My dear little girl" and "Mamma" are characteristic, the latter, as previously remarked, being the only name employed for the communicator. Cf. Note 88, p. 299.

125. The statements related to the father are confusing or false. Her father—the sitter's—is still living. Dr. Prince had adopted the child and is called her father now. As he figures possibly in the previous statements it is possible that the communicator began to talk about him and then got her ideas confused with the real father. But Dr. Prince, too, is living and so the final statement that the father is not living would apply only to the sitter's grandfather, who had been previously mentioned, but this is not the apparent meaning of the text, tho the statement that he is "not with me now, but sometimes here" would exactly apply to him, considering that the meaning is that he is sometimes present at sittings and sometimes not. If he be meant, the answer "No" just before would be correct. I have often found in this work that I get a reference to the grandfather under the term "father" and the mistake is often spontaneously corrected. This was not done here, but was done later. Dr. Prince states that "Papa" was the name applied to the child's father, when the mother was living.

126. "The reference to Aunt J. may mean an Aunt Jennie, who is alive, and who did express some concern as to how Doris would get along after her mother died. But the rest of the matter describing the Aunt does not express known facts."

(Yes, go ahead.) [Sitter nodded head.] [127]

I want to write about H [pause] e len.

(Helen is not recalled.) [Sitter shook head.]

a girl alive who has had some association with her. [Pencil fell and hand reached for mine and I reinserted pencil. Pause. P. F. R. pause and P. F. R. again. Reached for pencil after laying one held down. New pencil given.] [128]

[Change of Control.]

R. H.

(All right, Hodgson.)

It seems to be the plan of Father John to get a few things directly and perfectly and not force it.

(All right. I would like Imperator to look over the sitter and some time tell me all he can about some things that go on there. Is that possible?)

Yes and he will do it. I think you will see the wisdom of the new method for instance the matter of fear was well answered and one of the [read 'her'] problems [problems] .... the problems in this work has always been why questions are not answered directly.

(Yes exactly.)

Father John is trying to compass that yes [to delayed reading of 'compass'] Tomorrow the experiment.

(Yes, in pictures.)

Yes. Does the young lady come next week.

(Yes, she does.)

Good. Imperator will report.

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127. "Mrs. F. had a son Charles who was killed at the age of three by a fall down-stairs long before Doris was born."

128. "Helen is the name of a friend of the sitter. Quite curiously it was not until February 12th, 1915, that Doris suddenly recalled Helen K., a girl about her own age whom she had known since her sixth year, not as an intimate, but as a cordial acquaintance. This, probably, was because in their earlier years, when they met most frequently, she was known as Nellie. On October 30th, Doris met the mother of Helen, who told her that her daughter died just a week before, which would make the date October 23rd, the day before that on which Doris started for New York. The communicator said that Helen was alive, but the death was very recent."

Later the name Nellie came in the subliminal and still later Helen was given in the subliminal. Cf. pp. 330, 422.

(Thank you.) [129]

[Pencil fell.]

[Subliminal.]

[Long pause. Sigh, pause, and then began rubbing her face with her two hands, and sitter left. Mrs. C. awakened while sitter was going down stairs.]

Mrs. C. J. H. H. and Miss F. Nov. 16th, 1914. 10 A. M.

[Subliminal.]

[Long pause. Sitter admitted. Long pause, groan, pause and reached for pencil and short pause.]

[Automatic Writing.]

I come again but it seems so long since I wrote before. I wrote about my little girl and will try and write about the way I have tried to say something through her since I was here last. I have not abandoned my desire to keep close and while I know what you have said that I had better not try. [Pause.] I do not mean that precisely but I mean you said it to my little girl that she had better not try while I was coming here. I know the purpose but I still have tried in a slight way to make them know that I was near. [130]

129. The name Father John is that of one of the "Guides" of Mrs. Chenoweth. In the previous spring it was he that undertook a modification of the trance and the allusion here is to the change effected. Its object, as already remarked previously, was to deepen the trance and to purify messages from other influences. Cf. Note 107, p. 309. The remark that one of the problems in this work is to ascertain why questions are not directly answered is correct. It had been especially characteristic of the mediumship of Mrs. Chenoweth that she did not immediately and directly answer your questions, especially if they sought a specific incident, and this weakness is an unfortunate limitation that perplexes the sceptic and believer alike. It has been my observation in this present work that questions, under the new method, obtain more direct replies.

130. It is not possible, of course, to verify the statement that the mother had tried to communicate through the sitter since the previous experiments. There was no superficial evidence of this. I did make some remark to her substantially connected with the statement of the communicator. Dr. Prince writes that she remembers it also and quotes her: "Doris says that Dr. Hyslop had said to her something to the effect that she must not expect to go into a trance before the work in Boston was concluded."

The thing that troubles me is not what effect my coming will produce but what effect opposition to my coming will produce. I have more than the desire to prove to you that I am the cause of certain things that have been done. I desire to create a strong, [comma inserted] steady influence for right and for usefulness for my child who is so sensitive. [131]

I did think I might write about M [pause] yes Mamie [N. R. aloud, but read mentally].

(What's that?)

Mary. Mamie yes [to reading] and I want to give a few more incidents if I can get hold as I want to.

(All right.) [132]

I have a strong interest in the development of the home instincts and the way to work at home and I try to make some way to have that interest of mine an effect on her ways and still I know that with the present unfoldment there is a loss of interest in the very things I wish her to be interested in. That brings a cross purpose and I suppose I must wait for time to bring things right.

I want to write about another woman who is alive in your world and who is some frightened by some conditions that have arisen near my little daughter. I mean [struggle with slight hacking cough.] [Pause.] A a A aunt.

(All right. Tell all you can.)

You know her.

(Yes I may, if you make it clear who it is.)

I know that you know the one I mean and she has trusted [N. R.] you . . . . trusted you to do this for us. You tell her to rest content and have no more concern but to let matters go on in an easy

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131. There is nothing evidential in this paragraph, but the allusion to the fear of the consequences of opposition to her coming through the daughter is consistent with what we have observed in other cases of "obsession". The reference to the desire for the child's usefulness, especially when she is said, in the same connection, to be "so sensitive" is possibly intended to indicate the desire for her development as a psychic, which has been going on for some time and has improved since these sittings.

132. The names Mamie and Mary are not identifiable, unless they are attempts to name a sister Mary and an Aunt Maria, of the sitter, her mother's only sister and who is living. "Maria is not the real name, but it was such as to make Mamie quite explicable. All but the letter 'm.' is correct."

and simple way for a while and I will take care of the rest. I appreciate her feeling but it is due to ignorance of the real motive. Tell her Mother not I—— but Mother is also with me and is helping and J. she will know who J is. [Pause.]

(Better get all that.) [133]

Don't ask too much of me. I do not want to fail and yet I do want to be as explicit as possible.

(Whose mother is with you?)

Ours. [Pause.] I have something to say also about some things that were left in the care of one who is in the old home. Just a minute. I mean the old home where I used to live. Some things that have been kept for her and are still kept. I refer to a trinket that was not of such great value but was mine and being mine has been kept. There are two women greatly interested in what I shall write here and I think each will know about the ring of which I write. I [struggled to keep control.]

(Stick to it.) [134]

133. The allusion here to an "Aunt" is probably to the Aunt Louise Freeman, whom I did know, having met her a short time prior to this sitting. She was anxious about the experiments, but trusted me in the matter. It is true enough that she was ignorant of the real motive in thus experimenting with the child. The communicator's mother, to whom reference is made, the grandmother of the sitter, has been dead many years.

But Dr. Prince thinks, perhaps with much reason, that the Aunt Louise and the Aunt Maria are confused in this passage. Both had the same attitude of mind toward the case, the Aunt Maria especially because she never understood why the child was adopted by Dr. Prince, thinking the motive to be to make her a drudge. This interpretation of the reference, rather than to the Aunt Louise, makes the reference to their mother, the sitter's grandmother, very pertinent. I did not know this Aunt Maria.

Further evidence that the Aunt Maria may be meant is remarked by Dr. Prince in the fact that J. is the initial of James, son of an uncle on the same side of the house, and who died when he was two or three years old and when Doris was about nine. The only reason which gives color to this conjecture is the fact that both Mrs. F. and her sister Maria were very fond of the child. This again is especially strengthened by the answer "Ours", a few lines later, to the question, "Whose mother?" and that applies to the mother and Aunt Maria. Dr. Prince also remarks this significance in the allusion.

134. Of this paragraph, Dr. Prince says: "Every part of this has meaning, but it seems to express the reproduction of a former picture in Mrs. F.'s consciousness, before the old house, where she had lived before her marriage,

will stick to it. Never you fear about my making an effort to stick to it as long as I can.

(All right. I understand.)

L [pause] L i l l e . . . . L i l i e s were there.

(Just where?)

at the old home where grandmother lives. Auntie will remember. I [pause] wish I could write about a little curl that was cut from baby's [written 'baby' and so read and the 's' was added] head and kept by me not yet destroyed very like flax so light and do you know what Methodists are.

(Yes.) [Sitter nodded head.] [135]

They are not so clear about the life here as they will be when they come but they mean all right. I had faith too but the knowledge is better. I had in mind a prayer that I used to want her to say long ago for I felt it important to pray and teach her to say the little prayer.

(Can you give that prayer?)

Now.

(Yes.)

I lay me . . . . prayer that most children say.

(All right. That's correct.) [Sitter nodded head.]

and at the end God bless Papa God bless Mamma God bless H [pause] er and make her a good girl.

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was torn down, about a year prior to her death. Before that it was in the care of an uncle. When the communicator ran away to get married, she left the most of her trinkets there, including a ring. When the house was torn down, Aunt Maria and her daughter, who appear to be the two women meant, (as at this point of the picture advances to a later period), cleared out the house. The ring was returned to Mrs. F., who later gave it to Doris, who now has it. A watch was also restored to Mrs. F. and that, too, passed to Doris." That the communicator had her childhood home in mind is evident in what follows.

135. "Doris many a time heard her mother describe the border of lilies of the valley around her old home [the house where her grandmother lived]. When Doris was a baby her mother cut a curl of hair, flaxen in color, from her head, and kept it in a drawer of the bureau in her room, where it was found after her death. Margaret or Sick Doris then took possession of it and Real Doris saw it at about the time that she came to live with us. Its present whereabouts, if still existent, is unknown.

"Mrs. F. was the daughter of Methodists and sister of Methodists of a very staunch type."



(Good, that's fine.) [Sitter nodded head] [136]

It is always on my head when I see her go to bed and I stand by and watch the sleep oretake ['o'ertake' or 'overtake'] the body. I [pause and cough.] E E E d .... more to it. E d i .... [P. F. R.]

(Stick to it.)

[Pause.] Edie [pause] I write it for I have seen Edie [pause] Edie Edith. [P. F. R.] [137]

(Stick to it.) [Sitter shook her head as not recognizing name.]

[Pause.] I shall give my little girl's name to you before I leave here. I do not know whether today or tomorrow but I think I ought to do it so you may know I remember but I had so many other names for her that I sometimes call her one and sometimes another. Sometimes my little Dolly [mentally read, but purposely not aloud.]

(I did not quite get that.)

D .... Dolly.

(Good.) [Sitter nodded head.]

sometimes runaway little runaway. You know what that name means dear.

(Yes she does.) [Sitter nodded head.]

for those [read 'these'] those little feet could not be trusted to stay where they were told to stay and many talkings and some punishments had to be be invented [read 'invoked'] invented to keep my I .... mind at at rest as to where she might be but that was the desire to get a larger scope I suppose. [138]

136. The reference to the "little prayer" is remarkably interesting. Dr. Prince explains as follows:

"Literally correct, with change of grammatical person in the closing clauses. The children were all taught to say, 'Now I lay me', and all the others ended with 'God bless Papa, God bless Mamma, God bless (naming all the others in turn)', but Margaret was too impatient to go through the list, so finally the mother submitted to the form which Doris distinctly remembers: 'Now I lay me, etc. God bless Papa, God bless Mamma, God bless me and make me a good girl.' This was the prayer in its exact form."

137. "Mrs. F. had a son Ed., now living. There is no Edith recognized." Possibly the Edith is a confusion caused by uncertainty about the "Ed."

138. This passage containing the allusion to her names is strikingly interesting. Dr. Prince comments upon it as follows:

"Doris says: 'Mother used to call me all sorts of names. 'Runaway', 'Sweetheart', 'Curlyhead', 'Spitfire', 'Heiss Kopf', and others that I cannot

Do you remember the hill down the hill to the stream.

(Yes.) [Sitter nodded head.] (Give the name of the stream.)

[Thinking of the Ohio River.]

Yes and C [pause] C. [P. F. R.]

(All right. Don't worry about it.) [I saw my mistake in asking for it, because two other rivers were possible ones and both difficult to give.]

Cannot now will later. [Pause.] A [read 'O'] A [N. R. tho clear.] A [read 'O'] not O but A [made like 'O', but read 'A'] yes A.

(Yes.) [139]

[Pencil fell and reinserted and long pause. Pencil fell and long pause again.]

[Subliminal.]

Oh my head aches. [I placed my hand on her forehead. Groans and pauses.] Who is that big G? Do you know any one they call Gladys?

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think of now, besides 'Dolly', because my hair curled close to my face, when it rained or was hot, and made me look like a doll, I suppose."

Of the further statements about her feet not being trusted, Dr. Prince continues:

"Emphatically and verbally correct. 'Punishments had to be invented'. This hints that novel methods were employed, as there were, on account of the peculiarities of the Margaret personality. As already stated [Cf. Note 104, p. 308.] one was purposely to look grieved. As to 'Talkings' Doris says: 'She would tell me that somebody would steal me, that I would get lost, that I would go too far and couldn't get back and would die on the road'."

139. "There was a high embankment that led down to the Allegheny River. 'Yes and C' probably refers to the canal near by. There was the end of an old disused canal still remaining and jutting in from the Allegheny River. So little remained that the name was not in general use, but the children of the Row called it so [canal] when they swam there and their mothers would be told that they were going down to swim in the canal. 'A' probably stands for the name of the river."

It was in the Allegheny River that many of the swimming escapades of the child occurred. I assumed that it was the Ohio River, which is formed at that point by the junction of the Allegheny and Monongahela Rivers. I did not think of the Allegheny. But it must not be supposed that the "O" which I read for "A" was from my mind, because Mrs. Chenoweth very often makes a capital "A" like a capital "O" and I so read it invariably to have it corrected, if "O" is not intended.

(No.) [Sitter shook head.] Gladys. [Pause, reached hand to me. Pause.] Good-bye. [Sitter left.] [Pause and awakened.] [140]

Mrs. C. J. H. H. and Miss F. Nov. 17th, 1914. 10 A. M.  
[Pause, sigh. Long pause.] Do you know who Nellie is?

[Subliminal.]

(No, can you tell more?) [Sitter admitted and I then asked her about the Nellie.]

(Do you know a Nellie?) [Sitter shook her head.] [141]

[Long pause, moved finger and reached for pencil. Short pause.]

[Automatic Writing.]

Mamma comes again to try and explain how all the work has been planned that the life may be made one of more use and goodness. I do not want to harp on that strain too much and yet it is so clear to us that the virtue and strength of a girl is in being useful that I desire it for my child above everything else.

I am not striving to make her unusual or to bring about a set of spirits to make her famous but protect and unfold and develop her. I know that sometimes you have thought I did not realize what I was doing but I did and the only difficulty was when some one became alarmed. If she is let alone and no one disturbs her when the trance is coming on or being to .... [erased] released there will be no danger. It will come easier and easier. I mean with less friction and without wear [read 'bear' to have corrected] wear.

I want all the natural life to proceed and the natural unfoldment mentally to go on. I do not wish to have the effort made to retard study or work or pleasure for I do wish to retain the same rights and privileges that a normal mother should have if she can establish the relationship between herself and her child.

I think I know perfectly well what your position is. I mean the

140. The name Gladys seems to have no meaning to the sitter, and it does not indicate any one that I can recall who would be relevantly mentioned.

141. The name Nellie is that of the "Helen" mentioned earlier and was not recognized until long after the sitting. She was said to be living in the earlier reference, but had died very near the date of the sitting in which she was mentioned. Cf. Note 128, p. 323.

gentleman present who is interesting himself in this case to release me if I need to be released and to help me make plain that I am whom I say I am. I appreciate the consideration and [read 'but'] and the difficulties are only the difficulties that come to each of us when we try to use another personality that we have not been in contact sufficiently to be blended or to assert an individuality.

I gain each time I come and I suppose if I come on and on I might be quite free from any of the weakness that is mine now. I think fairly well and I remember many incidents and people of the past but it is not always what I remember that I wish to write but to also have something which my little girl may remember as well as I. [142]

I have been thinking about a swing [N. R.] swing a swing out of doors and a step where I used to sit. I mean a door step where I sat and worked and the swing was in sight of that.

(Yes, that is recognized.) [Sitter had nodded head.] [143]  
and in the swing my little girl played and had some pleasure and there was also a game we played together out of doors I mean and I wonder if she recalls a game with balls we played out of doors.

(Yes, what was it?) [Sitter had nodded head.]

c r o . . . . [pause] croquet.

(Yes, good.) [Sitter nodded head.]

and I wonder if she recalls how a game won by her always meant shouts and jumps and a great crowing on her part regardless of how Mamma might feel and I can hear that laugh and would give much to play again in the old way. [144]

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142. There is in this passage an anticipation of the plan to develop the child's mediumship. I half suspect that the statements are a blend of her own mind with that of the control, the communication being dominated by the thoughts of the control, until the mother can get a stable hold of the organism for giving specific incidents.

143. Of the incident about the swing, the sitter told me afterward and Dr. Prince writes regarding it:

"True in every particular. She might well say, 'Something my little girl may remember as well as I'. For that swing was one of their secrets, used only when they were alone together, put up before every performance, and taken down afterwards and hidden away. Real Doris and Margaret only used the swing, and the mother invariably sat on that doorstep and sewed or prepared vegetables, or sometimes talked and sang."

144. The facts about the croquet were told to me after the sitting by the girl and Dr. Prince comments as follows:

Then I want to recall a walk we sometimes took down the road [N. R.] road. I wonder if she recalls a pink bonnet not quite a bonnet but a little sunhat which was washable.... [pause].

(Go ahead.)

and which she often wore when we took our walk to see [see] some one down the street. [145]

I have with me an Uncle [mentally read after delay, but refused to read aloud so as to have it rewritten.] Uncle who was not a young man but one whom she may remember. He is here in spirit land with me. Uncle [pause and struggle.] I cannot write it just yet but everybody called him Uncle and he lived not far away from us. In the house were so many things which I wish to recall to her for the memories come thick and fast to me as I write but I have in mind a toy like a musical toy [pause] little piano toy you remember it all gone now. In fact it did not last very long any way but it was quite a joy when it came. [146]

"Doris, in both the Real Doris and the Margaret phases, used to play croquet with her mother, sometimes in the barnyard and sometimes in the lot back of that. She played the game only with her mother, and the mother played it only with her. As Doris says: 'Most of the things mentioned applied only to me and mother. Many things might have been mentioned which would apply to the other children also.' There is an apparent purpose at work to select incidents which would have peculiar significance in reference to Doris."

Of the behavior of the sitter when she won a game, as asserted in the automatic writing, Dr. Prince remarks:

"A most realistic and life-like description of Margaret's manner, when exultant, as I so often saw her in later days. 'Shouts', 'jumps', 'a great crowing', 'regardless of how Mamma might feel', 'I can hear that laugh', these graphic bits of delineation could hardly be improved upon. The 'regardless', etc., reminds me of the times when Margaret was delighted at some incident regardless of how her new papa might feel."

145. "The statement about the walk is recognized as referring to a walk they often took down a road without a name 'to see some one', who lived down on that road or street, being an old lady by the name of Muller, who gave Doris the hat which is correctly described as a pink sunhat which was washable. It had a crown which buttoned on so that it could be washed. Also 'she often wore' that hat on the way to see the old lady who gave it."

146. "This is recognized as Uncle Jerry, great uncle of Doris, from the fact almost 'everybody called him Uncle'. He was decidedly not young, being about 80 when he died at about the 14th year of Doris's age, and he

I will not speak of the numerous dolls [N. R.] dolls they were always in evidence [N. R.] evidence and usually one in the window. That was a little manner that I thing [spontaneously erased without reading] think belonged to her peurilia .... [erased] peculiarly to have a doll in the window looking [read 'working'] out .... looking out.

(In whose house were the toy piano and the dolls?) [Sitter had dissented to their meaning.]

In G [pause] ours. [Pause.] I [pause] remember if she does not.

(I ....) [Writing went on.] (Go ahead.)

[Pause.] I Grandmother is here too. [Pause and P. F. R.]

(Stick to it.) [147]

I had thought I would write something about Grandmother. The one she knows.

(Let me change the pencil.) [Old one worn and new one given.]

[Indian. Pause.] My mother.

(All right.)

Wait a little.

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lived 'not far away' from the F. family's home, in the old homestead of the Brandt's. To be exact, six squares separated the two houses."

Of the "musical toy, little piano toy", Dr. Prince writes to explain why it was not recognized, if the statement be true.

"Real Doris had no such toy and remembers none. But Margaret had toys which, once seen and rejoiced over, she kept most of the time in her drawer. If she played with them she put them away before Real Doris came, so that it was very possible for the latter never to see a particular one. Instance the little garment which Margaret had for fifteen years without Real Doris seeing it once. 'It was quite a joy when it came' certainly smacks of Margaret and 'it did not last long anyway' is also reminiscent of Margaret."

147. As to the "numerous dolls", Dr. Prince says: "Real Doris at first understood the reference to be to purchased dolls. But when 'I want to say of those dolls that some of them were paper and we made some of them', she certainly did remember. How much I myself have heard of those dolls made of paper and of clothes-pins and rags before the sittings began!"

"Usually one in the window. That was a little manner that I think belonged to her peculiarly to have a doll in the window looking out', it was just before this that Doris had shaken her head in dissent, but this statement was recognized at once. Margaret always kept a paper doll in the window turned toward the street as tho looking out. It was a peculiar custom, but one like Margaret."



(All right.) [148]

[Pause.] D a i s . . . . [Purposely not read as it was unfinished.]  
[P. F. R.] Daisy [Pause.] Daisy flowers you know what I refer to.

(I have seen daisies, but I suppose you refer to some special ones in a special place.)

Yes gathered and made into a bouquet. We used to love to get them and do you remember about a pet that used to follow and we were afraid she would get lost.

(Yes, tell what the pet was.) [Sitter had nodded head.]

Cat kitty.

(Yes, good.) [Sitter nodded head.]

always following everywhere. I want to say of those dolls that some of them were paper and we made some of them. Now she will remember I think.

(Yes.) [Sitter nodded head.] [149]

for I think I enjoyed them as much as she did— [Struggle to keep control.] I want to say something about E E [groan] E u [N. R.] E u g [pause] boy Eug . . . . [P. F. R.]

148. "The fact that Mrs. F.'s mother was with her had been already stated (p. 326). But here is added the grandmother Doris knows is her mother's mother. Had this been, 'she knew', it would not have been correct, as Doris saw her paternal grandmother during a period of three weeks, while the maternal grandmother died when she was a baby. But it is 'she knows', that is, knows about. Doris heard a great deal about Grandmother Brandt from her own mother, so that she felt almost as if she remembered her, while beyond the fact that Grandmother Fischer came over from Germany only three weeks before dying, and was very cross and disagreeable, Doris knows almost nothing about her."

149. In regard to the "daisy" and "cat" incident Dr. Prince writes: "Of course it is common enough to gather daisies, but it is true that Mrs. F. and Doris did often go to some old estates which had been allowed to grow up to weeds and flowers, about five squares from the house, and gather daisies. But what makes the incident very specific is the coupling of the cat which they feared would get lost with it. This was the cat 'Kittybell' which would follow them part way, get tired and turn back. Mrs. F. feared it would get lost, especially as Margaret had threatened that, if it did, she would beat her head against a post. Even the word 'Kitty' following the word 'cat' may be a partial giving of the cat's name 'Kittybell'. It is true that the mother enjoyed the daisies as much as Doris."

The reader will remark another allusion to the paper dolls here which are explained by a previous note. Cf. Note 147, p. 333. They were paper dolls, cut from paper and pasted on the window.

(Stick to it.)

E u g e n e

(She does not recall Eugene. Just say what you can.) [Sitter had shaken head.]

little boy Gene. I thought she would remember him.

(What relation was he . . .) [Writing began.]

No relation. Just a little boy we knew. [Indian and pause.] I am trying to keep in check a thousand [N. R.] thousand memories that come rushing in. [150]

I want to speak about the train [read 'team' doubtfully] train and depot and the way she rushes to get it now to come to meet her Mamma. It is something of a rush but I am there with her and I hope she will not be glad when it is all over.

(Do you know where she stays between the comings here?) [I wanted to see if communicator would refer to the Aunt whom we thought she mentioned before.]

That was what I started to talk about for I have been with her and seen the hustle to get here.

(With whom . . . .?) [Writing began.]

A dear one whom I love who asks what did you get today. Yes [To delayed reading.]

(No, she does not ask it. There is a reason.) [Sitter shook head.]

It is the one question on her mind.

(All right.)

What what what and why.

(I shall find out her state of mind.)

all right— [Struggle to keep control.] [151]

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150. The following is the note by Dr. Prince in regard to the name Eugene:

"He is not remembered. But in view of the quantity of incidents which are recognized as told with singular accuracy, it becomes the more likely that there was a "little boy Gene" whom Doris has either known in her primary personality, when small, and forgotten, or else that Margaret liked the little fellow and always came out when she saw him."

151. The allusion to the sitter's rushing for the train represents a most interesting incident, the details of which she wrote out for me on the same date. The following is her note:

"On Monday I left the house at 7.10 A. M. It was raining and there were

(May I ask some questions?)

Yes and if I cannot answer now I will try tomorrow.

(Is there more than one person helping to watch your daughter?)

Yes there are 3 directly [N. R.] directly concerned. One man whom you naturally expect to be there and one whom you would not and myself. Another woman comes occasionally for a specific purpose.

(Tell about the woman.)

It is for a special development that she comes and she will make her plans and her desires known through the child.

(You spoke of watching her go to sleep. Is there any other one present at such times?)

Yes I am seldom alone because there are experiments going on and they are not always my own but older and more experienced people. Older in spirit I mean.

(I understand.)

Do you know F [pause] F [P. F. R. twice and pause. Pencil fell.] [152]

a number of hoptoads on the road. Thinking I had plenty of time, I stopped and caught some of the toads. When I got about half a block from the track, the car came and I had to run like everything and was afraid I would slip on the dead leaves.

"On Tuesday I left the house at 7.05 A. M. The clock must have been wrong, for when I got to the same place as before the car was there and I had to run again."

She told Dr. Prince the same story verbatim and I need not quote it here. She was staying in the country at the house of the Aunt Louise, who is apparently mentioned in this connection, and a true incident indicated in regard to her. Owing to the sitter's dissent to a statement, I had denied it and the sequel showed that the statement was substantially correct. Dr. Prince comments on it as follows, but the sitter told me the same facts the next day.

"This looks like telepathic knowledge of Aunt Louise's mind, or prediction, or both. For when Doris returned from this sitting, her aunt's first sentence was literally this: 'Well, what did you get today?' Doris, struck by the coincidence, asked why her aunt had not asked on previous days, and the reply was that she always wanted to know but had not liked to ask before her daughter, who was generally present. So it had been a 'question on her mind'."

152. Of the reference to the three directly concerned in the child or the communications, Dr. Prince says:

"So the planchette script had declared; namely, that there were three

[Subliminal.]

[Distress, pause, and hand quickly reached for mine. Pause and distress.] Oh, Oh. [Groans and tense condition of hand for a few moments and then it relaxed. Sigh, pause and sitter left. Opened her eyes.]

What did you do?

(Nothing.)

[Closed her eyes again. Distress, raised her head and then threw it back on chair and awakened in a moment.]

Mrs. C. J. H. H. and Miss F. Nov. 18th, 1914. 10 A. M.

[Subliminal.]

[Long pause. Sigh, pause and sitter admitted. Very long pause, and hand reached for the pencil and when offered hand drew away and paused and then reached for it again. Pause.]

[Automatic Writing.]

I want to write to you.

(You are quite welcome.)

I am interested in La Petite clairvoyante and will make some use of the power as manifested already. I have been present while Mamma [read 'Mamie' as 'a' appeared like 'ie'] Mamma has been at work and now desire to add my word of interest and [pause] joy that we are to have some more opportunity and go unmolested on our mission of bringing attention to the truth by our manifestations.

I am a friend and will not let harm or undue influence affect La

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'guards' and that Sleeping Margaret was '*the guard*', Sleeping Margaret being one of the three."

The allusion to "another woman who comes occasionally for a specific purpose" may be to the French lady that discussed the planchette work through Mrs. Chenoweth later. The man mentioned, of course, is not verifiable. It is true that experiments have gone on during the girl's sleep, but whether the communicator refers to those on the "other side" or to us on this side is not determinable.

F. is the initial of the mother's surname, she being the supposed communicator. Probably the effort was to sign her name at the end of the message.

Petite. I know the dream state as distinguished from the clairvoyant and mark well the subtle difference and know that time will prove the wisdom of allowing the development to proceed [read 'provide' and hand pointed till corrected.] Yes [to reading.] Seeing forms is the infant [N. R.] infant state of seership. Soon the sight will have its companion power of hearing but that too will be augmented by the gift of description which makes the work on the side of La Petite complete. The rest is ours for we provide the material which is to be used that no one may enter the confines of her strict and protected spiritual aura without purpose or plan.

(I understand.) [153]

In the experiments a lay figure may be used by us with just as good effect as a real person and that is where Monsieurs [read 'Mountains' doubtfully and then saw it was 'Monsieurs' but did not read aloud.] Monsieurs often are led astray because the picture is unverifiable [N. R.] u n v e r i .... [read.] Yes [to reading].

It is effort to unfold the power. Such things only occur where plan and purpose are involved. The power to see other than through physical eyes is quite

(Change the pencil, please.) [Pencil worn out: changed easily.] common and the dissociation and the disordered scenes are only the result of imperfect care by some group or individual on our side but the calm definite working that comes from organized effort may use blocks or lay figures until the power is assured.

I am not sure that I have spoken quite correctly as far [read 'for'] far as language goes but you will catch my meaning and know that I am working with the Mother of La Pete [Petite].

(Yes I do.)

I am usually there when the visions are about to be given whether

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153. This is the appearance of the "guard" who had evidently controlled the automatic writing with the planchette with the sitter as medium. It is evident here from the language that this control is French. Mrs. Chenoweth knows a little French, perhaps not much more than a number of sentences, but is not in the habit of using even these. Later incidents give evidence of her identity as a personality, tho not as personal identity.

The allusion to the sitter's "seeing forms" is correct, as we have already remarked regarding the two apparitions she saw. Cf. Note 110, p. 312 and Daily Record. Connect the title given Doris, "La Petite clairvoyante".

in sleep or trance as of late in the waking state. The waking state will never be of the same value in any case because there is not the same notice taken of the report of it. Trance induces attention. It is important for your people in the world quite as much as for the added liberty it gives us. It is the pulpit from which we command [read 'comment' doubtfully] attend . . . command attention. The assembly room so to speak. You need a few dramatics to make you drop your newspapers and trance serves the purpose.

(I understand.) [154]

That may be a new idea to you.

(Yes it is.)

but you will see why it is reasonable.

(I do.)

The child seeing [read 'seeming' to have corrected] seeing [N. R., tho clear enough] see in . . . [read] spirits may be only imaginative but the child entranced needs care and that is our golden opportunity.

To return to what is attempted in the case of La Pete [Petite] will be of more interest to you than to know of [read 'if' as apparently written] our methods . . . of yes [to reading].

I hear you speak as clearly as if I were not attached to this body. I can always hear anywhere I go but I feared I would not be able to do it here but I can. I have been near La Pete [Petite] for some time and I am not inclined [N. R.] to . . . inclined to hurry the unfoldment. [Pause.]

(Change the pencil.) [Pencil worn out.]

[Indian.] I know the wisdom of sure slow work. There is a way to have the writing done that will be more like this. You know of what I am thinking.

(Yes exactly.)

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154. In regard to statements in this passage, Dr. Prince writes: "See Daily Record for accounts set down four years ago of Real Doris seeing visions of her mother in her sleep and addressing her in tender tones and with ecstatic expression, while she held her arms extended. Afterwards Margaret would describe what Real Doris saw. These dreams or visions occurred within the observation of Mrs. Prince and myself in the winter of 1910-11, and according to Sleeping Margaret had been going on for a year or more. Comparatively of late, in 1912, she had two waking hallucinations of her mother. See Daily Record, *Proceedings*, Vol. X, pp. 1042-1043.



It can be made of extreme value and be connected and complete but do not hurry it.

(Do you know just what form the writing by her takes?) [155]

I ought to for I have been there and helped to direct it on more than one occasion and the different form of writing different form of letters and the translation of them is a part of our method not a plan to give explicit messages such as you strive to get here but all that will come as it is needed. It is quite clear to you who have seen the writing of La Pete [Petite] that there was method but much repetition. You know quite well what I mean by repetition.

(Yes I do.) [156]

That too is a part of the effort to be exact and not because it is once on the subconscious and then repeated again and again.

I am making a valiant effort to hold on to this hand which is not so unlike the way I do with her but is of course [pause and not read at time] some different. I .... [Pencil worn down and new one inserted. Hand took it cautiously and clutched it tightly a few moments.]

I have been most anxious to try here but the Mamma had precedence though [so written and read] through filial rights.

(I understand.)

I wish I might forever [N. R.] set [read 'see'] at .... forever

155. Of the allusion to "a way to have the writing done that will be more like this", Dr. Prince writes:

"A very plain implication that communications had already been received through Doris. It is the first in the sittings and no external hint had been offered. It also shows recognition of the fact that the means of writing differed from that by Mrs. Chenoweth, who uses a pencil, while the script in the Doris case had usually been by planchette. The implied prediction began to be fulfilled in January, 1915, when automatic writing by pencil began to develop."

I knew that the writing was by the planchette and hence my question at this point. The answer will explain itself.

156. On this passage Dr. Prince comments: "If this allusion to the different form of writing and of letters means that the communications varied in characteristics of chirography there is not much evidence of this, tho it is not absent particularly in the writing of April 23rd, 1915. It is that there was not much in the way of 'explicit messages such as you strive to get here', tho these also are not absent. Whether there was much repetition may be determined by examination of the messages."

set at rest the doubts of the wisdom of my coming. I am as glad of the attention given as one ought to be who has knocked and knocked at a door and finally gets some one to open it.

We have [—] that means that some of the group have—tried to write in another language but could not seem to get what we wished and once we tried symbols but they were of little use and the lines and single letters like o o o \* \* \* \* [Two lines of scrawls like 'm' or 'n' drawn] like that [and hand pointed to them] like that.

(I understand.)

o o o o o [read 'o'] Yes [to reading] sometimes \* \* \* \*  
[Three lines made in same way] through [written 'though' and so read] her hand .... thro .... [read] like what I have just done.

(I understand.) [157]

was not nervousness on her part but our direct effort. I am writing about La Pete [Petite] through La Petes [La Petite's] hand I mean. Then some words frequently [N. R.] frequently Mamma interspersed with other writing that was to give confidence. I hope I am helping you some. [Hand suddenly reached for mine.]

(Yes indeed.) [158]

[Pencil fell and reinserted, but fell again and a long pause followed.]

[Subliminal.]

[Distress. Pause.] Who is the little one?

(I wanted George Pelham or Hodgson a moment, or if we can have writing tomorrow arranged without their coming it will not be necessary.)

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157. Of the scrawls made systematically Dr. Prince writes: "The 'm' scrawls have appeared once since Doris's return. If there were ever any of the sort described as occurring previously they were either in the script, which was accidentally destroyed, or appeared in Margaret's scribbles before my time. The latter supposition is not improbable." See following note.

158. In regard to the further statements about "some words frequently Mamma interspersed with other writing", Dr. Prince says:

"See *Proceedings*, Vol. X, p. 1269, describing the unconscious writing by Margaret of messages purporting to emanate from 'Mamma' together with matter evidently subliminal. Perhaps more pronounced illustrations of the statement were produced through Margaret's hand before I knew her. But I know of nothing else answering the description dating since Doris came to us."

All right. They will come. Do you want me to tell them? Write it on the paper.

[I then wrote on the pad the sentence: "Please to come tomorrow."]

The spirit left a kind of sick feeling, didn't it? [Pause.] All right. It is just the same.

(Yes.)

Do you know what she looks like?

(Who?)

The spirit that just came here.

(No.)

She has auburn hair, it is beautiful, not red, just one of the auburn kind. **There is** such a great quantity of it. [Pause.] Goodbye.

(Goodbye.)

[Sitter left.] Goodbye to the little girl.

(Yes, goodbye.)

Are the sittings pretty good lately?

(Yes.)

It pleases you, doesn't it?

(Yes.)

She would have stayed longer, but she was afraid she was drawing from the child. [Pause.] It is funny how that name Nellie haunts me.

(Do you know who it is?)

No. [Pause and suddenly awakened.] [159]

After the sitting the sitter told me she nearly went asleep during the experiment and came near sliding down from her chair.

Mrs. C. J. H. H. and Miss F. Nov. 19th, 1914. 10 A. M.

[Subliminal.]

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159. The description of the communicator who purports to have controlled the automatic writing of the sitter with the planchette is not verifiable, of course, as there is no other clue to her identity.

For the meaning of the name Nellie see Note 128, p. 323, and Note 141, p. 330. It is the name of the sitter's friend who had recently died.

[Sigh, closed eyes and then after a pause opened them again and talked a few minutes normally about a case in a neighboring place. Closed eyes again, long pause, and sitter admitted. Very long pause and hand quickly reached for pencil and paused.]

[Automatic Writing.]

R. H.

(Thanks.)

I got the message and I knew any way what the plan was. [160]

(Yes I can't be here next week, but I can the following.)

Yes I knew that also and was sorry to have the break [N. R.] break come for you and I know the importance of the connected experiments.

(Yes.)

I am much interested in the way [N. R.] this .... way .... case is going on and do not think I can add much to the work.

(Can you compare it with any you knew?)

Yes and have several times thought I would interpolate a message that you might see that I recognized the so [pause] similarity of the case with one in particular that caused me some concern at times and some hope at others but this is better organized than that was. I mean that there seems [N. R.] seems to be a definite purpose and a continuity of knowledge that the other case only displayed spasmodically. You will I think know what I mean by that.

(Yes, can you tell the case?) [161]

Yes I think so. I will try and do it some time when I am here but just now I am here on sufferance.

(All right.)

and do not feel inclined to use the energy. I did wish to say however that I think the constant contact that we have had with you

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160. In the subliminal of the previous sitting I had called for Dr. Hodgson.

161. I conjectured what case Dr. Hodgson had in mind, but I would not hint what I was thinking of. I wanted it told by him. It is true that he was familiar with it and had worked on it. It did give him some concern, tho this concern was more on account of the way he felt it was being treated by the physician in charge. Whether the present case is better "organized" than it I cannot say positively, but I think it is true, so far as my knowledge of the two cases goes.

without so much outside work has helped and I know that a very strong effort was made to produce some effect on the pictures but as yet the results were not distinguishable but we still have hope for a future experiment. It has to be a more definite composition of materialistic power a gathering of atomic principle into form sufficiently [read 'difficulty' and hand paused and then read 'differently'] suffice .... [read] to make an impression on the apparatus. It is akin to materialization and can be done. I found [written and read 'find'] found some very good samples of the power and like snow [N. R.] men .... snow men they melted in the light and could not be picked [N. R.] up by .... picked up by the lens yes [to delayed reading] all [N. R.] all this may some day be quite plain to you and it is a satisfaction to me to know that the power exists here to in [N. R.] any way .... to in any way produce physical manifestations. [162]

I will do what I can on this side to help on this case for I believe it as important as any M. P. ever had.

(What does M. P. mean?)

Morton Prince.

(Good.)

You see what I am after.

(Exactly what I wanted.)

The Beauchamp case [written because I was busy with my notes and did not read it in the first instance] and I am trying to make some clear headway out of this one more than I did out of that.

(Yes.) [163]

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162. Mrs. Chenoweth had some time earlier indicated that she and her maid had thought of trying to take some spirit photographs and as a consequence I resolved on trying for some of them, tho it was first suggested by one of the group before this series of experiments began. I tried the experiment and failed to get any result whatever. The explanation that the process "is akin to materialization" is curious and sounds very uncharacteristic of Dr. Hodgson, as he had not much, if any faith in them, but we may treat the whole thing as a conception of the psychic, at least of her subconsciousness. They had been tried in the light, and the explanation of the failure has no evidential interest.

163. The reference to Dr. Morton Prince, whom I did not recognize by the initials, and to the Beauchamp Case proved that I was correct as to the instance Dr. Hodgson had in mind. He knew the case well, having experimented with it and having had many conversations with Dr. Prince about it,

I must let the work go on but I find so much I want to say about this and about the residuum of self left in the manifestations.

I am trying to say it in a way that my [read 'may'] my meaning [read 'many'] will .... m .... [read] be plain to you [under-scored twice] only.

(I understand.)

The secondary self with all the multiple personal equations is not the cause of what is going on. It is more normal and a more clear and calculating performance p .... [delay in reading] and the actual personality with a history and purpose will be determined [slowly written] by this work. You can see what I am seeking to tell you.

(Yes I do.) [164]

It is not always easy for me to break into a sitting and say what I know but I am here and cordially endorse the method our friend Father John is employing giving the communicator [read 'communication' and pencil pointed till corrected] a perfectly free [pause] hand as far as possible and then the real truth of the person may be more quickly detected as he says if they hang themselves it is on their own hands and no one else is called executioner [N. R.] executioner. I know that the youth and inexperience may not count for much in manifestations of the kind you investigate in this case but

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The latter finally shut him out of seeing and experimenting with her. The two cases are decidedly similar. That is why I had the experiments.

Mrs. Chenoweth knew of the case and read Dr. Morton Prince's book on it, "*The Dissociation of a Personality*", but she did not know that the present case had any resemblance to it. She had, indeed, not even seen the sitter, and if she had seen her, she would have found a person perfectly normal in appearance and conduct.

That Mrs. Chenoweth might infer some knowledge of the case is apparent in one reference by Dr. Morton Prince in his work, in which he says that Dr. Hodgson had her under observation during the absence of himself for a time. Otherwise Dr. Hodgson is not mentioned in the work as having anything to do with it.

164. If Dr. Hodgson is describing in this passage what is now going on in the development of the sitter, the passage is very apt, and that he is doing this is favored by the reference to "the actual personality with a history". The passage describes, indefinitely it is true and so not in any specially evidential way, what has gone on and is going on in the case, in so far as he hints that it is not a normal person.



I still must find [read 'point' doubtfully] so .... [read] some starting point for our unusual experience and I with all care have looked for it in the subject and find it is not here. The shock was not to the subject but to the one who allies allies [not read in either case] allies herself with the subject. [165]

(What shock was that?) [Thinking of the alleged "fall", but really the throwing of the child down by the father.]

deah [read 'death'] Death Death [last superposed] brought a shock which was too much for the faith and poise of the individual and then an effort immediately was set up to continue the old [N. R.] relations .... old relations and care. Yes [to delayed reading] but I am doing just what I said I must not do. I fear that now I have broken the influence of the more complete trance which F. J. [Father John] induces for the [pause] insulation of the work but it is all right.

(I understand.) [166]

It must be all right. I have something to say about the very

165. The reference to Father John, one of the controls of Mrs. Chenoweth, and the new method signifies the deepened trance under which we have been working since last spring when it began. The allusion to the "youth and inexperience in this case" contains a perfectly correct characterization of it, especially on the mental side, because her development mentally was much arrested by her long dual personality. Mrs. Chenoweth knew nothing about it.

The reference to a "shock" implying that this was a cause of the difficulty with the sitter, started me on the tack of finding what it was, I knowing what accident had preceded the dissociation.

The statement apparently attributing the effect of the shock, evidently that of the mother's death, to the obsessing agent is not verifiable, tho it cannot be assigned to the subconscious of Mrs. Chenoweth as previously acquired normal knowledge: for she had not seen the person or known anything whatever about her. Apparently Dr. Hodgson wished to find secondary personality in it, and if I interpret the passage correctly it was very characteristic of him to look in that direction before trying explanations from other sources. The passage is at least evidential to that extent, but it is new doctrine to assert or imply that the shock is to the spirit and not to the living sufferer.

166. The death of the sitter's mother was a great shock to her and seems to have affected her states of dissociation seriously. It had the effect of giving rise to the personality of Sick Doris and attendant complications. With regard to the statement about "immediately" resuming care over the child after her own death compare Note 93, p. 302.

strong hold that a smaller person has on [written 'or' but read 'on' purposely and not corrected] the subject.

(All right. Tell all you can about that.)

It is a child and is one to whom you may eventually turn for a release from a too tense application. Is that at all plain.

(Yes.)

It comes more frequently and will be of great use but has been kept in the background purposely

(All right. I understand.)

that the others might get the experience but Starlight discovered and [delay in reading] has . . . has been most interested to tell you about it and just gave me a little intimation that I might say a word about it that it would help the younger one to feel that she was of some consequence.

This is true and will possibly be a means of making a mouth [mentally read but purposely not aloud, to have repeated] mouth piece for some of the other folks [slowly written].

(Yes I understand.) [Sequel showed I did not understand.] [167]

I remark on *folks* [underscored]. You mark the term I used, not spirits but folks and catch a meaning of whom [erased] who is present at this moment. Just folks.

(Exactly. I understand.) [An expression once used by Dr. Funk, when living, in a conversation with me and once referred to by him in his communications.]

It is so good [N. R.] good to be here in this familiar way and to know that the work is growing to such proportions—

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167. The allusion to "the very strong hold that a smaller person has on the subject" began a message that issued in much significance later on. We cannot prove that this "smaller person" comes to her frequently, unless certain messages prove it, but as soon as I saw the statement I suspected that I was going to hear from Margaret, the most important of the secondary personalities. The sequel, however, proved that it was an alleged Indian who calls herself "Laughing Water" or "Minnehaha." I can imagine no reason for keeping her in the background unless it was because they intended to recognize her as a legitimate guide or "guard" in the case, which they did later. It is interesting to remark that Starlight is said to have discovered this personality, as if spirits did not always know who was influencing a living organism. I have witnessed controls when that phenomenon was said to have occurred.

(Yes indeed.)

I [superposed] feel that we are now getting down to business doing [read 'any' doubtfully and hand pointed till corrected] something which will make the Medical [N. R.] man . . . . physician as well as the psychologist [psychologist] sit up and take notice. We can give him points on his own profession.

(Good, that's right.)

for we [read 'the'] We We [delay in reading because of note taking] *are* [underscored three times] psychology.

(Yes we are.)

You see what I mean.

(Exactly.)

If we were not there would be no psychology to speak of—

(That's right.) [168]

I am urged to speak of a use [read 'case'] use made of a handkerchief. Do you know anything about that. A tying of knots in a handkerchief.

(Yes, tell me where that was.)

I cannot tell that but I thought when I first mentioned it that it was in connection with the case.

(No, I merely remember that years ago when I was at another case I found a handkerchief tied in knots after the séance.)

It . . . . [written as I made my statement] Was that a girl.

(No, an elderly woman.)

It was not that case which was meant I am sure of that but something else. I will try and find out. I go. R. H. [Pencil fell and pause.]

[Subliminal.]

[Distress, pauses interrupted by distress for some time, face being twisted.]

I don't like all these things. [Distress and hand seized mine.] Do you know a Fred? Do you know a Fred?

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168. Whether the communicator meant, when saying "we *are* psychology" to express the idealistic position which he held in life cannot be determined, but supposing a spirit simply to be consciousness, why not speak in this way. At any rate the reference to the physician and the psychologist as combined in the case is correct, pertinently fitting Dr. Morton Prince in both respects. Mrs. Chenoweth knew nothing about the case normally.

(Fred who?)

I think it is a man alive. I mean on [pause] earth.

(Yes, if you can make it clearer.) [169]

[Pause.] I feel deathly sick. [Pause.] Have you got a person in the room? (Yes.) Isn't that Fred connected with that person? [Sitter shook head.] (No.) Never was? (No.) [Distress and pause. Sitter left room. Hand tightened on mine and after a little hard breathing, a sigh, and a shiver, Mrs. C. awakened.]

Mrs. C. J. H. H. and Miss F. Nov. 20th, 1914. 10 A. M.

[Subliminal.]

[Long pause, sitter admitted. Long pause. Distress and face twisted. Pause and reached for pencil and fumbled it so as to indi-

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169. The incident about the "knots in a handkerchief" turned out to be quite relevant to the sitter, tho she knew nothing about it at the time. The note of Dr. Prince shows why she did not, as it occurred in the Margaret personality, of whom the normal self knew or remembered nothing, save what she was told afterward. Evidently Dr. Hodgson was serving as intermediary for a moment. He denied that it was the case of an elderly woman, whom I had in mind, and in asking whether it was "a girl", he had in mind what was perfectly correct of the sitter at the time the incident occurred. I quote the note of Dr. Prince:

"Margaret, in her declining days, used sometimes to tie money in a handkerchief by making knots in the latter and more than once forgot where she had put it. Afterwards she made an outcry when she saw in Real Doris's mind that she, Real Doris, had found and appropriated the coins when getting clothes ready for the wash. I merely mention this in view of the fact that Dr. Hodgson thought that it 'was in connection with the case', and then asks if it was a girl."

The sitter has no recollection of any Fred in particular. I could name one, but there is not the slightest hint of his identity here, and only the occurrence of the name in the subliminal recovery would suggest the right to detach its meaning from the main trend of the sitting, and usually such detachment does not take place.

The incident is interesting as showing that Dr. Hodgson did not get it in full. He caught a mere glimpse of it. Probably the pictographic process was resorted to and it is apparent that he was not sure whence it came, tho probably assuming that it was about the sitter. It is a good illustration of the fragmentary character of messages and the difficulty of telling their source when they come pictographically through an intermediary.

cate that it was wanted between the first and second fingers, when I tried to insert it between thumb and finger. I then helped to insert it as desired.] Cf. p. 360.

[Automatic Writing.]

I [pause] will not hurt [read 'here' as apparently written] hurt [writing began with very large letters at this word.]

(All right. I understand.)

anybody [read 'today'] body. You old monkey.

(All right.)

I will not hurt anybody.

(No I know it.)

You are afraid I will and you make a great fuss about nothing.

(I didn't know that I made a fuss.)

you will.

(Who are you anyway?)

[Pause.] I am a young lady. who are you. [170]

(I am a man who is trying to get into communication with spirits.)

What for.

(In order to help the world to believe that there is a life after death.)

What for.

(In order to help them to escape bad conditions when they get over there where you are.)

---

170. The expression "you old monkey" was thought by the sitter at the time it was written to have considerable significance. After the sitting she told me that Margaret had called me "an old monkey" after I had paid Dr. Prince a visit and saw this personality. I had visited him to see the case when they lived in the East and I had my séance with Margaret. Of course, the sitter had no normal memory of the fact, or presumably had none such, and if her statement was not imagination she must have heard it told after I left. Dr. Prince remarks of the phrase: "It is like Margaret in tone tho I do not remember this particular expression."

The statement that the communicator is a "young lady" fits the incident and the facts known to the Margaret personality, as known by Dr. Prince, but the evidence must be greater to assure us of her identity. The sequel showed that this personality was probably Laughing Water or Minnehaha, who has some of the characteristics of Margaret, but apparently not all of them and certainly not of the "Margaret" about whom she herself speaks.

Why don't you help them escape bad conditions before they get where I am.

(That is one thing that will come to them, if they believe in an after life, and so we can teach them on this side, if we can prove an after life.)

What is an after life.

(An . . . .) [Writing went on.]

I never [read 'have'] had . . . . never had a before life, how can I have an after life.

(I would like to know exactly why you have not had a "before life?")

How do I know I only know I am and that is all. You know about your life.

(Yes I do, and I would like to know how you came to come here this morning.)

I have been here all the time. I just thought I would surprise you.

(Yes.) [171]

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171. On various expressions and the general tone of this communication Dr. Prince comments:

"The expression 'what for?' and the *cuteness* of the following questions are very like Margaret. Of course, it is like most children to ask 'what for?' If I urged Margaret to do a particular thing, saying it would help Real Doris, if the reason was not obvious, she would demand, 'How will it help the Real Doris?'

"The statement and question, 'I never had a before life, how can I have an after life?' reminds me of the shrewdness with which Margaret, even after she had forgotten the meaning of time designations, crowded me into a corner. To meet her comprehension I defined *afternoon* as 'the time after dinner'. She wanted to know if every day had an afternoon and I assented. 'How do you know? You may not have any dinner tomorrow and then there wouldn't be any afternoon.' This is from memory.

"Margaret was very fond of perpetrating surprises and of being surprised."

The expression "What for?" has its value diminished by the fact that a few other communicators of the obsessing type have asked either the same question or one equivalent. I have not found such a query put to me by any other type of personality, so far as I can recall, in the years of my experiments with Mrs. Chenoweth. In any case, unless the identical expression used by Margaret were employed in the communications here the evidential value of it could not go further than the identification of the thought with her char-



I know who Mamma is.

(Do you know who the lady present is?)

Which one.

(The one in the room with me: not the one you are writing through.)

One is dead and one is living and you want me to tell you about the live one.

(Yes.)

You mean Baby. (Yes.) Of course I know her. I have been with her lots of times when she was not with you.

(Yes.)

What do you want to know for Mr. [read 'Mn'] Inquisitive  
.... Mr.

(In order to know just exactly who you are.)

You want to know a lot don't you. [172]

---

acter, and that would not count very much unless it were accompanied by other features that separated it from the common content of Mrs. Chenoweth's habits of thought.

I must call attention here to the implication against the doctrine of reincarnation, indicated in the statement that she had had no "before life". It is, of course, not evidence of this, but the idea coincides with the denial of that doctrine. It at once suggests also that Margaret might have been a still-born child or the result of abortion, if we apply the spiritistic hypothesis to the case at all, and so would have no memory of a previous life, and it would be natural enough to question the "after life".

It may be worth noting here that Sleeping Margaret, claimed by the controls to be the subconscious of Doris, tho she claims to be a spirit, has no memory of any previous existence on the earth or in a body. This would be true enough on the theory that she is the subconscious of the girl and the sequel would indicate that it could hardly apply to Margaret.

172. The expression "one is dead", apparently referring to Mrs. Chenoweth, is most interesting. It coincides with what was said through Mrs. Piper and many other psychics about the conditions involved in the trance. They claim to take the soul out of the body and to use the body as a machine for purposes of communication. It is not a natural product of normal experience on the part of Mrs. Chenoweth to use the expression, tho not impossible to conceive it as a theoretical interpretation by her of the nature of the trance. She always calls it a trance, and it is more natural for a spirit, especially one with less knowledge than the Emperor group—who do not call a trance by the name death—to speak of it in this manner.

"The term 'Baby'", says Dr. Prince, "was never applied by Margaret to Real Doris, but was very frequently used to designate herself, but only when

(If I can be sure that you are the same person that said . . . was present at another place, I would know.) [I purposely omitted saying "she" where the dots are.]

Yes but what good will that do you or me. I have not done anything to be scolded for.

(I am not scolding you. I merely wish to be certain you are the person I think is present, as it will be a great help to those who do not believe they exist after death.)

Oh you are most tiresome with your questions why did you not ask for your fine friend.

[Pencil worn and I tried to insert a new one. The hand tightened on it and I said aloud that I wished to change the pencil, and it was then changed with reasonable ease.]

who knows so much. Look here I wanted to tell you something which you have not asked. Sometimes I have been to Baby and have tried to help her do things and have made her happy and sometimes I have done things I did not mean to because she was not [pause] ready to do what I tried to do. I know that she has been asleep sometimes but I could not manage to do all I wanted to but I will not hurt a fly [read 'boy'] fly. I only want to do something.

(Do you know who it is that is with her when asleep?)

Yes I am and I can take care of her if some of the others will let me alone but they keep at me all the time afraid I will not take care of her and I can do it better than they can. [173]

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she was with her nearest friends. Presumably the term is borrowed by Laughing Water from the sitter's mother."

Readers will remember that the mother of the sitter, when communicating, nearly always called the sitter "Baby", which was the name she gave to her while living. The subconscious might then appropriate it, but it is interesting to note that Margaret also called herself by that name and it suggests at once the place of the sitter's subconscious in the designations of the personalities invading her.

The sitter told me after the experiment that the expression "Mr. Inquisitive" was the designation that Margaret applied to Dr. Prince. But Dr. Prince himself does not recall its use, tho remarking that it is Margaret's vein. He thinks she might have used it, but is certain it was not habitual. Of course the sitter knew nothing about what Margaret said and did except when told it by others, and much seems to have been told her.

173. Dr. Prince comments on the scolding: "Margaret dreaded scolding.

(Do you know by what name you have been called?)

I .... [written while I was talking] yes I do but I don't want that name any more and I won't have it. They tell me to do so many things and to go away when they want me to and I want to stay.

(Please to tell me the name by which you go and I shall not read it aloud.)

Why.

(In order to be sure you are the person I am thinking about.)

I do not care whether you are sure or not. I know what I am.

(Yes but it is important to help others that we get all we can about you.)

I don't see what you are after and besides you make Baby nervous.

(No, she says it does not make her nervous, and we desire to help living people in the same way that you help and care for Baby.)

Perhaps I will tell you something but I want to think it over and I don't like to tell all now.

(All right.)

\* \* [scrawl] S [Indian and pause] S [pause].

(Go ahead.)

S [Indian] [P. F. R.] S [pause] Why do [you] want me to write it. You make her Mamma make me do it.

(It makes no difference who gives it, but it will help all of us to have it and so we should be very grateful for it.)

[Pause.] Sarah Augusta Susan Ann.

(That is not the name you go by.)

I know it. I don't want to give it to you.

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Her characteristic way of warding it off was after this fashion: 'I didn't do it. Papa mustn't scold Baby (or Margaret).'

"The expression, 'Oh you are most tiresome in your questions', does not sound like Margaret."

The confession of having made the sitter do things without intending to influence her is most interesting, as coinciding with what I have frequently observed in communications; namely, that they are sometimes incidents which the communicator was not trying intentionally to send. The acceptance of such a fact may throw light upon many incidents in secondary personality when it involves obsession.

The reference to her being "asleep sometimes" is correct, if it refers to the sitter's change of personality, as it is probably intended to mean, and Mrs. Chenoweth, of course, knew nothing of the facts.

(It will be as much help to you as to us.) [174]

How. Do you think you are going to stop my work.

(I am not trying to stop it. I think you can be used to help in the good work.)

you know that some of them think I ought to go and let the others come. I do not see why that is so. Do you know any one that G is the letter [letter] that stands [read 'shuts'] stands for their name.

(No.) [Sitter shook her head.]

I do Ger .... [Pause. P. F. R.]

(Stick to it.)

[Pause. P. F. R., pause and P. F. R. and pause] y [pause] l [pause] l [long pause] o [P. F. R.]

(Stick to it.)

[Pause] \* \* [scrawl, and possibly attempt at 'm'].

(I didn't get that.)

y l l o .... [P. F. R.]

(You will get it.)

y l l .... S [?] P. [P. F. R. Pause and tried to tear sheets

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174. On the expressions, "Why" and "I don't care whether you are sure or not, I know what I am", Dr. Prince comments:

"This is much in Margaret's vein, as many incidents illustrated. One was when, after a remarkable telepathic feat, she suddenly asked to look at a particular page in a book I was reading. I asked 'Why' and she said that she wanted to see if a name was there. She would not tell me the name and I said, 'It would not be evidence unless you told me before you look,' and she replied, 'I don't care whether it is evidence or not. I just want to see if the name is there.'

"In fact, there is nothing on this page [automatic record] that is markedly unlike Margaret. Several references might well have passed for hers, had it been alleged that she was the communicator. 'Perhaps I will tell you something, but I want to think it over and I don't like to tell all I know,' ["all now"] is quite in her vein. I have heard her say: 'I'll have to think about it, Papa,' and also something very like the last clause."

The letter "S" is evidently an attempt to give the name "Sarah", as that came first in the list. The sitter told me after the sitting that Margaret had called herself all sorts of names purposely to deceive others. Dr. Prince makes no comment on the circumstance in his notes. It is interesting to note the answer when I indicated that the names were wrong. It is the answer of a person who would tease by giving such names and has to admit that the interlocutor knows what the real name is.

off the pad, but I prevented it. Pause] \* \* [scrawl like 'I']  
 \* \* [scrawls like 'eeee'] \* \* [apparent attempt at 'I' or  
 scrawl] G. P. P [pause] M o l l . . . . [pause] 'Tried to tear sheets  
 off pad and I prevented. Distress and new pencil given.] [175]  
 [Change of Control.]

Mother will try and get her to see the importance of writing  
 the name.

(All right. Thank you.)

I did not realize that you particularly wished it and this is the  
 first time it seemed possible for her to come and the independent  
 spirit was in the ascendant but she is all right only she has left a  
 weakness that I find it hard to overcome [written 'overcomb' and of  
 course I visualized it so, but did not indicate the appearance] T  
 . . . . overcome . . . . The name she wrote was an effort to be funny.

(Yes I understand.)

but the name she began to write backward was really something  
 she wished to write, and the G referred to the man who was trying  
 to help. All is explained except her first greeting to you which was  
 a misapprehension on her part of what you were trying to ac-  
 complish.

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175. The letter "G" elicits the following from Dr. Prince: "Do you know  
 if the form of the sentence in 'Do you know any one that G. is the letter that  
 stands for their name?' is such as Mrs. C. would employ? It is precisely the  
 form in which Margaret would have put the question."

Mrs. Chenoweth, so far as I know, has never put this question in that form.  
 She often asks: "Do you know any one beginning with B" or "any name  
 beginning with B?"

It is probable that "G" and "Ger" represent attempts to give the name  
 George for George Pelham. Cf. Note 98. This is favored by the "G P P"  
 which came a little later, and which represent the initials usually employed for  
 him. Still later, Cf. Note 176, the G is said to refer to a man helping the  
 communicator and this would mean G. P. The episode represents G. P. as  
 intervening to get a message which the communicator could not make clear.  
 Cf. *Proceedings Eng. S. P. R.*, Vol. XVI, pp. 70-73, 434, and 486, where G. P.  
 intervened.

The letters "y l l o" were evidently the writing backward of the name  
 "Molly", as the "M" was apparently written first. But Dr. Prince makes no  
 comments in his notes. The later statement by another communicator indi-  
 cates that she "was trying to be funny" and if so, it was but a continuance of  
 the previous series of false names. Dr. Prince remarks that Margaret never  
 did any spelling backward.

(I understand.)

You do not understand what the letter P was for do you.

(No I do not.)

Pet [so read and suddenly corrected to 'Pa'] no pet a little word she sometimes uses herself. [Distress.]

(All right.) [176]

She has been at work some time and will soon be able to give an account of herself. I am glad you insist [N. R.] insist.

(All right.)

[Distress and groans. Reached out for my hand, catching breath and groans for some time with pauses and the great distress followed by long calm.]

[Subliminal.]

[Sigh. Sitter left, pause.] I am continually seeing an H, the letter H. [Pause.] I can't seem to make out what it is for. [Pause.] I don't know whether it is Hattie. Do you know any one by that name or Harriet? I have not got it right. I don't know what it is. There is an awful strange influence here. Do you know anything about a little Indian girl?

(I know of a little girl, but I do not know whether she is Indian or not.)

You don't know whether she is Indian or colored do you?

(No.) [177]

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176. It is probable that the phrase "the independent spirit was in the ascendant" is a reference to the independence of the communicator, as it was shown all the way through the message. It was modified the following day and she was more submissive.

It is more apparent here that G is for George Pelham, as the reference to a man helping implies this, especially that the initials G. P. came a few minutes before. Cf. Note 175. But "P" is said to be for *Pet*. It should be noticed that the initials were "G P P" and may have meant that G. P. was trying to say the word "Pet" as applying to "Molly", which had been written backward. That is the only interpretation possible, if the passage is to have any meaning at all. Dr. Prince found no relevance in the reference to "Pet".

177. Of the name Harriet Dr. Prince says: "The sitter's maternal grandmother was named Harriet and she had been called Hattie by her contemporary intimate friends. She has been long dead. There is also a living sister by the name of Harriet, also called Hattie."

The reference to "a little Indian girl" had no meaning at the time, but



She is dark colored, but I can't make out what she is. She is just flying around here in great shape. She is a little sprite. I don't know if she is an Indian. I don't know enough, but she is of dark skin, very dark. She has got an odd little name too. She came and put her hand on my lips. [Pause.] Do you know her name?

(No, I only know what she is sometimes called by the living.)

Well, it is not a name. It has two parts to it like . . . . It isn't Angel. I can't get it. It means something. The name has a little meaning to it like Treasure, and not like a real name. It would suggest something the same as I might say Faithful. Evidently she don't want me to know. Do you know what she says to me, "You mind your own business I'll do it myself." [Pause, sigh and awakened.] [178]

the sequel explained it, as will appear in later notes. It raises the question whether the supposed Margaret was not this "little Indian girl", who later turned out to be Laughing Water or Minnehaha. Laughing Water told many incidents characteristic of Margaret, showing that, if she be an independent personality, she knew about Margaret, and as she had feared being driven away, according to the expressed messages in this record, she might well have suspected me until she learned my attitude. Tho Dr. Prince recognizes characteristics of Margaret in the messages, it is not impossible that it was Laughing Water whose relation to Doris might have led to the frequent fusion of her mind and that of Margaret in the phenomena of the "Daily Record". Tho Laughing Water and Margaret are distinctly separated later, there is not adequate proof yet of this distinction here. The note at the end of the sitting showed that I supposed it to be Margaret, but it is later developments that tend to sustain the conjecture that it was Laughing Water, who could not be clearly distinguished from Margaret.

178. The sequel showed that this communicator was Laughing Water, a double name as indicated, and also symbolical. So much is pointed in the passage here, as remarked by Dr. Prince: (1) "It is not a name (like Mary or Rose)." (2) "It has two parts" (Laughing Water). (3) "It means something." The subconscious caught the general idea, but not the specific name.

The references to the name as "like Treasure" or "Faithful" indicate very clearly that the subconscious has to interpret the stimuli that come to it and that in this subliminal condition, the intermediate condition between the normal consciousness and the deep trance, the process of communicating is more or less symbolical, tho it may not always be so any more than the pictographic process generally. In any case the process here involves indistinct messages which set the mind of the psychic to guessing at them or endeavoring to interpret them as it would any stimulus.

During the entire sitting I had Sleeping Margaret in mind and the only thing that suggested doubt or error, on my part, was the evasive and independent spirit shown in the first part of the writing. The sitter recognized the personality and called my attention to the characteristics, after the sitting, that go to prove it is Margaret and not Sleeping Margaret.

Mrs. C. J. H. H. and Miss F. Nov. 21st, 1914. 9 A. M.

[Subliminal.]

[Pause and sitter admitted and long pause. Distress and twisting face, pause and face much twisted with distress. Reached for pencil and pause.]

[Automatic Writing.]

\* \* [apparently beginning of 'M'] [P. F. R.]  
(Stick to it.)

rose roses that fade not lilies that cannot die  
mignonette colored so divinely [?] beside them doth lie  
and the hand of an angel with serene face of love  
holds fast these sweet flowers that blossom above  
Dear child of the earth sphere a love strong and true  
Like these fadeless flowers Lives always for you. [179]

179. Of this poetry Dr. Prince remarks: "The making of *such* a verse would be away beyond Margaret. I have known her to invent and sing a couplet, but it didn't rhyme. Of course there is no reason why Margaret should have said anything similar. But as I have put down some coincidences between Laughing Water and Margaret's expressions, I seem bound to indicate discrepancies."

The poetry purports to come from the personality Laughing Water as various later incidents indicate. It is not specifically stated here, but the certainty from the sequel that Laughing Water was connected with these incidents proves what interpretation we should put on the poem.

Once in a sitting with Mrs. Chenoweth a rather pretty poem of a few lines came unsigned. In the control that followed Mr. Myers, communicating, remarked that it was the "light", Mrs. Chenoweth, that wrote the poem with the inspiration of Hodgson. Suppose that a poetic mood on the part of the communicator should be transferred to the medium. The suggestion might well act on her subconscious precisely as such a mood would act on the normal mind, so that inferiority or superiority in the result has little to do with the origin of the stimulus.

I wrote that myself for her. You made me come and I will say what I want to.

(All right, who is it?)

I came before to say Sunbeam [Starlight] knows me. [After word 'say' there was Indian gibberish and the hand tried to put the pencil between the first and second fingers, but did not hold it long when done.]

(All right.) [180]

Yes she said I was all right and for me to tell you all I can for you were good and would help me to do some work after awhile. Will you drive me away from Baby.

(No, who is it?) [Thinking of Sleeping Margaret.]

I come to her at night to try to talk and I was sauce box to you yesterday and I am sorry but I don't know how to use this lady very well and I could not tell you what my name is that I use at night. I will learn to do something beside talk snarl to you. [181]

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180. This reference to Starlight is interesting because Laughing Water was said to be an Indian, as Starlight is.

I learned from the sitter that her mother always held her pen or pencil between the first and second fingers. This phenomenon occurred several times in this record. Cf. p. 349. Apparently, accepting this meaning of the phenomenon, the mother of the sitter was helping. She had followed Laughing Water the day before and perhaps is here trying to help her give the name.

181. Of the statement that the communicator comes to the sitter at night, assuming that the reference is to Margaret, Dr. Prince writes:

"There is no evidence of this at any time, unless—I just thought of it—it refers to a certain state in which Margaret used to be at times when asleep, wherein she used to talk indifferently, in more infantile fashion, and for a time did not know that the person with whom she was conversing (myself) was the same as Dr. Prince, whom she feared, and which state Margaret did not remember when awake, or only imperfectly—unless this state was related to Laughing Water. I don't believe it was, but merely suggest it. There is much about the sleeping state referred to in the Daily Record."

The sitter told me after the sitting that Margaret had often called herself a "sauce box". Dr. Prince made no comment on the reference in his notes.

This half apology for her manner of treating me the day before is good evidence that it was Laughing Water whom we had taken for Margaret, as explained in Note 177.

The indication that Minnehaha comes with the sitter at night might imply that she was Sleeping Margaret, so far as the allusion to sleep is concerned, but the observation of Dr. Prince that Margaret and Margaret asleep must be distinguished from Sleeping Margaret shows that we do not require to identify

(I understand and I had no ill feeling. I shall be glad to help you all I can, and I shall give you chances in the future to come here again.)

When.

(A little more than a week from today.)

how can I find out. will you tell Baby.

(Yes, and my friends on your side can call you. Will it be necessary to have Baby here present?)

I do not know that much ask some mister ask some one else.

(All right.)

I do not want to hurt anybody.

(No, I believe that.)

I want to have a good time and when I laugh I do not do it to make fun of anybody. I am happy to be with her. I know her mother and her little weeny teeny bit of a baby over here and I know the folks who get scared when I come. You know who S [pause] is S t a r .... [Struggle to get pencil between first and second fingers] Starlight [so written. Pencil dropped and spontaneously seized between thumb and finger.] [182]

Minnehaha with Sleeping Margaret. The statement later by the controls that "Margaret", the communicator by that name, was a "dual personality" on "that side"; that is, in the spirit world, would also coincide with the distinction between Margaret and Sleeping Margaret. But in identifying Margaret with Minnehaha this would contradict the clear distinction later drawn between "Margaret" and Minnehaha. But if the Margaret of the record by Dr. Prince is a distinct person from the "Margaret" of the sittings, then the present statement would offer no insuperable difficulties, tho it tended to identify Minnehaha with Margaret.

182. Here again is evidence that the sitter's mother is helping; namely, the effort to get the pencil between the first and second fingers. The allusion to Starlight is interesting as showing knowledge, whether subconscious or foreign makes no difference, of the use that I made of the name as distinct from the real one assumed by Starlight herself. It is possible that, being an Indian also, Starlight was trying to help Laughing Water with her work. Note the reference to "laughing" and compare Note 173, p. 353.

Of the allusion to the "weeny teeny bit of a baby" Dr. Prince writes: "Two or three children died when babies, one, and perhaps more than one, stillborn. The last of these died some 35 years ago."

The pronoun "her" could possibly refer to the sitter and it happens, as told me by the sitter afterward, that there was a very little baby which she, the sitter, used to call her own, when she had some care of it. But it is more likely that the "her" refers to a deceased sister.

(That is the name I use publicly for Sunbeam.) [Starlight.]

Yes I know it and if she has two 2 [delay in reading 'two'] why can't I.

(That is all right. But you have another name at night when ....) [Writing began.]

Another than what I have not taken any yet. I only said I might have 2 but I did not give 1 yet not one but I will try to either write it for you or tell it to some one.

(All right.) [183]

[Struggle and difficulty in writing.] It begins with [distress and struggle.] L .... [erased] \* \* [form of 'I'] \* \* [attempt at 'E' but erased and not read.] [Pause.] E [erased as soon as read.] It is not E.

(No, I understand.)

That was a slip. slippery time [not read at time] mister. [Pause.] P \* \* [scrawl]. P P P P P

(I understand. You come to her in sleep, do you?)

Yes P e .... [Struggle and Indian.]

I am not a *dream* [underscored three times]. I am a person.

(Yes.) [184]

I am jolly enough am I not.

(Yes you are.)

I do not hurt her do I.

(I have not seen any evidence that you hurt her. What are you there for?)

Because I was asked to try and see if I could do it and become a guide to her.

(Who asked you?)

183. The sequel showed that this reference to two names is correct, if it means Laughing Water and Minnehaha, the same person. It is possible that it is an echo of the previous consciousness of there being two names instead of one.

184. The "L" is evidently a correct start on "Laughing Water". The error with "E" is spontaneously corrected. Evidently "P" and "Pe" are attempts at "Pet".

Of the reference to not being a dream, Dr. Prince says: "If this is a coincidence, it is a happy one. I once made a remark about Margaret being a sort of dream of Real Doris, and it tickled Margaret greatly. Until within a few months of her departure, full three years after this incident, she used often to say jokingly, 'I am a dream!' etc."

Her mother did her heavenly mother. I know some more people too who are there but she only remembers me best. I am more like her.

(You mean like Baby.) [185]

Yes you don't know that ['what' and so read and not corrected] I mean.

(Tell me then.)

Young not as white as she is, she is a pale face and I am not I am In [pause] dian [last syllable written very quickly.]

(All right. Go ahead.)

She need not be afraid of me. I take her away to rest and I like the canoe [read mentally but not aloud] boat canoe just as she does she will see it and tell you. I mean the spirit boat.

I love flowers and have a lot of them with me she knows that. [Struggle and difficulty in writing.] I will get my name soon. [Struggle.]

(All right.)

my hair [read 'hour' doubtfully] is .... hair .... black. She is white. I like hers best. I can't help it.

(I understand.) [186]

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185. Sleeping Margaret has always said that she had been asked to be a guide to the sitter. Regarding the allusion to "her heavenly mother", Dr. Prince says: "This, coming after the expression 'her mother', might imply knowledge of the fact that there is an earthly, that is, her adopted mother."

186. Of the allusion to the "spirit boat" Dr. Prince says: "She hasn't seen the spirit boat yet, whatever that means. The expression, 'I love flowers, she knows that', is not intelligible to Doris. But the reference to flowers, Minnehaha, and the canoe has this pertinence. Real Doris and Margaret were (it is difficult to word it grammatically) a skillful dancer as a child and for several seasons at the Annual Exhibition of the Dancing Academy, took the part of Minnehaha in a pantomime dance. A canoe had a part in the scene and many flowers—Doris does not remember what, but certainly there must have been lilies. This is probably the most curious parallel between Laughing Water and Margaret. Margaret was very fond of the part and acted and danced it to such perfection there was a reason for its yearly repetition.

"The most striking part of the parallel to me is the name Minnehaha appearing in the sittings and Margaret's great fondness for the part in the pantomimic dance and prominence in it. If Laughing Water came late in the history of the case, as is several times stated and intimated, it would have been after the series of years wherein Margaret's yearly rendition had taken place; that is, after Margaret's fondness of the part of Minnehaha had become es-



[Distress and Indian.] Laughing Laughing [Pause and P. F. R.]

(Stick to it.)

W [Pause and P. F. R. twice, and hand tried to seize mine, but I refused to hold it.] W I cannot write it.

(Yes I think you can.)

W you know what I want to write. [This was true. I saw what she was after.]

(Yes, you can write it.)

W a .... [pause and P. F. R.]

(Yes stick to it.)

W a [pause] e r [so read] W a t e r.

(Minnehaha.) Laughing Water. (Minnehaha.)

Yes Min .... you know what I mean.

(Yes I do.)

Laughing Water Minne .... [erased]. Minnehaha and the canoe is what I take her in and the lilies we both love. I will come again. I have 2 names have not I. Laughing Water. Minnehaha.

(Yes I wanted to see if you knew the meaning of Minnehaha.)

They are both my names. [Pause.] Laughing Water. I told you I laughed before I wrote my name.

(Yes.) [187]

tablished. Would it be unlikely that there was a causal nexus between these facts and the adoption of the name by the spirit? Altho this view must stand or fall according to its own reasonableness unaffected by pragmatic considerations, yet it is true that incidentally it would silence the otherwise inevitable remark of the sceptic that evidently Mrs. Chenoweth's subliminal adopted the name from her acquaintance with Longfellow's 'Hiawatha'. It seems to me that the coincidence pointed out is too extraordinary to be without causal significance."

187. I may remark here, in addition to what Dr. Prince says, that, as soon as the name Laughing Water came, I saw what its Indian equivalent was and that there was no use to ask for the struggle to get it, since it was apparent that the suggestion would be as applicable to the subconsciousness of the psychic as to my mind. I therefore gave the name Minnehaha purposely to watch the reaction. So far as evidence was concerned there was no use to ask for the interpretation of the English form of it.

The allusion to "laughing before" is interesting. Earlier in the sitting she had said "when I laugh I do not do it to make fun of anybody". It is possible that this circumlocution was to get some ideas into the subconscious

I wanted to write it then but at last [neither word read] at last it came. Sunbeam [Starlight] told me to rush as it was the last time and getting [getting] late. I love Baby [N. R.] Baby.

(I understand.)

[Struggle and Indian gibberish for several moments.] [Pause.]

(Can Hodgson come a moment?)

[Pause and reached for pencil.]

[Change of Control.]

R. H.

(I only wanted to ask if it would be necessary to have the young lady present at the next sittings.)

No I think not. It is quite an effort for her and we will try and arrange to do the work without her. It is going on splendidly.

(Yes.)

I am gratified [read 'grateful'] gratified. R. H. Greetings and joyous hopes from all our friends.

(My love to all of them.)

Greetings of the mother to the girl.

(Yes, her greetings to the mother.)

It is a beautiful day for us. R. H.

(Thanks.)

[Long pause.]

[Subliminal.]

[Sigh and hand reached to take that of sitter. Sitter took it and Mrs. C. raised it to her lips and kissed it, and then gave her hand to me. Sigh.]

Goodbye.

(Goodbye.)

[Sitter left and Mrs. C. awakened before sitter got down-stairs.]

Mrs. C. J. H. H. November 30th, 1914. 10 A. M.

[Subliminal.]

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of the medium in order to facilitate getting the right name. If this be a possible interpretation it throws light on the complicated processes necessary to get a specific message through.

[Pause, sigh, long pause, sigh. Long pause and reached for pencil and pause.]

[Automatic Writing.]

My baby did not come.

(No, I was told it was not necessary and if it becomes so I shall bring her.)

I miss her but I know it is hard for her to get here although she enjoys the novelty [N. R.] of it . . . novelty [slowly written].

(I understand.) [She did express to me in New York her interest in the sittings and her desire to be present.] [188]

I feel that we are growing stronger since we began to come here and that we shall make it plain that we are doing some important work for her. I want to protect her and do all I can from my side to make her a good and useful woman when she grows up. I did not have any idea of making a record case when I began but I see that what is true of our case is true of thousands of others and if some help may be given to others by the knowledge given here I ought to be glad and will be.

I know that you want some one else to write but I want to thank you first for your kindness and for the way you made my little girl feel at ease. She was afraid at first but you helped her get over that. Your wife says you have girls of your own and that helps you to understand. [189]

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188. Of the statement about enjoying the "novelty" of the sittings, Dr. Prince writes and adds incidents:

"True. Doris did enjoy the novelty of the sittings, but they wearied her and especially was it irksome to rise early in the morning as was necessary in order to take the car for Boston in time for the sittings, and besides she disliked very much being jostled by the throngs boarding the car. The daily journey was 18 miles to and from Boston."

189. "Doris had a nervous fear at first that after all the expense of bringing her east Dr. Hyslop would find the experiments not worth while and feel disgruntled about it. A letter written by Doris Nov. 17th said: 'I am glad he is pleased so far with the sittings, as I was afraid they would not amount to anything after paying all that money.' But his kindness and paternal gentleness soon made her feel at ease, as her letters home amply witness." The reference to my wife is dramatically interesting.

Later I got the more specific answer to my query, but the allusion to growing "nervous" when she thinks of it repeats what was said earlier about the

(Yes, that is true, and when you can I would be glad for you to tell exactly the thing that caused the trouble to your child. You will remember it.) [Thinking of the "fall" or accident.]

Yes I know and whenever I think of it I grow very nervous [difficulty in writing: almost lost control] for I know what might have happened

(I understand.)

even worse than what did happen. [Pause.] W [pause] ith the new contact it cannot occur again [distress and pause] for we on this side are watching and her own consciousness is awakened and the influence has become co-operative and not entire as it was.

(Do you remember at what period of life it occurred?)

I remember everything and will tell you all as I grow stronger.

(All right. I shall leave it to you.)

Thank you for the trust. I will do the best I know how and I will not rest in the sure fact of the release now that she has come into the her womanliness.

(I understand.)

It is Nature's way to make changes slowly but if too much pressure is brought to any one functionary power the whole machinery is clogged and the result is a state of inaction

(I understand.) [190]

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recall of memories. Cf. Note 94. On the statement, "I know what might have happened, even worse than what did happen", Dr. Prince comments:

"If the communicator means the 'fall', the worse thing would mean death from the fall; that is, death would have been worse than the psychical alteration that followed. But the rest of the paragraph is not intelligible to me."

The "rest of the passage" to which Dr. Prince alludes is not clear, but it is perhaps true that the accident would not happen again, and the reference to her own consciousness being awakened is probably an attempt to indicate that the normal consciousness of the girl has now gotten the control, which is true, and of course not known to Mrs. Chenoweth normally. The statement that the "influence has become coöperative" would mean just what is always found in the cure of such cases: namely, that the effort is to restore the obsessing agent to a normal condition and to use his or her relation to the living person as a coöperative aid in the psychical development of the subject.

190. Of the statement that the communicator "will not rest in the sure fact of the release now that she has come into her womanliness", Dr. Prince says: "This striking sentence reveals knowledge that Doris is now cured of the manifestations which so troubled the mother in her lifetime. The strange

quite like epi . . . . [written slowly and with difficulty, and purposely not read aloud, but mentally read as beginning of "epilepsy"] fits [P. F. R.]

(Yes I understand.)

epileptic fits.

(Yes I quite understand.)

and the action of sup . . . . [line ended] suppressed animation on the brain is of great danger at such a time. I mean to add to the effort nature is making to produce [read 'fasten' doubtfully] produce results is quite a dangerous proceeding and when a spirit succeeds only in making partial contact effort is greatly increased [N. R.] increased. Age action wisdom [pause and Indian] and care make the past as a bad dream and I do not think the reference to the happenings will create any imaginary state for baby now. [191]

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periodical lapses into childhood are gone. 'She has come into her womanliness.'

My familiarity with the language of this psychic would lead me to infer from the term "womanliness" that it may possibly refer to the age of puberty as passed. Her troubles prevented this for a long time. The use of the term "release" is the one that usually means the removal of an obsessing agent.

It is true also that in this instance the whole machinery of nature was reduced to inaction in this period of alternating personality, both physiological and psychological.

The reference to clogged machinery calls out the following remarks by Dr. Prince:

"Following the mother's death there was a period of suppressed catamenia which accompanied the ushering in of an utterly befogged and sluggish personality, Sick Doris."

191. The allusion to "epileptic fits" elicits the following comments by Dr. Prince:

"It is very interesting to observe that in these communications the mother reveals no scientific understanding of her daughter's strange past life, but discusses it symptomatically solely. Earlier (Cf. Note 145 and p. 332) the mother wondered if Doris recalls the laughs and shouts which were really those of Margaret. She does not seem now to know that her daughter has no memory of such periods in her life. She never knew it when she herself was living. Once or twice Real Doris attempted to tell her, beginning 'Sometimes I forget', but the mother, not understanding, tho noting that the girl appeared moved greatly, answered, 'Oh, well, everybody forgets sometimes'. So Real Doris concluded to keep still. It is still more noteworthy that in the script received under the hand of the girl herself, the childish Margaret, being out at the time, the mother admitted that she did not understand the mental alter-

(Did any one have imperfect contact?)

Why yes that was the greatest difficulty. There was contact to such an extent that will power was overcome and the little body [read 'baby' and pencil pointed till corrected] was not mature enough to have the outside impression so forcibly expressed and unconsciousness occurred without the hiatus being bridged by super-consciousness or another spirit consciousness. If she had been a little further along in maturity or if it had been before maturity commenced to assert itself there might not have been the serious state which brought concern to all. I ....

(Do ....) ['I' written as I started and I paused. Pencil paused.] (Do you know what spirit it was that had the wrong sort of contact?)

Yes I was always near and each time hoped it would be a more successful experiment. It was not I—nor was it an evil spirit as has been supposed but a slip in connections and then came the Indians making better [better] power and I look for no further difficulty.

(Do you recall the little Indian that came last week?)

Minnehaha. [Written slowly and carefully.]

you mean.

(Yes I mean Minnehaha, and when did she first come to Baby?)

not until after the spells had been coming on. She did not produce them but came to reduce the pressure and of course she would be seen at the time or near the time because she was actively engaged to help overcome the [pause] ill effects of the imperfect contact.

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nations. But it is important to keep in mind that in all her observations on Doris's past peculiarities, the mother speaks only of their phenomenal characteristics, their appearance to an untrained tho sagacious observer. Her descriptive expressions, therefore, tho often inadequate and technically incorrect, are natural enough for a layman. Strictly Margaret's appearances, as such, were not at all like 'epileptic fits', but their coming was as sudden and this may be what she means, nor is it improbable that while living she had been accustomed to call them in her own mind by the variously employed term of the layman, fits. But it may be that there were occasionally cataleptic seizures before the mother's death, like those which I so often saw afterwards. Real Doris has no memory of any of them. Still more likely the reference may be to the catalepsy after her death. And it is true that this cataleptic condition, while it was of hysterical and not of epileptic origin, was, so far as the appearance goes, identical with *petit mal*, or minor epilepsy, in one of its forms."



The imperfect contact was another person whom I will tell you of later.

(All right. That is good.) [192]

\* \* [apparently letter 'a', but pencil fell and reinserted twice. Distress.]

[Subliminal.]

[Long pause: distress and rubbing face and uttering 'Oh' several times. Rolling head to side in distress and breathing hard. Pause and then a quick jerk of the body. Sigh after a pause, rubbed face, sighed again and awakened.]

The allusion near the beginning to my wanting some one else may possibly be to the *mental* request I made to Dr. Hodgson to bring Sleeping Margaret. I have no proof of this, but the coincidence which is only one of many such is worth recording, for I have often noted what I have merely wished beforehand has been carried out until it is a grave question whether I need to ask for anything.

Mrs. C. J. H. H. December 1st, 1914. 10 A. M.

[Subliminal.]

[Long pause. Slight distress. Long pause and reached for pencil. Pause.]

[Automatic Writing.]

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192. The reference to "the little body" as not mature enough evokes the following comments:

"The reference is evidently to the stage which Doris's physical development had reached at the time of her mother's death and the description is very just. Tho 17 years old she was remarkably small, with the undeveloped figure of a child. It is very probable that, if the shock of her mother's death had come before the menstrual function was established, or after the physical development was complete, the results would not have been so serious."

There is much in this passage coming, or purporting to come, from the sitter's mother that is probably influenced by the control at the time. It embodies a style and a conception of the phenomena which the mother has not shown in previous communications. Probably the control came to help the mother express herself and in the act simply transferred the mother's thoughts, while working them over into a more rational account of the facts.

I know you [superposing and hand pulled down and pause] want me to try to do the same kind of work that I did yesterday.

(Yes that's true.)

and add to the evidence already given that I am a factor in the experiences that have come to my little girl. I did not produce either directly or wilfully the conditions that brought alarm but as you know from what has transpired there were several factors at work and then fear and expectation had a part. I am so much relieved now and think that the real purpose of our presence may be surmised.

I told you that if I could prove my care and presence with my child it would help mothers [read 'mother'] everywhere [finger pointed back to 'mothers' until correctly read] and that is one reason why I am so persistent. I like Minnehaha there. [193]

(Yes, do you know what the first person who cared for your child, a living person, called Minnehaha?)

Yes I do and I have several things I wish to say in relation to that for I am working to establish a clear and plain connection between the Indian and the child which will not be misunderstood as it has been by her. Minnehaha is here and making me write faster at least trying to do so [Indian].

(I understand.)

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193. "If the time of the 'imperfect contact' was contemporaneous with or succeeded the coming of Sick Doris, as would be the case, if my interpretation of this paragraph is correct, then this determines the time when Laughing Water came in order to help in the case. It was after Sick Doris came. This is consistent with Laughing Water's lack of knowledge concerning events previous to the mother's death, notably the fall which occurred in early childhood and concerning which she had to inquire of her mother. Laughing Water makes this conclusion more certain when she says: 'I came to her after she had been having bad spells (Sick Doris, with her catalepsy, etc.; the auto-tortures inflicted by Margaret; periods of coma as the result of exhaustion; somnambulistic excursions, and so on) and her mother wanted some one to help her'."

It was after the mother's death that certain new manifestations began to take place, and the disavowal here by the mother of being the cause, tho not verifiable, would seem to be true from the want of evidence of her character and identity in the effects. The reference to "several factors" may be to the several personalities manifested in the case and is possibly an implication that they were spirits, and this on any theory of the phenomena, whether subliminal interpretation by Mrs. Chenoweth or a foreign inspiration.

but while I know the value of time I do not like to hurry [hurry] for fear of mistakes. [Pause.]

[Change of Control.]

Laughing W .... [P. F. R. Hand endeavored to get pencil between first and second fingers and tried to write but failed to keep it there when I inserted it as desired. Scrawls came for a moment.]

What do you want.

(Is this Laughing Water?)

Yes.

(All right. I wish to know all I can about you so that I can be a help to the Baby and to you and I especially want to know when you first came to Baby.)

I came to her after she had been having bad spells and her mother wanted to have some one help her and I tried to do it and to keep her from that bad condition with her mouth [N. R.] mouth yes [to reading] twisting [read 'washing'] twisting [still read 'washing'] no twisting her tongue and her mouth and then losing her senses. It was pretty bad when I first got there, but she is better now and was better when I first came but they are not so scared now as they were. [194]

(Do you know just what event caused the trouble at first?)

you mean when her mother came over here.

(No, before that.)

I can find out if you want me to but I do not think I know what

194. Dr. Prince comments on this passage as follows: "It is not likely that the mother, while living, wished that a spirit should help her daughter. And Laughing Water goes on to describe a condition that, so far as is known, did not exist until the mother died and Sick Doris came, 'twisting her tongue and her mouth'. So far as the mouth is concerned one symptom in certain of the 'spells', not all, was a curious twisting of the mouth. 'Losing her senses' applies to the cataleptic state. Then, too, when Dr. Hyslop asked the question about the cause of the trouble, Laughing Water's answer shows what period she had in mind: 'You mean when her mother came over here.'

"This note is proper in connection with the mother's communications only because it fixes the period of which the mother had been speaking on page 369. The notes on pages 374 and 375 are proper here, because, tho Laughing Water was the immediate communicator, she got her information from her mother."

you mean unless it was some frighten [N. R.] frighten that came to her.

(The mother knows just when and how it came and you ....)

[Writing began.]

Why did you ask me then.

(I ....) [Writing went on.]

I will ask her for you if you are afraid to.

(No, I asked her and she said she would tell me when she could and I supposed she let you in to take her place.)

I came she did not let me. I just came for I like to come and try the writing. It is fun now that I know you. [Pause.] I just asked her and she made a sign to me to listen so I will. [Indian.]

(All right.)

[Pause.] A c c i d e n t [read 'decedent' doubtfully and hand paused and then correctly read.] Accident is what she says. All right before the accident and all wrong after it.

(Can ....) [Writing went on.] [195]

and [pause] some shock which seemed to make her afraid afterwards.

(Yes, can you or she tell exactly what the accident was?)

Yes of course if you give me time.

(Take all the time you want.)

F a l l [pause.] (Go ahead.) into [pause] the river [erased as soon as read].

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195. I knew that an "accident" had caused the trouble originally, but not any of the details. Hence I wanted to see if the mother could tell the facts here, or the intermediary, Laughing Water. The nature of the accident will be described by Dr. Prince in another note, where one of the words used by the communicator directly indicated the incident. In the meantime Dr. Prince writes:

"There is a very interesting psychological coloring manifest, beginning here. If the mother was really giving the facts, it is to be expected of one who really loved her husband, as she did in spite of his callousness, that she should be reluctant to relate his awful drunken act, and the facts seemingly have to be wrested from her bit by bit. The 'crying' and other signs of agitation mentioned are also in psychological harmony.

"'Accident'. Correct in a common use of the term. 'All right before the accident and all wrong after it.' True, the first dissociation began with the 'accident'. It must have borne very painfully upon the mind of Mrs. F., the mother, that the strange alternations of personality which began to take place immediately after the 'accident' must have been caused by it."

(Stick to it. You will get it.)

[Again vigorously erased 'river'] Fall is right. (Yes.) and [pause] concussion [distress and pause]. That is enough. You know the rest.

(Was any person connected with or responsible for the fall?)

yes [P. F. R. and pause]. Yes Mother shakes her head and cries but I do not know whether it was a man or woman but some one was to blame. [196]

(Tell her not to fear to say just who it was, whether a man or a woman, as the evidence is so important.)

[Pause.] Carry [pause] ing her to [P. F. R. Dashed hand about and Indian gibberish. Pause and groans with 'Oh' uttered two or three times. Long pause.]

d [pause] I do not know what she is trying to say but it sounds like school [delay in reading] sounds like school.

(I shall inquire about that. Who was it carrying her?)  
man near her in relation.

(How near?)

as near as father.

(All right.)

The mother squaw is excited now [pencil changed] and I think it is a shame to make her live it all over.

(All right. She has told the facts, and if you are ready for another question I shall ask it.)

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196. The allusion to a shock that made the sitter afraid is thus commented upon by Dr. Prince: "Real Doris was thereafter deadly afraid of her father, tho Margaret was not."

In regard to the allusion to a "fall into the river" Dr. Prince says: "Did Mrs. Chenoweth's subliminal intrude with its conjecture, drawn from the mother's reference on page 319 to the peril which Doris had incurred of drowning, and also the reference on page 329 to the 'stream'? But something dissented for the added words were erased and 'fall' is right, written without outside dissent having been expressed."

It is just as possible that the inserting of the word "river" was due to the transmission of a marginal association in the mother's mind, as the dangers of the child's drowning in her swimming episodes was one of the strong associations of the accident.

The answer to my question is correct, but it was too leading to attach any value to the reply, and I designed only to start the mind toward what I wanted and the sequel shows the most important feature of the whole incident, which came immediately and before the right person was mentioned.

You are glad she told it. [197]

(Yes indeed I am, and it will help the person who told me to ask it. Can you guess who it was that wanted to know?)

The one who did so much to make it right afterwards.

(Yes, that is correct. Tell all about him.)

and it is a great blow to him but he will feel better now when he is re-instated.

(Of whom do you speak?) [I saw evidence of confusion.]  
the one who was to blame.

(I understand.)

Dreadful wasn't it. [198]

(Yes it was. Now it was implied or stated that the father was on your side. Is that correct?)

No. (All right.) Who stated it.

(The mother, and I suspected it was a mistake for ....)

[Writing began.]

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197. Dr. Prince comments on the reference to "carrying" the child as follows:

"The mother was carrying the child to the bed when the father seized and dashed it to the floor, where the back of its head came into violent collision, leaving a permanent scar. Note that the letter 'd', which was finally written after the confusion, may be intended for the word 'bed', the first two letters being eliminated by the confusion."

It is thus apparent that the word "school" is incorrect, but the control admits that she does not get the message clearly, and we may conjecture anything we like about it.

"'Man near her in relation'. Gradually the truth is extorted. 'As near as father'. Now we have it, put in reluctant and evasive terms, but unmistakable in meaning."

"Real Doris had been told by her mother that a bad fall when she was three years old caused the scar on the back of her head, but the writing first informed her that her father was responsible for it. But Margaret knew and I had been given a full account in 1911 by Sleeping Margaret, both of which may be found in the Daily Record."

198. The answer to my remark about the message helping the person who told me to ask the question about the accident; namely that it was "the one who did so much to make it right afterwards" is correct and evidently refers to Dr. Prince. It was, of course, not known by the psychic that any one had done anything to help the sitter.

Dr. Prince remarks regarding the "great blow" to the "one who was to blame" that there "has never been any evidence that he felt any particular qualms of conscience." The reference to reinstatement is not intelligible.



her father.

(That's right.)

I will get quite smart yet (Good.) you know the father.

(No, not personally.) [199]

and you can help if you can make clear to the others [pause].

(Yes I shall do what I can.)

I love the child E [erased when read.] No [pause] I must not get to writing nonsense or I will hve [have] to let some one else come. You know who D is D [pause] \* \* ['o' or 'a' and not read. Indian.] [200]

[Apparently subliminal for some time.]

[Indian gibberish: hand pointed with finger to a point in front of medium, uttering Indian gibberish.]

I see so plain, I see so plain. [Face twisted and hands held before it, apparently uttering the name 'Jim' many times with pauses between. Then began apparently to look at her hands, first the back and then the palms, with a distorted face and hands close to eyes. Felt the pillow and then stretched out her hands. Indian, and reached for pencil which was given.] [201]

[Automatic Writing.]

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199. The correction of the former statement or implication that the father was dead is not evidential tho true. My query may be taken as implying that the former statement was wrong.

200. The letter E is the initial of the mother's Christian name, which comes in full later. Cf. p. 394. Of the letter D, Dr. Prince correctly writes: "If the letter which follows D is really 'o' instead of 'a' it may be that Laughing Water had got hold of the assumed name by which the sitter is known in the record, 'Doris'. Or it might be for one of the names which her mother called her, 'Dolly'."

201. The utterance of the name "Jim" as it appeared to be, in the subliminal interval, is not intelligible, tho it is my name, but apparently has no relevance to the sitter.

I may add, however, as suggested by my reading Dr. Prince's detailed record, that Margaret frequently called me "Jim Hyslop" after I had paid my visit to the case. There is not enough said in this connection to make it clear that this is meant, but I may say that, if I remember rightly, this is the first time that the name Jim has been used in the work of Mrs. Chenoweth with me. It has certainly not been used more than once or twice before.

F F l o r e . . . . [P. F. R.]

(Stick to it.)

F l o r e n c e [pause] May. [pause.] [P. F. R.]

(Stick to it. You will get it.)

[Pause.] Florence my Florence. [Pause.]

(Who is writing this?) [202]

[P. F. R. and long pause, I holding pencil in hand, so it would not fall.]

[Subliminal.]

Oh dear. [Pause, and sigh.] Oh dear. [Reached for pencil quickly and with a snap of the finger like Jennie P.]

[Automatic Writing.]

Just a word to say we are trying to make this work all that you desire.

(I know it.)

It is a sort of innovation because the circumstances are peculiar and the results involved in experimental work on this side which we have just now become acquainted with but I think things will begin to be much better than before even and that is saying much—G. P.

(Yes, thanks.)

I know the need of the continuous [N. R.] work . . . continuous work and shall be glad if we are ever able to do what we wish. the results prove the wisdom of our method. [Pencil fell.] [203]

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202. "Florence May is the name of a grandchild of Mrs. C., the last person whom Sick Doris ever greeted outside of our home. (Vol. IX, Note 248, p. 449.) Her full name was Florence May Smith. She was about six years younger than Doris, and both Real Doris and Margaret read and played with her, and the child was very fond of them. It was in 1905 or thereabouts that she died. Sick Doris heard Mrs. C. talk so much about her that she felt almost as tho she herself had known her. It was not until after the sittings that Doris, on hearing this passage read, suddenly remembered the child. 'My Florence' may be an attempt to remind Doris with what affection the latter had regarded her."

203. The usual habit has been to have but three sittings a week of this type and Mrs. Chenoweth had the other three days free or for work that Starlight might do. But when I began work with this case the controls counselled having continuous sittings through the week whenever my time permitted it.

[Subliminal.]

[Pause, sigh and sudden awakening before I could write the word 'sigh'.]

Mrs. C. J. H. H. December 2nd, 1914. 9 A. M.

[Subliminal.]

[Pause, slight groan. Long pause and then tension in arm drawing it back a little. Pause and reached for pencil and pause again.]

[Automatic Writing.]

[For some fifteen minutes there were alternate pauses and scrawls with groans often accompanying, but no writing. The pencil fell and was reinserted several times and Indian gibberish.]

[Change of Control.]

Minnehaha. [Slowly written.] here.

(All right.)

Big chief made no marks.

(That's right.) [There were scrawls.]

I pulled him away. [Pause.] Lizzie will help us and make some marks that big chief cannot make. You know who she is.

(No I am not sure.)

She is some one in the family of Baby and comes to her often to help her. You know they do not like me to come. The folks where Baby is. [204]

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204. Regarding the name Lizzie, Dr. Prince writes: "Lizzie is not recognized. There are deceased relatives whom the mother knew but whose names Doris does not remember. The five years during which Real Doris had only brief periods of normally conscious existence and the whole process of reconstruction, played some curious tricks upon her memory. She does not remember the names of all of her uncles and is not certain what her maternal grandmother's name was, for example. But there seems to be no evidence of pseudo-memory; that is, of her seeming to remember what was not a fact. I have taken particular pains to watch and test for this and have not detected an instance."

[I leave the first note as it was written at the time and before later information proved that the name "Lizzie" was relevant. It seems that the mother had a deceased friend by the name of Elizabeth, but Doris knew nothing about her. Margaret did know her and was very fond of her.]

(Is Big Chief the woman named Lizzie?)

No.

(How does she help?)

By trying to write for them.

(Do you know what means she uses in the writing. I mean the thing used for it.)

You mean the woden [wooden] thing.

(Yes.)

It is not much good for me but they like it for they make it go fast and get a lot of stuff written down afterwards. They write 2 times. Somebody copies it.

(I understand, and is it possible to have her name?)

Yes I suppose so when she wants to—The big chief is not Lizzie and Lizzie is not the big chief but Lizzie writes sometimes and a big man has tried to write when you wanted it not today but at the other place. [205]

(Who was it when I was here before that described the writing with the wooden thing?)

You mean the French lady.

(Yes.)

She is a young lady who knows a lot of things to do and she Wants [new line begun] to unfold the power of the little one.

(I understand. She is one of the guides.)

Yes and she is all right but I am a guide too. There are a number of us for the need is great. [206]

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205. There is an interesting possibility in this allusion to the attempt to communicate at "the other place". There was no indication that an Indian tried to do it, but on October 25th, which was just one day after Doris started for New York, a message came through a private source in New York regarding her and gave the two names Margaret and Lizzie as connected with her. The psychic was not certain whether the order was Margaret and Lizzie or Lizzie and Margaret. Just why this uncertainty of this relation is not determinable. Nor can we be sure that the mention of them was more than a chance coincidence. All that we know is that they were definitely thought to refer to this case.

"The wooden" thing is the planchette to which earlier reference was made and which was used in the automatic writing of Doris.

206. When the reference was made earlier to the planchette writing (p. 339), the use of the French language indicated the nationality of the communicator. Here she is definitely asserted to be French, confirming the impli-

Do you know anything about a fire near [read 'ever'] near Baby.  
(Tell more about that.)

I see smoke and fire and everybody running and then I se [see] flames again and then Baby as if she were near a fire.

(I think I understand and will inquire about it.) [207]

[Pause.] Never mind about being scared about me.

(No I shall not, but shall help to have you understood. Do you know whether any one comes while she is asleep?)

I do. I come when she is asleep and it is not dream either and I come some other times.

(Do you know what you are called by the living when you come in the sleep?)

I know they do not treat me very respectfully and I thought I would make a fuss [read 'pass' doubtfully] f u s s but they are not worth it. I like to help \* \* [beginning of some letter but abandoned and another word written] Baby and I will. They don't like me but I will make them [heavy writing] sorry for I am [N. R.] as so . . . . smart as any of them. They know too much. [208]

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cation of the former use of that language, tho it cannot be made evidential. There were distinct indications in the automatic writing of Doris that there were guides present, and the one that wrote through Mrs. Chenoweth was possibly one of them.

207. On the allusion to a fire "near Baby" Dr. Prince remarks: "When Doris was about eight years old, a mattress in Mrs. F.'s room was somehow set on fire. Water was being pumped into the room by firemen, when Margaret, to get away from the people who were rushing into the rooms on the first floor and to get into what she considered the safest place, ran up-stairs and crawled under her mother's bed, which was burning. People ran in and pulled her out and in the process she got well drenched."

208. It was natural enough to intimate that they were "scared about" the personality whom I took Laughing Water to be. From what the sitter had told me of incidents she knew, I inferred that Laughing Water was Margaret. But this interpretation was denied later by Laughing Water herself. It was Sleeping Margaret that appears in sleep and there has been no evidence that she is Laughing Water. Indeed Sleeping Margaret is later said to be the sitter's "own spirit"; that is, the subconscious, and there has been no evidence to date in the record (March 1st, 1915) that Laughing Water communicated by means of the sitter's sleep. It was very relevant to say that "it was not dream either", for it not only distinguishes between Margaret who used to say ironically she was a dream and herself, but intimates that the contents are not of the dream type. But as the work of Sleeping Margaret, tho not of the

(What did they do to you?) [Thinking of her removal.]

You know what they did they tried to make me say things and when I didn't they wanted me to leave her alone. I did not leave but they thought I did. I am not a devil.

(I understand. Do you remember the ceremony of your supposed leaving?)

Wasn't that fool talk and didn't it make you laugh inside or were you just like them. I am not to be driven away by prayers and incantations [not read at time] and passes . . . incantations [not read at time, but tried 'manipulations'] no words said and thoughts. I am not a liar nor a bad spirit and I will stay and help.

(Can you describe exactly the ceremony I refer to?)

What do you mean the way they used their hands as well as thoughts.

(No, a special agreement was made and a ceremony gone through with, that meant you or some one was going away not to return. You or this some one did go and has not returned.)

Not in the manifestations but in the group to help. It was just because they were fools and scared and thought Bay [Baby] would be ruined [read 'sinned' doubtfully] ruined by the contact. It did not mean anything to me to promise a thing that they did not understand but I could wait till [read 'all'] till they get some sense like you have. I had to do the things I did to hold on and they could not have known all they know now if I had not held on tight. I

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ordinary dream type, bears no evidence of the supernormal, so far as I have witnessed it, we cannot confirm this incident. But Dr. Prince claims evidence of the supernormal through Sleeping Margaret, and if that be true it would confirm this statement here. Margaret also gave evidence of the supernormal.

The desire was to eradicate Margaret and this fact seems to have been in the mind of Laughing Water in this passage, and we may assume that she was aware of the desire of Dr. Prince to eliminate some one, possibly without knowing Margaret, unless Margaret was herself, and so took umbrage at it, thinking that she herself was meant by the effort to exorcise Margaret.

Some light may be shed on this passage by the fact that Dr. Prince distinguishes between Margaret asleep and Sleeping Margaret. Accepting this distinction we might well identify Minnehaha with "Margaret asleep", as it would account for the reference to not being a dream and thus distinguish her from Sleeping Margaret. We are not forced to this identification, because a guide such as Minnehaha asserts herself to be would know about other personalities and in fact the whole mass of incidents associated with the case.



am not bad they are I know they are afraid of us but honest I am not bad Indian.

(I . . . .) [Writing went on.]

I only wanted to help and they did not help me.

(Do you remember what you sent to me in connection with the ceremony?)

Yes I do and I will tell you when I can.

(All right.) [209]

I must not stay but I will keep my word until you tell me I can go to work. [Attempted to change pencil, but control was lost and pencil fell.]

[Subliminal.]

[Groans, rubbed face with both hands.] Oh, I am so sick. Oh! [groans. Opened her eyes, stared about wildly as if in new surroundings, clasped her hands, breathed hard, closed the eyes again and threw her head back on to pillow, resting as if dead. Pause, sigh, pause and then opened her eyes again and smiled as if awake,

209. When I asked what they had done to the communicator I had Margaret in mind. I merely knew that Dr. Prince had induced her to leave Doris and she made her will before "dying" and left me some of her things. She had not appeared for some months, and I wished to see if I could identify her by the incident of the will and perhaps features of it that I did not know. But at no time did Laughing Water get the exact incident I wanted. She did correctly indicate some incidents connected with the exorcism of Margaret. Dr. Prince comments as follows on the passage:

"Laughing Water is correct about the prayers, but I do not remember any 'passes', tho I may have made involuntary gestures. I did raise her head from the pillow once and let it fall again."

"If Dr. Hyslop does not mean the exorcism, I as well as Laughing Water am uncertain what he does mean. If he means Margaret's making a will [I did mean this] a copy of which was afterwards sent to him,—I suppose it is this to which he refers—this was long after the exorcism. Laughing Water says she remembers it, but I doubt if she knew what was meant."

I never knew that there had been any other attempt than the making of a will to exorcise Margaret, but I am rather inclined to think from Laughing Water's temper about it and the correct allusion to prayers in connection with the exorcism that she did understand what was meant and, as she is not or claims not to be "Margaret", she might not be implicated in the incident of the will. She might have known what was meant by the question and yet not have known that I referred to making the will, as it was long after the exorcism, according to Dr. Prince, that the will was made.

but closed them again, threw head back again and reached her hand for mine.]

Help me back.

[Pause, yawned and suddenly awakened.]

Mrs. C. J. H. H. December 7th, 1914. 10 A. M.

[Subliminal.]

[Long pause. Face twisted and distress. Long pause and distressful tho slight groan, pause and groan again.]

Oh. [Distress and pause.] So desolate.

[Pause and reached for pencil and paused again.]

[Automatic Writing.]

M [Long pause.] \* \* [made as if trying 'M' but looks like 'th'] \* \*

(Please to write that again.)

\* \* [apparent attempt to make 'M', but lines superposed and I had to decide from movement of pencil.] W [small capital, tho no proof that it was intended. Long pause. P. F. R. and long pause again for perhaps 3 minutes. P. F. R. and Indian. P. F. R. and groans.] [210]

[Subliminal.]

Oh! Oh God! [Distress.] Oh! [rolling head.] Oh, Oh! [breathing hard, choking and groans. I put my hand on her forehead, groans and fell back, followed by calm and a long pause. Removed my hand from her forehead. Pause and reached for pencil. Pause, distress.] Oh, Oh! [Distress. P. F. R. and distress. Pause.]

[Automatic Writing.]

Myers trying to help a soul.

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210. The attempt here might have been to give the name Margaret, tho we have no assurance of this. The only thing that suggests it is the letter "M" and the evidence goes no farther. The struggle and what follows would favor the interpretation as an effort to get her to "confess" her part in the phenomena of the sitter who, as the reader may remark, was not present.

(All right, Mr. Myers.)

[Distress and groans: "Oh, Oh." Mrs. C. raised left hand to her breast, groans. Pause.]

[Change of Control.]

No I do not want to come here. I want to go away again. I will do no harm to anybody. [Pause.] I [?] [P. F. R.]

(Stick to it.)

[Very long pause.] \* \* [scrawls, but possible attempt to write a name. Distress and P. F. R.]

(Stick to it.)

[Pause: "Oh, Oh!" and groans.] \* \* \* \* [scrawls and struggle. P. F. R.]

(What is that?)

\* \* [scrawls: head rolling from side to side.] My little baby is not here.

(Who is writing now?)

You wanted me to come and I got here \* \* \* \* [two words not read and not repeated] wait till I get through.

(All right.)

I was told to come back here today and when I got here I found somebody trying to take my place but I got the hand just the same. Didn't you ask me to come.

(I asked some one to come, and when you can tell who you are I shall be sure.)

I came with Laughing Water and I want to write more about [read 'what'] Baby ... about Baby.

(Yes do so.)

but the man bothers my head [read 'hand'] head. He ought to be put off from communicating [written with difficulty] when I am here.

(Possibly he can help you.)

[Distress and pause.] I do not want to be helped by any stranger. It is hard enough to hold your thinking power [N. R.] with ... power without having to talk to a stranger. [Distress and pause.]

I know that you want to solve [N. R.] the ... solve the problem of the condition around Baby and how much I have to do with it.

(Exactly.)

and I know that you think that I may have unconsciously produced a state of catalepsy or some similar condition and that I am not aware of what has been done by a too close contact and [read 'with' by mistake] that [pause] I ... contact and ... have been in the dark about the serious state brought about by my fear and my desire to protect her from some things that might happen now that I am gone. Let me help you to understand how I feel.

I live [read 'love', as letters are 'lve' hand pointed till corrected] in two states of activity but I am not unconscious as you think I am not working in my sleep when I am near her and I do hold a clear [read 'dear'] clear conception of my present life even [N. R.] when ... even ... I am trying to protect her but the trouble came in the [struggle and distress] manipulation [read 'manifestation doubtfully] manipulation yes [to reading. Pencil fell. Hand thrashed about and much distress shown.]

I had an undeveloped brain to manage and I found myself with power and pliability but no method of expression adequate [struggle and distress] now I am beginning to see why the state was induced. [Pencil fell: head came forward as if to lean on something, and pencil inserted to be dropped again and reinserted.]

[Subliminal.]

Oh, I am so sick. [Rubbed her face with both her hands..]  
Oh, Oh. [Distress and pause and rolled head about. I placed my hand on her forehead. She patted her breast with both her hands, exclaiming "Oh, Oh" and groaning, and after throwing her hands about calmed down and reached for the pencil.] [211]

211. As the note at the end of the sitting indicates, I had asked in New York that Sleeping Margaret come. Cf. p. 275. I wished to test the claim she made that she was a spirit. But I had also *mentally* asked at the beginning of this sitting that Margaret come as well as Sleeping Margaret, and there is no proof that either came. If the letter "M" can be taken as significant it would point to Margaret, but she seems to have given up and another came in her place. There is apparently nothing in the contents to identify the mischievous personality that Margaret was. The feeling of sickness in the subliminal might point to the personality of "Sick Doris", and it may be noticed that, very often, Mrs. Chenoweth had felt a kind of sickness which she says was so unusual as not to have occurred before in her work. But there is no proof that this interpretation of the present incident is necessary. The feeling of sickness could well have been caused by other circumstances.

[Change of Control.]

Let it go for this time. It is more important than you dream of but I dare not go farther now and our friends agree [read 'argue'] agree.

(All right.)

G. P. [Pencil fell.]

[Subliminal.]

[Distress.] Let go, let go. [Pause.] Who brought the roses? (Can you tell?)

Somebody put a great big bunch of roses right in front of my face. They made me feel better. [Pause and rubbed her face, opened her eyes, rubbed them and looked back of her chair turning her head around. Closed her eyes and then rubbed them.]

Where did they go? [Awakened feeling sick.]

In New York I had asked Sleeping Margaret whether she had tried to come and she said she could not do it. Before this sitting I had mentally asked for both Margaret and Sleeping Margaret. The two incidents pointing slightly to the hypothesis that Sleeping Margaret came are the statement that she came with Laughing Water and that I had asked her to come, which I had.

Mrs. C. J. H. H. December 8th, 1914. 10 A. M.

Yesterday after the sitting Mrs. C. felt quite ill and we talked a few minutes this morning about it. But I said nothing more about the cause of it than that we were performing epoch making experiments. I did not wish even to tell her the kind of them and what I said was only to encourage her to disregard the ill feeling as not more than was to be expected under the circumstances. She had no repugnance or fear about the work and said she told me only that I might know the facts. There was no objection to the sick feeling.

[Subliminal.]

[Long pause. Hand moved.] Hm. [Long pause. Loosened fingers which had been closed in palm of hand. Distress and twist-

ing of face. . Long pause and then reached for pencil which she was slow to grasp. Long pause.]

[Automatic Writing.]

\* \* [scrawl, P. F. R. Distress and pause.] My friend and the friend of my child. I know you work for the good of humanity and I am glad of the chance to say a few words to you. I feel like a deaf and dumb person making signs in the dark but perhaps I can do better than I think. I am grandfather to the child.

(Very good.)

I am quite as much concerned as you are to throw light on this case but I am not as competent to judge of the connections between the people here and those as you are but I can tell you some things about them.

(Thank you.)

Between mother and child there is an unusual bond of sympathetic registration. Is the term plain to you.

(Not quite clear. Perhaps . . . .) [Writing began.]

What the mother feels is too often registered with the child so neither have the ordinary separate functioning of the mental states. Insulation has never been desired by either [N. R.] either. The child too young to wish it the mother too [pause] fearful to desire it.

(I understand. Are there any others attached to the child?)

Yes I was coming to that point. In the peculiar [N. R.] state . . . peculiar . . . of sensitiveness [pause] exaggerated and extended by the constant use of the power by the mother other personalities attached themselves to the current of thought and action who impinged on the normal state of activities. The thing often happens as a spiritual or mental state, [comma inserted] the impinging process I mean but less seldom has muscular or vital physical effect. I think you will find my statement true in some cases. But in this case the contact has been of such nature that the actual demonstration of outside influences has been accomplished without the accompanying mental contact which could have helped in the classification of the personalities performing the deed.

It has not been a complete or perfect circuit of power because the mother has always been a factor and partial conductor of ideas and emotions. She has not always been aware of the conduct of accompanying spirits. I am not half through.



(I know. Go ahead.)

She is here and so fearful that something will be done that will hinder her [distress] contact that I have to allay her fears with the assurance that such contact as has been in the past has not been conducive to confidence in her power to properly protect the child she loves.

(I understand.)

and then we all [N. R.] all work for the proper solution and give freedom to both. [Struggle followed and pencil fell. Head came forward and groans with much distress appeared. After a pause, I found catalepsy in the right hand and arm and had to rub them for two or three minutes. When the muscles relaxed there was a pause. For some minutes there were shivers, sighs, groans and alternating cries of "Oh" as if in pain, and finally she took both hands and pounded her head and then paused.] [212]

[Subliminal.]

I see Venice. [Pause and awakened.] [213]

Mrs. C. J. H. H. December 9th, 1914. 9 A. M.

[Borderland.]

My I just feel something come right .... [suddenly closed eyes and put head back on chair. Pause.] I didn't eat any breakfast this morning. I thought I would try that and see if it would help any. Maybe they could work better if I didn't. [Long pause.]

212. There is nothing evidential in the whole of this sitting, except the general fact that mother and child were closely bound in affection, tho this statement in this instance applies to the mother and child since the mother's death. The grandfather is not living, but the communications show a man of considerable intelligence and it is possible that he is helped by some one else with him. Much that is said cannot be verified, but it is rational and coincides with what we know from the psychological nature of many facts that are evidential. The recognition of fusion in messages is just what many facts prove. The whole sitting is fraught with psychological interest.

213. The allusion to Venice is not intelligible. It has no recognizable connection with the sitter. But if Mr. Myers was present it might be an automatism from his own memories.

[Subliminal.]

[Sigh. Long pause, and reached for pencil. Pause.]

[Automatic Writing.]

L [pause] aughing Water [Written very slowly and with difficulty.]

(Good morning, Laughing Water, glad to see you.)

[Pause.] You do not see me.

(No, I meant that I was glad to see the evidence of your presence.)

I knew what you meant. I like to do this better than to spell the names with the woden [wooden] thing on on tricks [so written and read when it was at once erased. Probably intended for 'trucks' as 'u' is often made in shape of 'i'] wheels [crowded writing and read 'sheets'] wheels. You do not know what I mean do you.

(Yes I do. They call it a planchette.)

plan ... [pause.] (Chette.) shet.

(That's all right.)

well they burned up some of the first writing in the stove. I don't care whether they like me or not.

(Why did they burn some of the writing?)

Fools they did not like it. I guess they thought Minnehaha was a devil. I am not a devil and I did not write lies till they made me and they were not lies any way. [P. F. R.] [214]

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214. The reference to the "wooden thing on wheels" is a clear allusion to the planchette which had been mentioned earlier. Cf. p. 379. Note the spelling "planshet". Mrs. Chenoweth knows how to spell it. Its previous mention was my reason for not urging that the correct name be given here. But the planchette incident and the statement about burning some of the first writings receives the following comments from Dr. Prince:

"There is no evidence Laughing Water ever communicated through the planchette. If she did it was as one of the guards and no touch of her quality is discernible in the writing by a professed guard.

"No script was intentionally destroyed and on first reading this I was confident that it was not correct and wrote Dr. Hyslop. But on looking up the files I made a discovery which astonished me. There were 11 planchette sittings with Margaret dating from September, 1912, to March, 1913, and 14 with Real Doris, dating from October, 1912, to October, 1914. Of the first series the originals of numbers 1, 3 (except a small part), 5, 6 (except one

I will help her but I will have to do it my own way. I know more than the pale [N. R.] faces ... pale medicine [N. R.] man ... M ... [read] fool pale face.

(Do you know what profession the person is who has Baby in charge on this side?)

you mean the holy man the preacher man.

(Exactly.) [215]

he is a fool you know he is because he thinks we ought to be angels and talk about God. He knows some things upside down. He can't pray me out of the planshet [planchette]. I am not in that. I am only trying to take care of her.

(I understand, and do you know who came the first day of this week?)

The mother squaw came.

(You mean the child's mother?)

No. She did come but the mother squaw of the preacher man was here.

(Who brought her?)

word) and 11 have disappeared, together with the copy of number 11. Of the series with Real Doris, numbers 1, 2, 3 of the originals have disappeared. Particularly of the Real Doris series it is true that the 'first writing' has vanished. How and where I do not know, tho discarded and stray papers were apt to go into the stove. So it is a fact that the first writing of Real Doris was somehow destroyed and burning was the likely mode of destruction. And this in spite of my strong conviction that all was extant. Doris never saw the files and had no opinion in the matter."

The sitter told me that, before she went to Dr. Prince's—and this was before her mother's death—she and her mother had done automatic writing together and that the writings were burned in the stove.

215. We begin in the reference to the "pale medicine man" and the "holy man" a message with some apparent confusion in it, but the notes of Dr. Prince clear it up. Dr. Prince is a clergyman and was the person who used the planchette and resorted to prayer, as indicated above, to exorcise Margaret. Hence it was quite natural to suppose that he was meant in the references. A few minutes later, however, an allusion was made to his mother as having come to communicate, but I learned from the sitter, and Dr. Prince later confirmed the statement, that she is still living. Hence inquiry of the sitter brought out the fact that she had had some trouble with another clergyman and later statements in the record show who this clergyman was. But it is all a most interesting fusion of two personalities in the contents of the communication.

I don't know.

(She said Laughing Water brought her.)

I [underscored] found her here when I came and told her to try and write.

(What relation has she had to Baby?)

You mean before she went dead.

(No, I wish to know what she has been doing for the child after the mother first passed to your side?)

Yes but you talk as if she had not gone dead first and she had.

(I did not mean that. There is some one there who promised to come to me here and I thought it was she day before yesterday.)

I think it was but I did not understand what you meant. She is a holy one too and wants to do some good.

Say do you know their cat.

(No, I do not.)

that is something I must tell you about.

(Yes, all right. Do so.) [216]

216. In regard to the statement about thinking spirits should be angels, Dr. Prince writes: "Not a correct characterization of me. I am not 'other-worldly' or Puritanic, or eminently pietistic. I am a 'Broad Churchman', regarded by some as 'rationalistic' in what they esteem a derogatory sense, and am the opposite of the 'mystic' by temperament."

Later incidents will show that the temper shown by Laughing Water applies to the other clergyman. Whether he knew of any planchette work before Doris came to Dr. Prince I do not know, but the reference to it here and to the prayers apply, as a previous note indicates, to Dr. Prince. Cf. Note 209, p. 382.

Of the reference to praying her "out of the planchette" Dr. Prince says: "Nothing of the kind was ever attempted. I was interested in the planchette, whether as a means of tapping the subconscious, or of a possible outside source."

The layman who knows nothing about this subject or about automatism generally, usually supposes that the planchette is responsible in some way for the phenomena, and it may be that the other clergymen entertained such ideas and referred the phenomena to the devil, as they have usually done in the past, where they knew nothing about the subject. Laughing Water had said a few minutes before that she was "not a devil", which is an indication that she had been so regarded. As Dr. Prince knew nothing about her and had no indications of her presence, unless she were identical with Margaret, which she herself disavows, the implication is not referable to him.

Dr. Prince also adds that the allusion to his mother as dead is wrong, she

[Pencil grasped and catalepsy came on which lasted some time. I rubbed hands and there was some distress and half crying noise from the mouth as if trying to speak. Finally muscles of both arms and hands relaxed and there was a pause.]

[Change of Control.]

R. H. It is almost impossible to hold the light for any extended [N. R.] extended ['x' crossed this time] work at one time for this particular experiment. I cannot tell you why for I hardly know myself but we are doing the best we can and do not dare to push the matter for fear of the result both to the light and the control. It is the nearest to complete control for a definite work that we have been able to get.

(Do you know what took place a moment ago with the light?)

You mean the rigidity.

(Yes.)

yes and [read 'but'] that ... and ... is why I am here to

---

being alive. Also the reference to the cat has no relevancy to him and his family. But he explains in the following note the significance of the whole passage, minus the reference to the planchette and prayers.

"It really seems as tho the thoughts of Laughing Water in re 'preacher man' had wandered, with the closing paragraph of page 120, to another 'preacher man', pastor of the church which Doris attended at the time of her mother's death. She had regularly attended the Sunday School, but Sick Doris, engrossed and burdened with the toils of her new life, could go but seldom. Thereupon the pastor visited her house and talked with her father, who spoke slightly of his daughter. When the minister next saw Sick Doris, he questioned her and her puzzled manner of answering him (she did not half understand him) caused him to jump to the conclusion that she was evading and lying. The misguided zealot upbraided her fiercely and Sick Doris never entered his church again. Real Doris and Margaret had been a frequent caller at his house. Margaret was very fond of his mother, a pious old lady now deceased, who was in turn fond of the girl. There was an Angora cat in the house which Margaret and Real Doris too admired very much. So we have a complex of facts which evokes Laughing Water's resentment against the 'preacher man' here and perhaps elsewhere in the sittings. The reference to the cat in which the girl took such an interest and to the old lady, mother of the 'preacher man', would furnish a reason why the mother of this preacher should communicate, since she took such a fond interest in the child.

"If my surmise is correct, it is probable that it is the same 'preacher man' who is referred to on page 390, or at least fused with me."

release that and leave a better normal flow of blood by my contact. I wish we might have continuous sittings for a while for it would enable us to work a little each day and not press the matter too hard.

(Well, would it be safe for the light to have me come for five or six days the next two or three weeks?)

Yes if we do not stay too long but we will stay as long as we can with safety.

(I am not sure whether she has other engagements, but I can come ready for it, if it can be done and it can be settled next week.)

all right. I will kep [keep] watch [N. R.] watch over the matter. Tell her not to be afraid that we are taking care of her. [Pencil fell.]

[Subliminal.]

[Indian and pause. Twisted face and showed some slight signs of distress. Long pause; rubbed face; clutched her throat and slight distress. Pause.]

Hm. [Sigh. Pause and distress. Reached for my hand which I gave. Slight groans.]

Perhaps it is the weather makes me feel so. [Pause.] Is it awfully important?

(Yes.)

[Pause.] They always work on my interest in the importance of things, don't they.

(Yes.)

[Pause.] What would become of me if I got sick?

(They won't let that take place.)

All right. [Pause.] Go ahead. [Sigh, rubbed face and awakened.]

Mrs. C. J. H. H. and Miss F. December 14th, 1914. 10 A. M.

[Subliminal.]

[Long pause and sitter admitted. Long pause, slight twisting of face. Long pause and reached for pencil. Pause.]

[Automatic Writing.]

Baby [pause] again.



(Yes.)

at the old work of waiting for our words here. Mamma comes with love and will try to write. [P. F. R.]

(All right. Stick to it.)

Mamma gave some advice and now comes to help in the work of proving that the love and care and interest does not cease at death but all is intensified and desires become actions and have effect in friends and loved ones. No one has been able to demonstrate the power of thought and we are not able to prove that we do some things but when we find that the things we think and wish for are taking place then we realize that our thought has had some power even though we did not speak or [distress] act [N. R.] act. You may think that I do not know what has been going on in connection with my child since I came here and that I am not aware of the people who try to use her but I am aware of all and do not feel at all afraid of the res . . . . [pulled hand down because it was on the point of superposing the writing.] [Pause. P. F. R. and groan] result. The only fear I have is that the misinterpretation of the things said may make it a forbidden expression. I have no interest whatever that the things said do not match with what I believed in the past. One must tell things as they find them and not as they wish they were.

(I understand, and my main object is to find what it is that is around Baby.)

I know all that and I kn . . . [pencil ran off pad] I know it... [struggle to keep control] that you are prompted by the best ["Oh, Oh"] and highest motives and I will help as I have. The contest is because some of the friends have fear of the result to her health and her mind. I want you to know that I am heartily in favor of this effort that I expect to be able to help you as much as you help my little one and that through this work light will come to many [P. F. R. and struggle to keep control] many people. E m [struggle.]

(Stick to it.)

M a [Pause and P. F. R.]

(Stick to it.)

[Indian.] M is for me. [P. F. R.]

(Stick to it.)

[Long pause of two or three minutes.] M Mary.  
(Your mother's name?) [Whispered and sitter shook her head.]

Mary Mary.

(Who is Mary?)

Mary [P. F. R. Pause.] E [Pause and P. F. R.]

(Stick to it.)

Mother Mary. [P. F. R. Pause and P. F. R. again. Indian, and pause.] [217]

[Change of Control.]

[Reached for pencil.] J. P.

(Good.)

I would tell you in a few minutes more than they can write but it seems important to have each one give his own evidence in this case but I tell [N. R.] tell you that R. H. is here working like a madman [N. R.] madman [N. R.] mad ... [read] to get [get] things in order for the week.

He says my description of him is not very conducive [conducive and not read] conducive [conducive] to faith in his methods but you know my language [N. R.] may ... language ma[y] be more expressive than exact. It is for some good purpose that each one must [N. R.] must plead his own case.

217. Before the name Emma came nothing evidential occurred. The communications purport to represent events on "the other side" and are not verifiable, tho they do not assert anything impossible.

Emma is the Christian name of the sitter's mother. I did not read it at the time of the sitting, as I was too busy with the record to watch the result as closely as necessary. But evidently my failure to read it gave rise to the feeling on the part of the communicator that I had not gotten it, and in the attempt to get it rightly the name Mary came, perhaps due to the influence of a subliminal bias which the communicator could not overcome. It is possible also that the Mary was a distortion of an effort to give the name Margaret, a favorite name which the mother gave to the sitter and which she herself sometimes assumed, always doing it in the pretending games, according to the sitter. Once get "Mar" through and the subliminal would easily add the "y".

On the other hand, the sitter has a living sister by the name of Mary and it is possible that, in the difficulty of getting her own name or identity indicated, she referred to this Mary and mentioned "Mother" to clinch it. That is, if the effort was to say "Mary's mother" it would help to recall to the sitter her living sister and this would identify the mother clearly.

Do you not see how good I am. I have thrown no pencils. I am trying to be more careful since the war tax is on.

(All right. Thank you.) [218]

Tomorrow I will try and help that Indian girl to come. She is a great factor in the manifestations around the little lady. [Pencil fell. Long pause and reached for my hand.] [219]

[Subliminal.]

[Distress and pause.] Is her back ... Is anything the matter with her back?

(There was.) [Sitter shook head and whispered this answer.]

Is it better? (Yes.) [Sitter nodded head.] Didn't they get scared. It seems as tho I couldn't stand it. [Distress, pause and further distress.]

Pull her back.

(I am.) [Misunderstood message, thinking it referred to my pulling back the light.]

Hm. Pull her little back. You want to pull her little spine, you monkey. Don't you know?

(Yes.)

Stupid monkey.

(What?) [Not caught.]

Stupid monkey. [Pause.] Monkey monkey.

(Who says that?) [Pause.] (Find out by all means.)

I say it to you. [Jerked out quickly.] [220]

(Yes, but I want to know from whom you get that characterization of me.)

218. Jennie P. often rejects a number of pencils before she will accept one for writing. In this instance she had accepted the pencil at once and it was the one that the previous communicator had used, a thing she very rarely does.

219. The "Indian girl" is evidently Laughing Water or Minnehaha and the statement here consists with previous ones favoring her remaining about the sitter as a guide.

220. Of the allusion to trouble with the spine Dr. Prince writes: "There has never been any known trouble with Doris's spine. But for a period an osteopathic quack endeavored to make her think that there was. Her back for a time was broken out in sores along the spine owing to osteopathic pounding and 'setting of vertebræ', and owing to auto-suggestion of tuberculosis arising from the treatment and various causes set forth in the Daily Record. Also there was backache for the five years that Sick Doris existed as a personality."

[Pause, sigh, rubbed her face.] Goodbye.

(Goodbye.)

[Pause and sitter left room. Pause and Mrs. C. awakened while sitter was going down-stairs.]

Mrs. C. J. H. H. and Miss F. December 15th, 1914. 10 A. M.

[Subliminal.]

[Pause; groan, pause and groans again with some distress manifested in rolling of head about.]

I won't. I won't.

[Sitter admitted. Long pause. Moved hand. Pause and reached for pencil and pause again.]

[Automatic Writing.]

\* \* [scrawls with heavy pressure of pencil but not intended for writing.] L et [apparently erased, but lines evidently intended to cross the 't'] me go [Pause after each letter.] I will not do it ['t' crossed.] I will not ['t' crossed] stay.  
[P. F. R.]

(Stick to it.)

I w o n t ['t' crossed.]

(Oh yes, you will.)

[Shook pencil from finger and pause.] [221]

[Change of Control.]

[Fumbled the pencil as if not liking it and then threw it down and reached for a new one. I gave one.]

Myers here.

(Welcome, Mr. Myers.)

Thank you.

(Do you know who that was that was just writing?)

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221. There is no hint of who influenced this passage, but from my knowledge of the case and of similar cases, with similar efforts to communicate, it was one of the obsessing personalities being forced to communicate and "confess", so as to prove his identity. The next communicator explains it as exactly this.

Yes and have come to write a word about her for you. So many people reason that the same personality ought to show definite likeness through several mediums and yet there is always a diffusion of the personality through whom the manifestations are given which may reduce a fiery expression through [written and read 'though' and hand pointed till corrected] a young and new vigorous unused force to a calm and reasonable expression through [written 'though' and read 'through'] a more trained and mature avenue. To say this to you at at [second 'at' erased] this moment may suggest sub rosa what is is [second 'is' erased] in the air at present. Hardly am I [written in Myers' style as a reversed capital 'L'] able to write because of a sort of lesion occasioned by the presence of the preceding influence but the plan is to release that particular personality from ideas partly original and largely antagonistic through [written 'though' and so read, but hand pointed till corrected] association with those who feared the coming because of the result to the present person who is known to you. [222]

(Yes, would it be right to have you tell me all you can about that personality?)

yes after a little farther effort on the part of the friends here.

(All right.)

to make the situation less apprehensive for both lights there is no real enmity [N. R.] enmity on the part of the spirit but an exaggerated ego which persists in making attacks on the citadel [N. R.] cit .... [read] and so upsets some of the very plain work which is

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222. There are some characteristic things in this passage purporting to come from Mr. Myers. The reference to "personality having some likeness through several media" is a conception that Mr. Myers maintained in his life, urging that this was the only adequate proof of survival. He reiterated it in his cross correspondences after his death and the published material on it has not been seen by Mrs. Chenoweth. It was an idea that lay at the basis of the celebrated message about the "Sevens". It is noticeable that he recognizes a fusion of messages, the coloring influence of the subconscious and the communicator, an idea not unrecognized by Mrs. Chenoweth. The statement that it was the "plan to release that particular personality" explains what took place just previously with the prior communicator. He or she was made to communicate here as a part of the means of awakening him or her to a sense of the situation.

and must be done. To discontinue would be to leave unfinished a task which is more important.

There are several people in the group about the young girl who are not in harmony with the general plan and who having tasted authority would gladly use it again. The inharmony does not mean a desire to lead a sinful or low life but a self-imposed authority because of previous non-challenged hold on the consciousness of the young lady.

You will understand also that the atmosphere about the young lady has at times been antagonistic not only to this definite expression which was quite intolerable but to the general subject.

(I understand exactly and . . . .) [Writing went on.]

With more or less difficulty I [made in Myers' style] have made this statement and would add that the order for short and frequent sittings was a war [N. R. tho clear as 'w' looks like 'sv'] measure . . . War. Too long a period of rapid fire might weaken the lines of and allow the entrance of the personality we wish to come in a more complete expression than we can use at first. Am I [made in Myers' style] making plain to you that the effort is to bring a controlled expression and yet an apparent free one apparent to the one expressing.

(Yes I think I understand, and would like to know if this personality of which you speak has tried before?)

Yes but it is not the one you have known as Minnehaha.

(All right.) [I had Sleeping Margaret, not Margaret in mind.]

That Minnehaha is quite harmless though very independent and very sure that she can do it all herself. But back of her is another personality which sometimes fuses into her expression in such a way that Minnehaha has been given the credit of doing some things which were not quite to her real credit. Understand me there are two distinct people but they fuse well.

(I understand.) [223]

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223. The most of what Mr. Myers communicates will have to explain itself. It is not evidential, but is interesting as a transcendental explanation of what is going on. The important thing, however, is his spontaneous statement that it was not Minnehaha that had tried at first and just before he came. I suspected Sleeping Margaret, as the record shows, but the sequel would suggest that it was Margaret. At this point the important thing is that Mr.



That is where some of the difficulty has been and we would help the matter.

(I think I understand.)

Yes I [made in Myers' style] am sure you do and there are indeed good reasons why help should be given even if it is not given in the precise way which the protector of the young lady may think proper.

(I understand, and has the one back of Minnehaha ever reported here?)

Yes and made a sort of confession not really but an involved one—several sittings back when the young lady was here.

(I shall look up the record.) [224]

Yes. [Struggle and stress to control. Hand seized mine; pencil fell and reinserted. Pause.]

[Change of Control.]

Smart one [pause] I [pause] will help my own medium.

(Thank you.)

No Minnehaha thanks you.

(Thank you.)

[P. F. R. Indian.] Minnehaha loves the pale face and will take care of her and will not talk back to the old chief any more.

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Myers states that "back of her", Minnehaha, is another personality who "sometimes fuses into Minnehaha's expression" and that Minnehaha has been mistaken for this one, because of this fusion. The sequel suggests that this one back of her was Margaret, as it was Minnehaha that accompanied her removal. Compare later records.

This alleged fusion of Minnehaha and "another back of her", possibly alluding to Margaret, may explain why so many incidents could be identified with either personality and the fact also that in the earlier part of this record it was not clear whether it was Margaret or Minnehaha communicating. Cf. Note 177, p. 357.

224. In saying that Minnehaha fused well with the one back of her, Mr. Myers intimated that there would be difficulty in distinguishing them. In this passage he indicates that this person said to be back of her had made an "involved confession". I cannot find this unless it be on the date of November 20th. But the next day Laughing Water or Minnehaha admitted that she had been present the day before and called me names. However, if the two personalities fuse we may suppose that both had influenced the message and the later conflict or contest to separate them and remove "Margaret" may be negative evidence of this fused relationship.

(What old chief?)

Not you [pause] he [pause] preach chief.

(I understand.)

better shut the book and preach for the Great Spirit. I do not tell lies he does.

(Is this Minnehaha?)

Yes and you know he tells lies.

(No I did not know it.)

Yes he tells lies about Minnehaha.

(I understand there was a preacher man who did think that. I want to be sure you are referring to the right one.)

I mean the one who says I am a devil.

(I think I know which one that is.)

I am not a devil he is he is a devil and I hate him hate him.

(Do you remember when you came last that you referred to a cat?)

last when.

(Last week. You mentioned a cat and I wanted the story about the cat finished.) [225]

When I get time I will tell you a whole lot of things. I like aprons.

(All right. Take your time.)

I like aprons the big kind she knows the kind I like with pockets in them. [Pencil fell.] [226]

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225. The statements made about the "preacher man" do not apply to Dr. Prince, as explained in a previous note. Cf. Notes 215 and 216, p. 390. It is evidently the clergyman indicated in those notes. I remembered that the cat had been mentioned, but that no details were given in that connection and I tried to get specific features of the incident, but it was evaded.

Near the end of the experiments Minnehaha definitely and spontaneously distinguished between the two preachers. The distinction, therefore, that is based on the incidents is justified by the sequel.

226. Dr. Prince comments as follows on the reference to aprons: "The Laughing Water is not Margaret, and fixes her first coming to help Doris after Mrs. F.'s death, yet this about aprons, 'the big kind, she knows the kind I like with pockets in them', seems reminiscent of Margaret. When about 12 years old, a lady whom she worked for made two aprons for Margaret, each of which had two pockets, and Margaret asked to take one home to show. She did so and put it in her drawer, very much pleased with it. Real Doris got scolded by the lady for not bringing the apron back. Real

[Subliminal.]

[Groans, Indian and pause. Shiver and distress.]

Oh, Oh. [Hand reached for mine.]

B [Pause and shiver, and pause.]

(Finish that with B.)

I don't know what it is. It sounds like Bettie or Bessie, Bettie.

Do you know anything by that name?

(No.) [Sitter shook head.]

It sounds like Bettie. I feel awful sick. [Pause.]

(It will be all right.)

How do you know?

(They always take care of you and me.)

And the child?

(Yes.) [227]

[Pause.] Do you know anything about that child's mother?

(Not especially.)

Well, I see a woman and she is [pause] she has got a dark blue dress on and it looks like a blue straw hat. It's .. [pause] Oh her face is a bit ... fair skin, brown hair, very sweet faced woman, not old. She is, I mean, in spirit land.

(Yes.) [228]

Doris would say she would bring it back, but as she was unable to do so was thought to be a liar. Margaret finally told the lady that some one had stolen it. Real Doris did not know where the apron was until Mrs. F., who supposed it had been given her to take home, asked her to take it from the drawer to show someone. Real Doris had to make some excuse."

This incident, which belonged to the experience of the Margaret personality, is told by Laughing Water and strengthens the possibility that the two were more or less fused in their knowledge and influence on Doris. In any case the incident is pertinent and it could be wished that it had had more details to strengthen it.

227. Dr. Prince remarks that the name Bettie may be an attempt to give the real name of Doris, which begins with B. Bettie is nearer the name than the mere initial would imply.

228. In regard to the description of the mother Dr. Prince remarks in summary as follows:

"(a) 'A dark blue dress on'. Mrs. F. at home customarily wore a dark blue wrapper.

(b) 'Looks like a blue straw hat.' No blue straw hat is remembered.

(c) 'Fair skin.' Her skin was fair.

and she is a very joyous happy spirit. Right behind her is a woman much older with a peculiar little bonnet close fitting, black. It is not mourning, but small black bonnet and she is rather thin, rather quick and I don't know, but she seems to be more nervous than the other and I see a letter A in connection them. Now everything becomes blurred. [Pause.] Goodbye.

(Goodbye.) [229]

[Pause and sitter left. Pause and apparently awakened.] Oh, Oh! [Head fell back and eyes closed a few moments and then awakened, saying normally: "It sounds as if some one said, 'Go to Hell.'"]

Mrs. C. J. H. H. and Miss F. December 16th, 1914. 10 A. M.

(d) 'Brown hair'. Her hair was light brown.

(e) 'Very sweet-faced woman'. Correct. The two portraits which Doris has of her prove this.

(f) 'Not old'. That depends. Some think that 60 is old. Some do not.

(g) 'A very joyous happy spirit'. This is notably correct as a description of her in life. She had experienced many disappointments which made her somewhat cynical on certain subjects, but not sour. She was disposed to make the best of everything and was almost invariably smiling, if not laughing."

229. Of the description of the second woman Dr. Prince says: "This may mean Mrs. F.'s Aunt Susan by marriage. It would be a natural association, as the two were fond of each other before the death of Aunt Susan many years ago. Doris remembers some items of the description by her mother and also a picture which she used to see.

(a) 'Woman much older'. True. Aunt Susan was much older than Mrs. F. at the time of her death, tho not as old as Mrs. F. was at the time of the death of the latter. Aunt Susan was probably not 40 years old when she died.

(b) 'Peculiar little bonnet close-fitting, black'. I am told that this would not necessarily indicate that the wearer was old, in her generation. She died perhaps 45 years ago.

(c) 'Thin'. Correct.

(d) 'Rather quick and seems to be more nervous than the other'. Doris's recollection is that she was described as being nervous and excitable, as would be indicated by the fact she committed suicide on account of alleged domestic troubles, which did not appear to others to have any cause external to herself.

"After Doris doubtfully identified the lady, it occurred to me that 'the letter A' might be for 'Aunt'. Cf. Note 104, p 308.

[Subliminal.]

[Long pause. Sitter admitted. Long pause.]

I can't put my hand over there. [Pause.] Please do it.

[I found the right hand clasping the fingers of the left and tho not cataleptic resembled it in the muscular tension holding the finger. I moved it with some effort and placed it on the pad. Long pause.]

I don't want to write. I don't want to write, I don't want ...

[The hand then drew away from the pad and again clasped the finger as before and I had the same difficulty removing it to the pad. Pause and reached for the pencil and paused again.] [230]

[Automatic Writing.]

I am going to help you.

(Thank you. Glad of that.)

if you tell me what you want me to do.

(I want ....) [Writing went on.]

Laughing Water the devil witch [read 'with'] witch [so read] witch. you want the other one that used to do bad things and made them sick and made fits come and made the doctors scared. ha ha you think I don't know anything but I know everything everything in the world everything about her way way off when she was sick and well and sick and well and nobody [read 'nobaby'] nobody could stop it and nobody knew all I knew and we worked as quick as the devil. yes we did they made us do it.

(Who made you do it?)

the people who thought they knew so much and didn't know anything when she got loose it was easy getting [getting] at her.

(Can you say exactly who you are or were known by when spoken to by the living?)

Yes I can but I don't know as I shall. I don't have to do it do I. [231]

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230. It is probable that "I don't want to write" came from the personality to whom allusion is made in the automatic writing.

231. It is probable that the communicator here is Margaret, tho the name Laughing Water is mentioned, but not in a manner to indicate that it is she that is doing the writing. Nor is it evident that Margaret is doing it directly. Laughing Water, or some one else, might be the intermediary and Margaret

(Let me explain. It is important to know only that we can be sure of knowledge that cannot be guessed by the light through whom you are writing. It is not a personal matter with me, but only an interest in science in order to help the living to know that spirits can influence the living.)

You know about the hospitals don't you.

(What hospitals?)

where they put people who have trouble like that.

(Yes I know there are places of that kind. Was the person present ever put there?) [Sitter had previously shaken her head to my look.]

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is forced to communicate. This, of course, is conjecture, but the facts elicit the following comments from Dr. Prince:

"Seemingly the Margaret personality is described. The description is rather foggy, but at least a part of it may pass in a general way. 'The other one', if that is Margaret, did 'bad things' of three classes. (1) 'Swiped things' as naturally as a magpie does; fibbed from the primitive instinct of getting out of a scrape the easiest way and resented slights, especially to the mother, like a little pagan. (2) Cut up tricks and performed outbreaks of speech including fibbing without ulterior object, and of mere mischief. (3) Vicious attempts to get even with Sick Doris for 'making her work' and for various encroachments on her rights. Margaret could and did sometimes 'make them sick'. The 'doctors' were seldom about when the so-called 'fits' occurred, tho there may have been instances. There was at least one case when a doctor was scared. That was when Dr. F. administered morphine repeatedly without effect to help insomnia from pain when Margaret was out. Then Sick Doris came and so thoroughly succumbed that he was alarmed and worked over her for hours. She was 'sick and well, sick and well' in a sense, if the alternations from Real Doris and back are meant. It is just possible that working 'quick as the devil' may refer to such episodes as that in which Margaret was endangered by taking an opium pill, and I worked for hours to keep her awake, and that in which Sick Doris was hypnotized so thoroughly that she and Margaret alternated momentarily for half an hour, while I labored to bring the girl to her ordinary condition, but there is no evidence of it; no conscious effort was put forth to 'make' them (whoever 'we' is) assist."

The expression "when she got loose" is an odd one for those spells which spirit controls usually describe as "getting out of the body". It is quite natural for a character like Laughing Water, who shows all along much ignorance about our ways of thinking and using terms. Her expression indicates exactly what takes place in such instances, or the liabilities of it and consists with what all the controls in Mrs. Chenoweth's work have claimed.



Not in the kind you mean but in a place where they tried to drive us away and where a whole lot of people were and where no one knew enough to do anything [distress]. I knew when they did the things to the body when it was stiff and when stuff was put in the mouth to eat. I am not going to tell you any more. I do not want to do it. [Stress and struggle, and hand reached for mine and held it awhile.] South [pencil fell, and hand seized the pad and turned it upside down. I returned it to its place and tried to insert the pencil to have the message finished, but the hand again seized the pad to turn it upside down and I held it a moment and put it in its place. The hand then pushed its way down over the side of the table and pressed mine as hard as it could, and finally pulled away. Pause.]

[Subliminal.]

[Sigh. Pause.] Well, did you ask me anything about California?

(No, why?)

I kept hearing the word California, California, and I thought you asked me, and I can see trees and oranges on them. They suggest California to me.

[After the sitting the sitter told me she was thinking of California and orange trees at the time.]

(Find why that came.) [Sitter lives in California amidst orange groves.]

How can I find? You have been there, haven't you.

(Yes.)

[Pause.] I am so dizzy. [Pause.] I see a thing that looks like a Spanish Mission, like those pictures of the Spanish Mission and gardens. I see an old Monk, you know ... I don't like him. I don't like him. [Pause, rolled head and clasped her hands and then reached for mine.] So cold. [Hand was cold.] [Pause.] The Catholics got her didn't they? [whispered with left hand put to the mouth.]

[Pause, sigh, opened eyes, closed them and sitter left. Pause; opened eyes, stared, rolled head, closed the eyes again and then opened them and again closed them.]

I thought I saw a priest standing there. [Awakened.] [232]

Mrs. C. J. H. H. and Miss F. December 17th, 1914. 10 A. M.

[Subliminal.]

Moved hand about in air and clutched the air as if either feeling for a pencil or trying to evade something, and then put the hand away from the pad in her lap. Distress. Long pause. Sitter admitted. Pause, rolled head over and moved hand to clasp the finger of the left hand, groaned and tried to pull the hand away from the clasped finger, and could not do it. I then removed it

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232. Says Dr. Prince: "Doris was never an inmate of a hospital. There is no known relevancy to Doris in the passage about the 'place where they tried to drive us away and where a whole lot of people were, did things to the body when it was stiff and when stuff was put into the mouth to eat'. But the passage is curiously relevant to Trixie, the sister of Doris, often mentioned in the Daily Record, except for the one particular 'where they put people who have trouble like that'. Trixie had no symptoms like Doris. But she was an inmate of a general hospital for about a year terminating about five weeks before her mother's death. Her body and limbs were stiff with rheumatism and one arm rigid across her breast. The doctors 'did things to the body' such as rubbing and 'baking' in the vain endeavor to relieve the condition, and 'stuff was put into her mouth to eat', since that was the only way she could be fed. Compare Note 295, p 460.

Dr. Prince remarks that, in view of the allusion to California in the subliminal, where the sitter is now living, the word "South" may possibly refer to southern California, which would be correct.

The sitter, as remarked, lives in southern California. Dr. Prince remarks that "the city in which Doris lives is in the midst of orange groves." He adds, also, that "there used to be a Spanish Mission near the city, known by the same name. There is hardly anything left of the ruins now, however, and Doris has never seen them."

Dr. Prince remarks by way of conjecture that the allusion to the Spanish Mission is a subliminal addition of the psychic's mind, due to association. With this I agree: for I have known her in two or three other instances to refer to Spanish Missions when mentioning California.

There was a time when the sitter manifested an interest in going to a convent and was apparently affected by a Catholic personality. Hence the allusion to the Catholics and the priest. This appears more definitely at later sittings. I did not know the fact at the time and learned it from the sitter afterward. Compare pp. 658, 679.

with some difficulty, as it clasped the finger tightly. I then inserted the pencil.]

That's better. [Pause.] They don't like it. [Long pause.]

[Automatic Writing.]

\* \* [scrawl.] \* \* \* [Writing too fine to be read: might be 'will not' and more.]

(I can't read that.)

no confession to day to \* \* you \* \* . [What I read was by watching the pencil, not because it was legible when finished, which it was not.]

(The writing is too fine. I can't read it.)

\* \* (I don't read it yet. It is too fine.) I \* \* (Can't read it.) [Pause.] \* \* ['all'?] [Pause] yet [?] [pause, distress and face twisted. Long pause.] It [?] me [?] Mary [?]. [Conjectured reading from following pencil. Too fine to be read. Pencil fell. Pulled her hand away and clasped the left with her right, clutching the fingers tightly. I waited a moment and then pulled the hand away and placed it on the pad. Face twisted showing distress, and then a long pause.]

(What's the matter?)

[Pause and no reply.] [Reached for pencil and one given.]

[Change of Control.]

Minnehah ... [P. F. R.]

(Go ahead. You will get it.)

he [mentally read as 'ha', last syllable of name] will ... he ... not let me.

(Who will not let you.) [233]

[Pause, struggle to control, rolled the pencil point about the same spot in the effort to write, some catalepsy in the hand and I rubbed it a moment and it relaxed. [Pencil inserted.]

[Change of Control.]

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233. There is no hint here as to who is meant by the pronoun "he", but later developments would tend to show that it was the personality in conflict with Minnehaha or Laughing Water, and whether it was the priest or the man that claimed to have been hung is not determinable.

[Hand dropped pencil and clutched the air in Jennie P's manner and then rejected four pencils. Then it reached for my hand and held it a moment when I inserted a new pencil.]

This is something new and something I do not see the sense in but I suppose R. H. and the rest do and now I will help by re [read 'in'] re-infusing the hand with the power. It was a contest [N. R.] contest between a new personality and the Indian who belongs to the little friend and there [N. R.] seems ... there ... to have been a compact between them which she was inclined [N. R.] to ... inclined to ignore or to break and his influence was so strong upon her that she could not do what she liked.

His purpose is to tha ... thwart the full expression and when he was told he ought to write he wrote in that fine way that you might not read it and then he held the hand apart but it is easy enough for me to write now. I am J. P. as you may have known.

(Yes, I recognized you by the rejection of the pencils. Now if you can tell me much about that new personality to help in his identity I would be glad to have it.)

Yes I will see if I can help you about him but he is not at all communicative about himself and his attitude is such that I must guess at some of the things by the appearance.

I think he is most wilful most obstinate [N. R.] obstinate most fully possessed of an idea that he can accomplish what he wishes and I am sure this is not his first attempt at this very kind of work. I mean the influencing [written without the 'ing' and read when 'ing' was added, but full word not read at once] influencing of a sensitive for he works like an adept [adept].

Whatever he has done has been with a purpose and he comes from a group of spirits who are working [pause] unanimously for one [N. R.] one purpose and that purpose is not like ours. if it were he would be more free in his effort to help unravel the tangle skein about the little visitor.

The mother of the little visitor is not here this morning and I know that it is by [N. R.] the ... by the advise [advice] of R. H. and one of the group but she will be near as soon as the girl leaves the room.

It is all for the work involved. The girl is quite safe and cannot be made a tool of but the real purpose is to get a key to the attack

on one who was not old enough to be [pause] impure and not strong enough to attract [read 'attend'] attr ... [read] attention. You know what I mean I think.

(Yes I do.)

A great worker might be attacked for the purpose of spoiling a plan which would make the purpose of a band of influences less effective or an impure person might attract the same sort but this is a different case and some of the group are of the opinion that when the door is opened for psychic manifestation by an accident or [N. R.] by ... or by circumstances or native [read 'nature'] native quality there rushes in influences to prevent [read 'prevail' doubtfully] prevent the expression. I can see that an outside influence might find its way to such a case as this if it were attacking the person or persons closely identified with the life of the girl.

For instance suppose some care-taker or older person were in the toils [read 'bits' and as hand pointed read 'fits'] toils of such a group even intermittently [N. R.] intermittently the attention of one of them might be drawn [read 'driven'] to ... drawn to a most innocent [N. R.] party ... innocent [N. R.] in [read 'm'] I n no-cent party and I have an idea that R. H. is after the real situation that others may be potected [protected].

If this theory I have just given you is true can you not see how children should be taken from impure surroundings as a safeguard for spiritual unfoldment in more senses than have ever been dreamed of Horatio.

(Yes exactly.)

It [is] a a movement of widest importance and especially among the large [N. R.] class ... large class of people who live apparently respectable lives but have unclean [N. R.] unclean motives and impure spirits only wait [await] opportunity to impress such things.

(I understand.)

I fear I am taking too much time but it may help you to se [see] where the matter is tending and why R. H. is so insistent on the particular work and its careful potection [protection] for all concerned.

To arouse an enmity toward the work here would mean fight and trouble [N. R.] trouble and the effort is to bring at least one marauder [N. R.] marauder to a clear understanding of the wholly

indefensible position he has taken and let the light in gradually and yet help him to freedom and to a near and clear life with goodness.

I will tell you this much that the man is not simply a man of bad [N. R.] bad [written 'bat'] purpose but is a part of an organization was before he came here and looks on all outside his particular fold as so much prey for him.

I could tell you what he wears and wears his garments and you would know that he belonged to an order of men who do not like the work done by evangelical churches and have [N. R.] a particular ... have hatred [N. R.] heretics ... hatred ... Yes this is passing away in a degree in your civilized world but many here passed away with vows vows [not read each time] oaths [read] of allegiance to kill off the enemy [P. F. R. and struggle]. Enemy and what they cannot kill [N. R.] they capture ... Kill. [Pencil fell. Hand clasped the left hand. Distress, and face badly twisted. Left hand then put on her head and finally hand came to mine and held it tightly a few moments and relaxed. [Pause, distress, pause and left hand fell down from face in limp condition.] [234]

[Subliminal.]

I want to go home. [Pause; sigh, opened eyes, and sitter left room. Awakened before sitter got to the stairway.]

Mrs. C. J. H. H. and Miss F. December 18th, 1914. 10 A. M.

[Subliminal.]

[Long pause. Turned head and pause. Sitter admitted. Pause.]

Do you know who Susan is?

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234. This long passage is not signed, as the reader may note. But the manner of rejecting the pencils and the style of it would fix upon Jennie P. as the control. Cf. initials J. P. p. 409. The reference to Horatio is quite in her manner. No evidential incident is apparent in it and the reader must regard it as he desires. But the description of the man, his "garments" and his antagonism to "heretics" rather indicate that it was a Catholic priest. But I incline to think that it refers to another.



(No.) [Sitter shook head.]

[Pause.] Susan or Sue. (No.) [Sitter shook head.] Somebody over here in the spirit. Wait a minute. The last name is Watson.

(No, I don't recall it.) [Sitter also shook head.]

Hm. [Pause.]

(Is she in any way related to the case in hand?)

I can't tell you. I saw her and I heard the name. It is a very kind lovely woman rather stout, rather large, not especially tall, but full form, very kind face. [Long pause. Hand moved slightly and after a short pause reached for the pencil and a pause again.] [235]

[Automatic Writing.]

\* \* [started to make capital 'M' but pencil fell and reinserted.] Minnehaha.

(Good morning.)

yes it is [to reading.] Why do you keep coming here.

(In order to find out as much as possible who are influencing Baby and in order to be sure whether you are the person we have thought you to be. Another name has been used in connection with Baby and if you gave that we should know better just who you are.)

I have to think over what you say. I have been to her at the other places two places.

(What two places?)

a place near and another one before that when she was sicker than she is now and I know some of the folks that have been fools and thought they knew a lot and I have done some things just to fool them but I am not sorry for that for it was only fooling. [236]

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235. On the name Susan Dr. Prince comments: "The only Susan remembered is the Aunt Susan, whose maiden name has not been ascertained. At any rate 'Watson' is not recognized and the description of the woman is not correct for Aunt Susan."

236. There are indications here that Minnehaha is or was connected with the Margaret personality. Margaret did play tricks of all kinds, but whether it had the purpose here asserted perhaps could not be proved. Minnehaha or Laughing Water never seems to have manifested through Doris under that

(Can you tell me exactly what you did, with details?)

I suppose I can if I take the time but I was not doing it to be bad and besides I helped Baby and I intend to help her always and forever and forever amen.

(What were some of the things you did that they thought bad?)

They He [read 'H'] e was the worst and anything I did was bad to him. I mean the man who had so much to say. I used to do two things and I did not go away when I was sent. I stayed and I did not tear anything at all.

(Did any one tear anything?) [Sitter had assented to incident by a nod.]

Yes but I did not. I know who did but I used to come and stop that sometimes and don't you know how her teeth used to get put together and no talk come [came] but sounds. You know I did not do that either.

(Who did?) [237]

name, and so the identification here is not perfectly assured beyond what the allusion to "fooling" would imply. There were two places where what is said might apply. Doris stayed in the country near Boston during the experiments, but whether the "other place" was her present home in California or her former home in Pennsylvania cannot be determined. Some things have been told by Laughing Water that pointed to the Pennsylvania period: for instance, the allusions to the "preacher man" that she did not like. But the incident that would tend to prove it the California home is the allusion to a place where "she was sicker than she is now". Dr. Prince says of this: "It is true that she had earlier been 'sicker' in California than in Massachusetts."

But then she was also "sicker" in Pennsylvania than in California, and as some of the allusions are to the time she lived in Pennsylvania it is probable that this place is meant in this instance.

237. Of the reference to "tearing things", Dr. Prince says: "This seems like a very pointed reference to Margaret's habit of 'tearing things' which is so frequently illustrated in the Daily Record." It is noticeable, however, here that Laughing Water denies that she had influenced it and yet many of the incidents told by her belonged to the Margaret personality. When we examine later communications in connection with conflicting personalities we may find evidence that in the Margaret personality more than one influence may have been involved in the acts of the girl. Cf. Notes 177 and 704.

Of further statements Dr. Prince says: "I do not remember that 'her teeth got put together and no talk came but sounds'. It is possible that in the multifarious phenomena of 1910-11 this may have occurred and have been forgotten."

Perhaps it might be added that it is possible such things may have occurred

I tried to help that and I did not stamp her trotters [read 'brothers' doubtfully] trotters [N. R. tho clear] her boots trotters. (Who did?)

You know how they went like lightning on the floor up and down and I did not do that but I got the blame for everything and sometimes I hate the old fuss budgets who made so much fuss but the mother squaw tells me not to hate any body because they were trying to help baby.

(Is that word "budgets", a little earlier?) [I knew that Margaret had called herself 'Bridget' and the word could be read as this.]

what a fuss budget is. The doctors are [read 'care' doubtfully] are fuss budgets. I don't care what you call them. I am feeling better now and I know that Baby is better and that she could not help doing the things that she did. It was all she could do to bear it herself and now the fits do not frighten so much. You think I am doing fine today.

(Yes you are.) [238]

in the period prior to the time when the child came to Dr. Prince. It is probably impossible now to verify this.

The apparent confusion of Margaret and Minnehaha in this connection may be explained by assuming the truth of what Mr. Myers said earlier about the "one back of Minnehaha that fused with her well". If we suppose that Minnehaha was brought by the mother to help in the protection of the child it is possible that she and Margaret so fused at times that Dr. Prince could not always tell when Margaret was present and when not. Margaret might have been the tricky personality and Minnehaha not this at all. Hence we can understand why Minnehaha resented so strenuously the efforts to drive her away. When "Margaret" did leave it might have been Minnehaha that suspended a part of her work and remained "hanging on", so to speak, until her place was restored at these sittings. Dr. Prince remarks in his notes that he had evidence that "Margaret" had not left, but was not acting the part she had been doing. Cf. Note 329, p. 487.

238. In regard to "stamping her trotters", a phrase not at all natural to Mrs. Chenoweth, Dr. Prince writes: "Margaret did stamp her feet as described, especially in the course of her quarrels with Sick Doris. Sick Doris would sometimes do the same, and it irritated Margaret exceedingly."

Later incidents which connect the Sick Doris period with the Catholic influence would confirm the belief here that more than one external influence was associated with the Margaret personality or the condition that assumed or received that name.

Minnehaha's allusion to her "getting the blame for everything", says Dr.

I know you are trying to help her and so I help you.

(Thank you. Let us change the pencil.) [Pencil worn out.]

[Pause and difficulty keeping control.] I wish I could make her all well forever and I will do it.

(Good.)

I think she is good and I think the man will know it. I don't like dark places.

(What man is that?)

the man you know—[P. F. R. and struggle to keep control] I know who threw things around sometimes when Baby did not remember.

(Can you tell who it was?)

You ask too many questions.

(All right. Go ahead.)

You know how she sometimes did not remember

(Yes.)

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Prince, "is meaningless from my standpoint, as I did not know of the existence of Laughing Water, and so could not have consciously blamed her. Of course, I cannot tell whether anybody was back of Margaret on whom the blame might be placed."

No doubt many things were attributed to the Margaret personality by those who knew Doris and this state, and Minnehaha, if she were present, might be aware of their state of mind and appropriate it to herself. But she can also be supposed to refer to other spirits as throwing the blame on her, but of this we have no evidence, unless the later indications of a conflict of personalities might imply it. The more likely interpretation, however, is that the Margaret and the Minnehaha personality were not distinguished, as explained in Note 237. Minnehaha would get the attitude of Dr. Prince in his course to eliminate Margaret, and this would mean her feeling that she got the blame for things.

The description of the doctors as "fuss budgets" would fit the period when the doctors failed to understand the case and this was before Dr. Prince took it under his care. The subject was much better at this time and indeed was practically normal altogether. Mrs. Chenoweth knew nothing of her past and nothing of her present, as she had not seen her at any time.

Regarding the reference to "fits" the comment is: "There is nothing left of them and has not been since April, 1914, if Margaret's coming is meant. If graver symptoms are meant than Margaret's mere appearance, all that ceased long ago."

All of this was not known, of course, to Mrs. Chenoweth and no hint of it had been given by myself in previous sittings. We were trying to help the sitter and others had done so for years.

what she did and then some one said temporary [pause] I don't know the other word temporary [pause] absence

(I understand.)

of consciousness

(All right.) [239]

and then she looked paler and that was all but I di... temporary aberration

(I understand.)

I got it you know.

(Yes.) [240]

Well that was another person that made all that devil work on her and I will help her.

[Distress.] (Go ahead.)

Once she took some things and did some thing with them hid them not her own things.

(All right. Tell all about them.)

239. The reference to the "man you [I] know" is evidently to Dr. Prince. Of the allusion to sitter being "good" Dr. Prince remarks: "The man knows it thoroughly, if I am the one meant, and the statement about the 'man you know' seems to indicate it. Of the statement 'I don't like dark places', I will remark that Margaret used generally, when there was a strong wind, or a thunder shower, to hide in a closet or under the bed. As to the statement about 'throwing things around', Margaret often threw things about the floor, out of the window, etc., when, as Real Doris says, the latter forgot." When Margaret and Sick Doris were out the sitter did forget. She had complete amnesia of the Margaret and Sick Doris personalities, until the memories of the latter were finally fused with those of the normal Doris. The account of it in terms of "temporary absence of consciousness" is an apt description of the facts and, of course, unknown to Mrs. Chenoweth.

The expression "when Baby did not remember" is almost verbally what the sitter used to say in regard to periods of her life which she could not recall. She complained, : : the Daily Record constantly shows, that she "forgot". It is interesting to note that this is in the mouth of Minnehaha or Laughing Water. It does not prove that she is Margaret, because Laughing Water claims to be a guide and would know what others did, as well as what she did herself.

240. The reference to her "looking paler" fits the Sick Doris period, when, as Dr. Prince remarks, "during protracted cataleptic seizures, Sick Doris certainly looked ashy pale. There were rare periods also when Margaret seemed confused to the point of aberration. See Daily Record, Vol. IX, p. 310, for an example."

you know just as well as I do.

(No, that is one of the things she does not remember but probably the one I know will have a record of it.)

I saw her in the room doing it and forget it because she did not do it herself. I know they say things that are not true. You know anything about berries strawberries [pause] I like them. [Pencil fell and hand seized mine; while sitter nodded her head. Distress and struggle, rubbed her face. Pause.] "Oh, Oh," [Shivered, and reached for pencil.] [241]

[Change of Control.]

Geting [Getting] at the facts slowly but surely and try to work

241. The statement that it was "another person that made all that devil work" is interesting, tho we cannot prove it further than is indicated in the distinction between Margaret and Sick Doris. It implies here that Laughing Water is distinct from some one, tho we cannot tell from the text whether she is Margaret or some one else. Later events make the difference clear.

Respecting the taking of things, Dr. Prince observes: "This is general and true in instances within my own knowledge. But in no case known to me did Margaret do this with any appearance of guilty feeling and she would 'own up' to me and Mrs. Prince with child-like naïveté."

Of the statement that she "saw her in a room doing it and forgot it because she did not do it herself", Dr. Prince says: "Correct. Real Doris did not remember any of these occasions because her personality was not the one active in them.

"It was the same with a stranger. Once Margaret found a whole box of candy in the house of an employer and took it home. The woman hunted for it and Margaret told her without being questioned that she took it 'for me and Doris'. Afterwards the lady had another box of candy and told Real Doris 'Don't take this for you and Doris'. Margaret was not a 'sneak thief', but would often take things before the faces of the owners."

One may wonder here if the reference is to taking and hiding an apron, which was apparently done by Margaret and which brought Real Doris into considerable trouble. It was hidden in Margaret's drawer and Real Doris knew nothing about it. Cf. p 401.

The comment on the reference to strawberries is this: "When G. P. afterward asked, 'Did they have strawberries near where they lived', Doris shook her head because she supposed that the reference was to Pittsburgh. But it may have been to the California home. In July, 1914, we moved from the center of the city to a ranch on the outskirts where there is a large strawberry bed near the house. These have not since borne much fruit, but Doris has had some."



fast but are not able to do it without too much strain. The strawberry question was one that had [read 'put' and hand pointed till corrected] relation to the child instead of the communicator. Did they have Strawberries near where she lived.

(That is not recalled.) [Sitter shook head.]

I will try and find out what it means. Is she especially fond of them.

(Yes.) [Sitter nodded head.]

That may be it. Tomorrow the Indian will return. G. P. [Pencil fell.]

(Thanks.)

[Subliminal.]

[Sigh, pause, smile.] Hm. Forever and forever, Amen. Isn't that funny. She keeps saying that. [Rubbed face. Sitter left, and Mrs. C. awakened as sitter reached the stairs.]

Mrs. C. J. H. H. and Miss F. December 19th, 1914. 9.30 A. M.

[Subliminal.]

[Cough, long pause. Sitter admitted and long pause. Sigh and slight twisting of face. Pause and distress. Rolled head as if resenting something. Pause, reached for pencil and paused.]

[Automatic Writing.]

Episcopalians do not know anything about Psychopathy [N. R. aloud tho suspecting the intention.] Psychopathy [read 'psychology' and then corrected.]

(All right. I got it.) [242]

Why do they make it a part of their religion now.

(The writing is a little too fine. Please to make it plainer.)

[Pause.] \* \* [more scrawls and read 'mission' to have corrected] answer my question.

(I do not know why they do not make it a part of their religion but think they and other sects will do it as soon as

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242. Dr. Prince is an Episcopalian, the fact, of course, being wholly unknown to Mrs. Chenoweth. The term "psychopathy" is evidently an attempt to refer to the methods of helping the sitter which are employed in psychopathic work.

we prove that you spirits have much to do with cases like this.)

[I had forgotten that the word 'not' was not used by the communicator, and so my answer misinterpreted his meaning.]

I said why do they, not why do they not.

(I do not know why.)

I say they do it now.

(Perhaps certain individuals do it, but as a ...) [Writing went on.]

No no you know the ones I mean. Those Episcopalians who think they can heal and cast out devils. They ought to be restr ... [pause] restrained I think.

(Why?)

What right have they to say who shall do a work and who shall not if I can come and influence a person who has a right to say I shall not do it.

(It depends on whether you are trying to do what is good.) and that depends on what you call good.

(Yes it certainly does.)

I may have an opinion on that matter as good as yours.

(Yes that may be.) [243]

You are hurting [read 'hinting' doubtfully] harming a woman when you let her go to the state the trance I am using is \* \* [probably 'un'. Pause] uncon... woman [not read at time. Pencil fell.]

[At first the writing was so fine that I had to read it and write down the words as the pencil traced the letters. They were jammed together. After my request to make it plainer, a few words were written as before, and then writing became larger and clearer.]

[Change of Control.]

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243. This is a new personality and there is no indication of his identity. Laughing Water came immediately afterward and made further references to him. His temper was uncompromising and like that of a personality that was being defeated, and the general tone of his communications shows that he felt the effect of the effort to remove his influence. He had clear enough intellect to dispute my statements and to take the strong position that we might differ as to what is good. He does not indicate here, however, what his idea of the good is.

Is he gone.

(He is not writing now. He lost control.)

Minnehaha will say she is glad he is gone.

(I understand.)

He made Baby nervous now she is better. I was scared but he was lifted out. You better let him go and let me do it all.  
[P. F. R.]

I have big love and he has hate.

(I understand and would ask if it was he that did the things you spoke of yesterday?)

Yes, he always makes her crazy not honest hope to die crazy but he twists her nerves because he cannot get in good. He is so mad he does not know how to be [pause] easy. The mother squaw knows and so do the others who want to do some work through her but they cannot tell all they know. [244]

It was not the fall nor the bad back that made the trouble but those things made her different and alone a whole lot and when she was alone different from other papooses and not so many things to go to and to see and do. it made it easier for her soul to be touched by souls out here. Now you know the truth.

I wish I had a red dress on her and some moccasins and I would fight any old [pause] the mother squaw will not let me write devil but I will think it to you.

(All right. I got it.) [245]

I am glad. he is a - - - - [5 hyphens written]—that stands for it.

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244. There can be no doubt of the effect on the sitter of the conditions from which she suffered, but there is no proof that this personality was the cause. Indeed there is no apparent evidence of any such personality as ever present with her. Whether it is the personality that appears later can not be determined. The statements about his madness and inability to get into control cannot be verified, as they purport to be facts in the spiritual and not the material world.

245. Allusion has been made previously to the fall and trouble with the back. It was the "fall" or throwing of the child on the floor by the drunken father that marked the beginning of the physical ailments of the sitter, and for a period, owing to an osteopathist, she suffered from trouble in the spine. The further explanation represents facts which cannot be verified by living testimony, but are entirely possible and some of them are general facts representing the actual life of the sitter, tho not evidential. She was "different

(I understand.)

I will keep her. I wanted to tell you the other name you asked for. You are not so bad as I thought you were.

(Thank you. I try to be all right.)

You ask so many questions I was afraid you would send me off if I could not answer them.

(No, I have found in my work that I often have to ask a question to help your mind to keep what I want, so that some time the answer will come.)

I begin to trust you.

(Thank you.) [Pencil fell and pause.]

[Change of Control.]

G. P. (Good.) Yes much better than you think. Of course you cannot see what goes on on this side but must guess and gather some ideas by the way the writing changes [N. R.] changes. A spirit like that first communicator will use up more energy in two minutes than a spirit like myself or J. P. would use in two hours but the idea is to let him come and by contact and control I mean by his being controlled by a superior will force while he is in contact by that method we expect to get [get] him into a more rational and reasonable state but he must be kept from the child even if by the same method that you would use to keep a beast away.

(I understand.)

It is not a person from the lower station of life nor one without education [N. R.] education but one with a determination to find an avenue of expression for some theories and ideas which are practically an obsession to him. Perfectly impracticable and in his normal state he would know it but he is unbalanced [N. R.] unbalanced by his desire. [246]

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and alone a whole lot", etc. It is true also that she did not manifest clear indications of psychic ability to come into contact with the transcendental. Of the statements about "a red dress on her", Dr. Prince says:

"This does not seem to be mere nonsense, but to have a point of contact with the history of the case. Margaret was extravagantly fond of red clothing and used to choose that color when she got a chance. Mrs. Prince and I well remember her ecstatic admiration of a garment purchased for Doris in which the color red largely predominated."

246. The communications of G. P. will have to pass for what they are

I think we have made the best sort of progress much better than the way the Phinuit case was managed. [247]

(Is that man ever in a normal state on your side?)

It is possible but I have not seen any sign of it through all this series of experiments and yet he speaks in a perfectly normal way and is not in the least like a maniac. [248]

I know and so does R. H. that we have taken much time but it seemed most important as a case in hand aside from the fact of throwing light on a vast number of like cases where the afflicted [afflicted] are supposed to be the victims of some malady other than what we see so easily remedied [read 'reunited'] remedied by application of our methods.

I know about next week too and will be on hand. [Pencil fell. Hand seized mine and a pause.]

[Subliminal.]

[Jerk of hand and apparent fright.] Who is the H. for?

(I don't know. Can you tell?)

Do you know who Helen is? [249]

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worth. They neither purport to be nor are verifiable from this side. The representation of the man in mind is correct enough from the standpoint of his own communications. He had command of his intelligence and the discussion of him is entirely beyond the ordinary knowledge of Mrs. Chenoweth.

247. The allusion to Phinuit has an important interest. This was the name of the original control in the case of Mrs. Piper, and G. P. was familiar enough with him in the days when Dr. Hodgson did his work there. Mrs. Chenoweth was not familiar either with the Phinuit work or with that of G. P., tho casual conversation and possibly newspaper allusions may have conveyed a little information about the case. But she had no such knowledge as the pertinent allusions here naturally imply or suggest. Phinuit was an ob-sessing agent in the Piper case and he was not managed rightly by any one until the Emperor group came to take charge.

248. I asked my question because Phinuit had never been able to prove his identity and was probably an insane spirit or at least one that had lost his sense of personal identity. The answer of G. P. is most interesting. The answers to my statements by this personality previous to G. P. did not in the least indicate mental aberration, and it appears that the judgment of G. P., with a closer range of knowledge about him, leaves the matter uncertain.

249. For the significance of the reference to Helen compare Note 128. Helen was the name of a friend of the sitter who had died just about the time that the series of sittings began for this case.

(No.) [Sitter also shook head.]

[Pause] Hm. Do you know anything about a church?

(Tell more.)

I see an empty church. It's all ... Everybody is out of it. It is empty. I see some one come out of another room, almost past a study. I don't know what it is about. Do you go to the church for anything in the week?

(No.) [Sitter nodded assent.] (But I know another person who would know, and the sitter says it is just what he does.)

Yes, that's it. He is going for something, not to preach or for service. I go more like going to a room for something else. He is a good man, isn't he.

(Yes.)

I mean honestly good. I don't mean just for his profession.

[Pause] Well, they are working in that church. I know it's Christmas time. I think they are working there this minute [10.30 A. M.] with Christmas things, decorations. I see some one sweeping up something near the window. [Pause.] [250]

[Sigh.] Coming back. [Pushed the pad away. Pause, sighed. Sitter left. Rubbed face and struggled with the eyes.]

I can't wake up. [She then raised my hand to her forehead for a few moments and then awakened.]

Mrs. C. J. H. H. and Miss F. December 21st, 1914. 10 A. M.

[Subliminal.]

[Long pause. Sitter admitted. Long pause. Distress and

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250. Of the reference to "a church" and what was said to be going on there at the time, Dr. Prince writes: "So far as is known or is probable there was nothing of the kind that took place in the San Bernardino church that day at what would have been there about 7.30 in the morning. My janitress was almost certainly not engaged there at that hour. The Christmas decorating was not done until the following week. The decorating of the altar for Sunday was not done until afternoon and I did not enter the church until about noon. The allusion to the church as empty is inconsistent with what follows. There is a desk in the corner of the clergy-room. One passes shelves full of books on the way from the choir room into this room in the direction of the desk."



twisting of face, and rolled head over. Pause. Straining of arm and shoulders. Long pause and reached for pencil. Pause.]

[Automatic Writing.]

[Distress.] I am so thankful that you are taking so much interest in this child of mine.

(Thank you.)

and yet I know it is an impersonal interest and will do as I once wrote you so much good in other cases where like manifestations occur.

(Yes indeed.)

and where mothers watch over their motherless children and need the aid of wise friends on the plane [pause after starting the word and after finishing it] of physical activities. It cannot all be done from this side. if it could there would be no life of growth and no self development. all would be [pause] worked out by an unseen manipulator. No one has complete control over the people on your plane. I think perhaps if they did they could always give good evidence of their past but there is always a residuum of the personal ego left in the proper vehicle of the soul.

I do not know if I have said that quite plain enough but it is one of the first things we learn as we come to this group at this center and I tell you k... [pause] I was surprised at the statement for I had seen so much of what I considered absolute control over my baby girl. [Slight disturbance.] [251]

I am some nervous as I recite some scenes but I try to keep calm. I want to say something about Skippy Skippy. [Pause. Sitter nodded head.]

(Go ahead.)

a name of a pet name [P. F. R.]

(Stick to it.)

little pet of long ago. [P. F. R.]

(Yes, stick to it. You will get it.) [Sitter had nodded head.]

S kippy dog. (Yes.) do you ... [P. F. R. Pause and struggle to keep control. I held hand a moment.] [Pause.] [252]

251. The general communications from the sitter's mother are probably made to secure good control. There is nothing in them that we can verify until we reach incidents.

252. Of the reference to "Skippy dog" Dr. Prince writes: "Margaret

and a kind of candy I want to speak of which we used to get at a store not very far off.

(Yes, what kind of candy?) [Sitter had nodded head.]

long sticks that were broken into pieces like brittle is sometimes. I do not mean the chocolates they were rarer but the kind that lasted so long in the mouth \* \* [distress and P. F. R.] she knows.

(Yes she does.) [Sitter nodded.] [253]

[Pause.] and there were other things we bought there sometimes [pause] papers and pencils for things we did at home. I also want to speak of a little cup that we kept something in [pause] metal cup tin [Indian, struggle to keep control. P. F. R.] small tin that we kept pennies [read 'pencils' doubtfully] in ... no pennies.

(Capital. That's right.) [Sitter nodded head laughing.]

and we used to turn them out after we saved them and count them to see if we had enough for something which we wanted. We were great planners my little girl and I—

found a lame cat in the street and adopted it and the name 'Skippy' was given to it on account of its peculiar lame gait. The leg was kept bandaged for some time. This was when the girl was about 8 years old. No dog by that name is remembered by Doris. But there was afterwards a stray dog adopted and it also was lame. Two facts make me suspect that Margaret may have called the dog 'Skippy' also. (1) She sometimes had a different name for a pet than the one employed by Real Doris or Sick Doris. After the girl came to live with us a certain canary was called 'Sporty' by Real Doris and Sick Doris, but always 'Bill' by Margaret. Another canary was known by the same name to all. (2) Margaret was inclined to employ the same name when there was a resemblance. In speaking of a possible personality like herself in another person Margaret always termed it 'a Margaret'. She presented three similar dolls severally to Drs. Walker, Hyslop, and Brashear and they were all 'Bills'. Since the dog was lame like the cat 'Skippy', it would be like her to call him 'Skippy' also and to make a secret of it, saying to the mother, 'Don't tell Doris'. The mother, thinking that for some mysterious reason of her own the girl did not wish the name mentioned in her presence, would not alter it at all. Instances of this sort happened."

253. The reference to candy, etc., receives this comment: "Literally correct. They used to buy, at a store near by, peppermint candy which had been in long sticks but broken in pieces because the candy could be had cheaper in that form. The chocolates were 'rarer' because expensive, but Mrs. F., the mother, liked them. These two kinds of candy were the only ones purchased, except creams, so far as Doris remembers."

(Yes, that is good.) [Sitter nodded and smiled.] [254]  
and we had to save some for Sunday. She knows what for.

(Can you tell?)

contribution contribution [pause] collection. [Written with difficulty.]

(Yes.) [Sitter nodded head.]

part of it for that not all [groan and sigh.] [255]

I ponder about B [pause] [purposely not read.] Bun ...  
[Pause and P. F. R.] bunn ... bunn ... [P. F. R. and groan.]  
Bunny [pause and struggle.] B ... I cannot get it just as I want it.

(Take your time.)

but that too was something we talked of animal [read 'cannot.']  
Animal [pause.] B o ... milk [read 'bonnets' doubtfully, as 'lk'  
looked like 'ts'] [P. F. R.]

(Stick to it.)

milk [pause.] B o s s y milk Bosy's [bossy's] milk. [Sitter  
shook head when I looked to her.]

(You mean a cow?)

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254. Respecting the statement about paper and pencils Dr. Prince remarks: "Paper and pencils were indeed purchased at the same little store and used for making paper dolls for both Mrs. F. and Doris, and to write little stories and tack them up for each other to find, etc.

"A little cup', etc., there were really two receptacles. Real Doris's was a condensed milk tin can. She does not know what Margaret's was. Margaret wanted as many pennies as Real Doris had. Mrs. F. probably thought it one of her daughter's numerous games of solitaire. It is true that Mrs. F. and the girl 'used to turn them out and count them' to see if they had enough to buy little aprons, etc., for Doris or some 'present' from Doris to her mother. They were certainly 'great planners', holding frequent consultations with great gravity and circumstance.

"Note especially the appearance of gradually feeling the way toward the exact nature of the receptacle for the pennies, as if the memory of it grew clearer as dwelt upon. First it is a 'little cup', then 'metal cup', then the connection is made 'tin', as if to avoid the inference that it was such a cup as is usually called metal, and finally the communicator says 'small tin', and rests content. And the last form is right for the article which Real Doris had: it was a small tin.

255. The allusion to Sunday and other use of the pennies receives the following comment: "Correct. Doris constantly attended Sunday School and often church service, and always carried her penny, 'part of it for that, not all'. As above stated, some of them were for articles for Doris and Mrs. F."

yes a little one.

(Do you mean feeding a calf?)

I mean we used to talk about a little Bossy that we saw. It may be that she has forgotten but I thought she would remember it.

(No, she does not remember it.) [Sitter had shaken head.]

[Pause.] Away from our house dear where we went once and saw the barn and Bossy [N. R.] Bossy. [P. F. R. Pause.] [256]

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256. The name "Bossy" does not recall anything to the sitter, nor does the word "Bunny". But Dr. Prince makes a lengthy comment upon it which should be recorded here.

"Here occurs another illustrative example of the difficulties of communication, because of the medium or media through which the message has to pass.

"The communicator starts to say 'Bossy' and gets as far as 'B'. The marginal notion that it is an animal that she is about to name accompanies the attempt and Mrs. Chenoweth's subliminal [?] jumps to the conclusion that 'B' is the beginning of a common name for a rabbit and starts to write 'Bunny', but at 'Bun' the communicator is agitated by the blunder and the pencil falls. The pencil resumed twice she starts with 'b' and each time the subliminal from prepossession attempts to write 'bunny', but the resistance from the spirit factor in the process interrupts the word, and the communicator's agitation causes the pencil again to fall, and the conflict going on makes the psychic utter a groan. At a fifth attempt the spirit factor starts 'B', and the subliminal factor completes the word according to its idea 'Bunny'. The agitation of the communicator, on account of the renewed failure, is evidenced by the 'pause and struggle'. Again the communicator tries, gets down 'B' and then the opposed forces seem to be at equilibrium and no advance is made. Here the communicator disclaims that 'bunny' expresses her meaning by saying 'I cannot get it just as I want it', and adds the intimation that an 'animal' at any rate is meant. After another pause the communicator tries for the seventh time and succeeds in getting two letters of the intended word through, 'Bo', but is prevented from proceeding by the obstinate prepossession of the mediating factor.

"At this juncture the communicator employs an ingenious device, projecting the word 'milk', which squelches the subliminal, as the word certainly does not suggest a rabbit. But the 'Bo milk' is not at first read and the pencil falls again as the communicator finds herself still baffled, tho by another sort of obstacle. The pencil is resumed and 'milk' repeated, this time legibly, and followed by 'Bossy' without opposition, and the two words related 'Bossy's milk'. But this might imply milk given by Bossy and Dr. Hyslop naturally asks if she means a cow. The communicator's reply indicates that the species cow is meant, but not a full-grown representation. Dr. Hyslop asks if she means feeding a calf. She had meant a calf of the age when it is fed on milk, but the word 'milk' had been employed merely as a

[Change of Control.]

W [P. F. R. Threw it down again and a new one given. Indian.]  
Water Laughing.

(All right.)

The bad one came and I came too for I am going to help the mother get well and not keep scared.

(All right.)

Do you want me to come always and forever Amen.

(Yes I think it would be well and I think the man on this side will see what good you can do.)

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device to shake the subliminal loose from the 'bunny' obsession, so the communicator explains just what she means: 'I mean we used to talk about a little Bossy we saw.' Here the sitter shook her head and the communicator seems to be aware of the fact before Dr. Hyslop signifies it, for she continues: 'It may be that she has forgotten, but I thought she would remember it.'

"The incident, aside from the question of its historicity, seems to me to be another peculiarly valuable one as a study of the mechanics of communication. Its interest in this connection is contained in the fact that when the following reminder 'away from our house, dear, where we went once and saw the barn and Bossy' still fails to awaken the sitter's recollection, the communicator loses her hold on the conditions of communication and another takes her place. Even when two mundane friends meet after years of separation and indulge in reminiscences, it is disconcerting to the one who relates an incident, which is so clear in his own memory and which he thinks will be clear in the memory of the other, to find that the other does not recognize it and looks blank and doubtful. Still more disconcerting it must be to the communicator on the other side when she is sure that she is right, and is aware that the message is to be tested for evidential purposes and that a failure of recognition of an asserted incident on the part of the sitter will cause the incident to be regarded as of doubtful authenticity and feels perhaps like a person who, trying to use a defective telephone, thinks, 'If only this thing would work so that I could talk freely, I would be able to add circumstantial details which would make her remember.'

"While the incident must be set down as unverified the perfect accuracy of nearly all the reminiscent statements of this communicator, together with the fact that she does not hedge or retreat from her certainty in this instance makes it probable either (1) that Doris has forgotten the incident, or (2) that it happened to her in the personality Margaret, in which case she would, of course, not remember it directly and would not be likely to remember having heard it discussed, since there is nothing striking about it as the experience of another consciousness.

"Note that, considering the fact that there are hiatuses in Real Doris's memory, owing to the former existence of the Margaret personality, it was

I will try and do a lot if I get a chance for I know a heap about people and the mother squaw likes me petty [pretty] good.

(Yes perhaps you can help to get good writing with Baby.)

Yes if she don't get scared herself. She has been scared and thought she might get in trouble because it made her nervous. [Indian and pause.] I will help her do some good when I get ready but I don't want them to ask so many questions.

(All right. I shall tell them how to do things.)

They ask me so much I don't care whether I answer or not.

(I understand.) [257]

almost inevitable that there should be some unrecognized incidents. It is because this communicator almost always mentioned facts of a more or less enduring or recurrent character, known alike to Real Doris and Margaret, like those related to the cat, 'Kittybell', the swing, the pennies and many others; or acts of Margaret which left their own evidence for Real Doris to see, like the doll looking out of the window; or traits of Margaret of such nature that she would hear them discussed—it is only because of this that the unrecognized incidents are so few. The visit to the farm where the 'bossy' was kept was of an isolated character: it could easily have happened to Margaret and any mention of it in the hearing of Real Doris has left no enduring impression on her memory. Bear in mind that Doris not only did not remember that there were white roses on her mother's coffin, since it was Margaret that was at the funeral, but she also had an impression from what she had happened to hear about the flowers, that there were no roses there. Yet it proved, from utterances of Margaret at intervals of two years and from the material evidence of the flowers bequeathed to Margaret that roses were there. Therefore, it seems to me that in all sittings where a number of incidents are clearly recognized as correct, not to say a series so marvelously clear and explicit and evidential as this of Doris's mother, instead of setting down as false all those which the sitter fails to recognize or even pronounces as incorrect, as the common tendency is, we ought to allow a certain margin for the failures of memory and of information on the part of the sitter."

There is an alternative view to the one elaborated by Dr. Prince regarding the getting of "Bunny" for "Bossy", without impeaching it psychologically. The whole process of guessing and the confusion might have been by the mind of the control and not by the subconscious of Mrs. Chenoweth. We resort to the subconscious because we may not have sufficient evidence as yet that guessing and fishing are as likely to be phenomena of the control, but when the spiritistic hypothesis has once gained its right for consideration, the fact that messages come thus indirectly through a control points to the possibility that the difficulty is between the communicator and the control more than it is between the communicator and the subconscious of the medium.

257. In regard to the allusion to being scared, Dr. Prince writes: "Doris



They never give me anything at all not even a bead and then they expect me to work for them every time I come.

(Do you wish to say what they should do in order to help you come?)

Love me. They don't. They hate me. I almost hate them but I love her and so I stay and they think because I am not an old preacher they can say anything they want to me and then I don't do anything and they ... [Pencil worn out.] [258]

(Change the pencil please.) [I gave new one, but hand held tightly to the old one and pulled the hand away to prevent me from taking it. I left it in the hand and it was held so that it would not write.]

they call me bad. I am not a Christian.

(I understand.)

but I love to work for God.

(That is being Christian.)

I think the Great Spirit loves me when I love someone (Yes, that's right.) and I don't like to hear so much prayers and not know much about Indians Minnehaha. [259]

does not think that she was 'scared', but I know that she did get nervous sometimes during the work with the planchette and it may be that she worried a little. Nothing that was received sounded like Laughing Water, but she may have helped in its production without being the communicator, of course. The method was one of asking many questions."

258. The reference to hate, etc., receives the following note: "I do not know what such expressions refer to, if they refer to anything. I was not hostile to anything related to the automatic writing. Doris was inclined to think it silly, but was otherwise indifferent. Mrs. Prince's manner varied; sometimes she appeared mildly interested, sometimes mildly satirical, but was neither hostile nor cordial in relation to the experiments."

It is possible that the allusion to hate, etc., is a reminiscence of the period before Dr. Prince took charge of the girl, as Laughing Water had previously displayed much antagonism to a "preacher man" who was adequately described as not Dr. Prince, and apparently time relations have nothing to do with the incidents in the mind of Laughing Water.

259. Dr. Prince comments on the allusion to prayers: "The prayers uttered in the Prince family are very brief. Most of the praying of the household is that which Christ specially enjoined, 'closet' or private prayers."

The tone of Minnehaha's own confession of belief and ideals speaks for itself and is interesting when compared with that of the more objectionable personalities to whom she is opposed.

[I thought it time to remove one pencil which had been held, seeing it loose and removed it from the hand, laying it on the table.]

You stole [N. R.] you stole it.

(Do you want it?)

Give it to me.

Yes. [I returned it to its place.] Give it to Baby for me.

(Now?)

Yes. That is the first present I ever had and I will use it for you tonight.

(All right.) [260]

[Pencil fell and pause.]

[Subliminal.]

[Sigh, pause, and rubbed face. Sitter left. Mrs. C. leaned head forward and awakened.]

The allusion to using the pencil tonight is to the occasion arranged for, of which Mrs. Chenoweth knows normally, and it is a sitting for Starlight with Miss F. in her sleep. But Mrs. Chenoweth does not know that Miss F. is to be the sitter. I have arranged it so that it will appear to be another person. The object is to see if Starlight can find Sleeping Margaret.

[Starlight Trance.]

Sitting at house of Dr. W———.

Mrs. C. J. H. H. and Miss F. asleep. [S. M.] Miss Crawford, stenographer.

Boston, December 18, 1914.

Dr. Hyslop and the stenographer first entered the room where a lady was lying in bed. A single electric light was arranged for use of the stenographer, near the head of the bed, and protected in such a way that the rays of the light reached the stenographer and her book, and the room was not lighted.

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260. I had arranged for a sitting on the evening of this same date and I was careful to take this pencil with me. The episode that followed in the evening was interesting.

Dr. Hyslop then called Mrs. Chenoweth from the room below, and after she had entered the room and was seated he asked her to have Starlight control her.

Before Mrs. Chenoweth came into the room Dr. Hyslop put a cloth over the lady in the bed. He did not remove this cloth until after Mrs. Chenoweth was entranced, and then the lady turned on her side so that her face could not be seen. [261]

[Starlight controlling.]

Hallo.

(Hallo, Starlight.)

Hallo, Miss Crawford.

(Hallo.)

I am glad to see you. Did you expect to see me in this place?

(Stenographer: No.)

Ain't it funny? I know what you want.

(Do you; all right, go ahead.)

You want me to see what spirits are around, and what they are doing and what they are there for, don't you?

(Yes.)

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261. This sitting was arranged for a special reason. Earlier in the experiments Dr. Hodgson claimed that Starlight had discovered Laughing Water, and I had held these sittings from early November to date without a hint of Sleeping Margaret. As she claimed to be a spirit I had wished to have her communicate and had told her so when Doris was asleep in New York. She said she could not come when Doris was absent, but that she would try when Doris was present at the sittings. I gave her every opportunity, but not a trace of her appeared. As Starlight was said to have discovered Laughing Water, I resolved on this experiment in a manner that would prevent Mrs. Chenoweth from knowing that she was to be in the presence of the same sitter. I arranged that the sitter should stay all night at the home of Dr. Worcester. I had her go to bed before I brought Mrs. Chenoweth to the house, and I was careful to tell Mrs. Chenoweth that we were to go to Dr. Worcester's for the sitting. Besides I wanted him to see the case. After I took Mrs. Chenoweth to the house I left her down-stairs and went up to see that Doris was asleep. She had gone to bed and was sound asleep. I then covered her head and face with a large cloth so that, with the coverings on the bed, no part of her body could be seen. Mrs. Chenoweth was admitted to the room by myself and at first thought and asked if it was a sick person. I simply remarked, "That is all right, you go ahead." At no time did she see the face or hear the voice until she had identified the case as the same one we were working with in the daytime.

I know it. You want me to talk the way I want to talk?

(Exactly.)

I would snatch that girl right in my arms and keep her away from contending influences. There is two kinds of influences, but I see Indians there, Indians right around her, helping her. It is a girl, isn't it?

(Yes.) [262]

I know it is a girl because I can see. You know I can see. I never did anything like this; it is the funniest thing I ever saw. But I see a white hand, just as white and so sick looking and it is just put right out, as though it is put right on the side of the bed there, and as if it would touch her with such tenderness and such love and sort of a—well, a beseeching look, you know, like a beseeching look. You know anything about her?

(Yes.) [263]

Well, you know anything about a man spirit that comes?

(Yes.)

Look [whispering] just like a devil.

(I see.)

Honest! Ain't that awful? Well, I see Dr. Hodgson.

(Do you?)

Yes, and I see this other one just standing there like that, you know, arms just clasped and folded like that and looking right here defiantly, as if he hardly knows what to do. You know I don't think he realized. He had ruse after ruse, you know, and playing he was this one, use this one, use that one, and now it is just like some one is just confronted, like a foiled person. [264]

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262. The allusion to "contending influences" is a coincidence with what had already been remarked or indicated in the previous records. Remember that the person had not yet been definitely identified as the regular sitter and Mrs. Chenoweth does not say this of sitters in general. In fact this is the first instance in my experience with her in which she so promptly does this or in fact has done it at all.

263. The recognition that it is a girl might be regarded as a guess, but there was no opportunity to determine it by actual vision. The allusion to a "white hand and so sick" does not identify any one with the past work unless it refers to Sick Doris.

264. The reference to a man characterized as a "devil" coincides with the communicator who G. P. said would have to be removed like a beast.

He is here closer to me, as if he would do something, and I know he can't and the rest of the people are around and afraid he will. It is almost like a psychological influence that goes over the courage of the lady in the bed. And when he comes they get psychologized and they get scared, then they drop things and they get a hold, but not such a good hold as he had. And somebody spurs them on to do something better. There is an Indian girl.

(Who is it?) [265]

I don't know. I know she is lovely. Have you been fighting her?

(Not I.)

Somebody has.

(Have they?)

Yes. But she is all right. She is a good spirit, but she is kind of afraid of things, like somebody gets scared and they get dizzy when they don't mean to. But she is all right; she is right there; she is in her. Come on in! She is controlling her. Come on in, don't be afraid! Did you ever try to have her do good things?

(No.)

Why don't you?

(Didn't have a chance.)

Were you afraid?

(No.)

Well, she is all right. She will do good things. I don't know what her name is. It is something like Water Lily. It is something like that. I don't know what it is.

(Get that.)

Why, is it awfully important?

(Yes.)

Well, I don't know as I can, but if I could have her free, you know she is right there. She puts down her hand like this—like

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Cf. p. 421. It is pertinent also to have the reference to Dr. Hodson, tho it is not evidential. I can say, however, that I have never known a reference to him and his presence except where it had some suggestive coincidental interest. The manner of the "defiant" man is characteristic of what had been done by him and said about him in a sitting a few days prior to this.

265. The allusion to "an Indian girl" is another hit. I had been curious to see if this would be done and a little later she is recognized. I played ignorant and avoided suggestions.

it is a—see, like a waterfall, you know, just like water falling over, and whether it is Falling Water or—or something like that. There is water to it, because I see water and then I see her and then I see her put her hand up and down like that, and then she laughs after she has shown me the water, you know.

(Yes.)

But I have not got it quite right. I think it is something like it. She is quite a good sized girl, you know she is probably ten or twelve, you know Indian girls are sometimes more mature looking than white girls are, and she looks ten or twelve, perhaps a little more than that—just a young girl. You don't know Bumble Bee, do you? She is like Bumble Bee?

(I see.) [266]

She is quite independent, but she is awfully good. But she has not got fully in. She is part in, just kind of held there, half

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266. This attempt to get the name of the Indian is most extraordinarily interesting. I wanted to see if I would get the name Laughing Water or Minnehaha. These had been given with ease and frequently through the automatic writing and with all theories of subliminal information I should have gotten it easily here. But we get names and ideas that show an attempt at the same thought. "Falling Water" is near enough to Minnehaha to show the connection, for that term is the Indian name for the waterfall in Minnesota and means "Laughing Water", but evidently the pictographic process, which is the method used by Starlight, was not adequate to the prompt production of the names I expected. We have a beautiful illustration not only of the limitations of the pictographic process in getting messages, especially proper names, but also the limitations of mediumistic phenomena. There is no excuse, on any ordinary theory of the subconscious, for the apparent difficulty in getting it here after its familiarity with the subconscious in the automatic writing, and yet it is clear that the effort was to get the same idea. In this case it was the waterfall rather than the name of it that came and this only after the remoter analogy of the water lily.

Bumble Bee is the name of a control of Mrs. Chenoweth, the control that does work in Mrs. Chenoweth's normal state and without a trance.

The reference to seeing *water* and then saying "*she laughs after she has shown me the water*", is good illustration of the method employed in the Starlight work to get names. It is by symbolic pictures. She did not succeed in getting it correctly, as the record shows, but she had the material that suggests it clearly. A picture of *water* and of *laughing* is exactly Laughing Water, but the subconscious or Starlight did not get it nevertheless, tho getting correctly the idea that it was connected with a "waterfall".



fear, fear on this side, fear on that side, and it keeps her so she has not any freedom. I should think that would bother the girl a good deal; I should think it would be unbalanced, not quite on the spirit side and not quite on this side, do you know?

(Exactly.) [267]

That state, neither one thing or another, leaves no will, and that lack of will is the very thing that might make the girl—oh, she might fall down, she might lose her balance, she might do anything like—she is not old, the lady is not old. She looks like a lady, but she seems like a girl to me. That's the way I see her. But do you know, the funniest thing about that other spirit, he has gone 'way back. Anybody ever try to exorcise him?

(I think so.)

I think so too, because I see like exorcising him with prayer, with talk, just like aiming it at the lady, but meaning anybody who is around, you know what I mean, don't you?

(Exactly.) [268]

Well, they tried to give it to the lady—to the influences outside, in an indefinite sort of way, you know, but whoever is here they got. They are awfully nice people, and tried to do it in an awfully nice way, but they got more than they intended to. They got a bitter

267. This paragraph exactly describes the psychic condition of the girl, so far as that can be determined. The somnambulant personality in her sleep indicates it very clearly to a trained psychic researcher.

Dr. Prince remarks of the passage: "'She is not fully in' is implied in former sittings; namely, that her control was incomplete and would be increased. It coincides with the character of Laughing Water as depicted."

268. This reference to "exorcizing with prayer" coincides with what had been said about prayer before and Starlight has not yet discovered, or does not avow the discovery that it is the same case. Compare p. 391. "Falling down" is just what Real Doris used to do when Sick Doris left. The recognition that the girl is mentally younger than her years is correct.

Of the reference to "exorcism" Dr. Prince says: "It coincides with former sittings and the facts. Exorcism was attempted by precisely the means stated here, three times within one week's time, in the early part of 1911, never afterward in any manner or sense.

"'Just like aiming it at the lady, but meaning anybody that is around' is correct. Margaret was the one I had especially in mind, but she was not named, yet the term 'evil spirit' was used and it was meant to apply to any evil influence which might possibly be at work in the girl."

one, bitter, got a purpose sent loose. You know, let me take your hand, I want to tell you something. Are you taking notes?

(No.) [269]

Never mind, you take my hand a minute. Here's something like a work, you know, a great work, and here's a force to down it. There never yet was any great good thing that was new and beautiful and wonderful, that people were interested in, that there was not opposition. Here's that opposition that is set up here, but more and more—more people; it was not so at first, but it is more, and it is to bother and to upset the work that is bringing love and joy and peace to the world; that sounds preachy, but that is what it is.

(I see.) [270]

There is something else. Does that lady get stiff in her face, you know, set, as if her eyes were just set, not closed, but kind of stiff and set?

(I don't know.)

Well, it looks like that. It is as though it would be—right in the midst of talking or anything there would be a little rigid look, you know, and there would be a set look. That spirit has got to have proper time and proper opportunity to speak, and when it gets

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269. This paragraph is not perfectly clear. But it involves a sense of the opposition between influences affecting the girl.

The allusion to the exorcists in this paragraph receives the following comment by Dr. Prince:

"Mrs. Prince suggested one of the attempts, not the first one, and was with me nearly all the remainder of the night in our efforts to quiet the storm raised. Our intentions were certainly 'nice', but once my attempt at exorcism was conducted in a stern manner, and by way of aiding by suggestion I lifted the head from the pillow and let it fall, not to hurt but to impress her. I had two tentative theories about it at the time. (1) That there was an evil spirit at work. (2) That the personality Margaret might think herself an evil spirit.

"The reference to getting 'a better one', etc., is a possible allusion to the fierceness and obstinacy excited by the second and third attempts at exorcism, the effort to choke herself, the exclamation, 'You'll lose Doris!' etc. After the nearly all night siege to quiet things down exorcism was abandoned forever."

270. The reference to opposition in the case is correct enough, as the previous notes make clear, even to the specific statement that it was not so at first, as the sitting of March 22nd clearly indicates. Cf. p. 601.

that the other will go away. If you have got anything bad you have got to fill it up with good and you get rid of the bad. You can't drive the spirit away, but you have got to get something else that takes hold and gives encouragement, and that is the way it is. [271]

(What spirit is it?)

What do you mean?

(That will take this other away?)

The one that is coming is Indian.

(I see.)

You let the Indian come. You know Indians can stay here and be body-guards. They are not so much stronger, but they are just interested to be body-guards. That is what this Falling Water, or whatever her name is—Water something, and you know sometimes there has been a fear on that girl's part, somebody in this part as much as in that.

(I see. Starlight, can you talk to the lady?)

You mean, talk to the spirit that has got her?

(Yes.)

[Starlight talked Indian.] [272]

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271. All this is very characteristic of the facts as known and as indicated in the notes. The "spells" and rigid conditions which the girl suffered are at least intimated here again, but in a manner which shows how fragmentary the pictographic process is certain to be when its results get through, whatever it may be in the mind of the communicator. Assume that Sleeping Margaret is correct in describing our minds as all the time like a moving picture show and we have some conception of what the psychic mind would be exposed to and the fragments of the whole which it would reflect.

On the reference to the subject getting "stiff in her face", Dr. Prince writes: "Some of the cataleptic seizures of 1911 took the form described, that is, the face would become set and the eyes would become fixed, as if staring at a single point. The stiffness had a tendency to extend more or less to other points of the body but in a minor degree when Margaret was the one out, and sometimes little, if any, stiffness was discoverable below the neck. In the case of Sick Doris the whole body was motionless, if not rigid. The seizures sometimes came in the midst of speech, but Sick Doris never continued to talk and Margaret seldom and then only in monosyllables.

"If, however, Starlight's statements apply to contemporaneous symptoms they have not been observed."

272. Readers will notice that there is another abortive effort to get the name of Laughing Water. The talking of Indian language was extraordin-

(S. M.: I don't understand it.)

(Dr. Hyslop: See who she is talking to.)

No. [More Indian talk.] I am talking to the Indian.

(S. M.: This isn't the Indian.) [273]

The Indian is there, and I thought the Indian would come in and take her.

(Dr. Hyslop: See if you see anybody else there you are talking to now.)

You don't mean her mother, do you?

(Dr. Hyslop: No, but I suppose her mother is there.)

Yes. I don't know who that is who spoke to me. I think that is kind of another side of the woman herself, you know.

(I see.)

You know what I mean?

(Dr. Hyslop: Exactly.)

That's what I think.

(Dr. Hyslop: All right.)

You don't mind my saying so, do you?

(Dr. Hyslop: You tell what you see.)

That is what it looks like to me, you know, like my medy gets off a little, off a little, off a little, No. 1 and No. 2 and No. 3.

(Dr. Hyslop: I see.) [274]

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arily interesting. It could not be taken down and indeed we have no evidence that it was Indian. It has merely that claim. But Starlight claims to be an Indian and she began to talk to Minnehaha with extraordinary vivacity and pleasure, with great rapidity and for some little time, and ceased with a manner of disappointment at not getting a response.

The allusion to "body-guards" coincides with the use of the term "guard", as indicated in previous sittings, instead of *guide*. We found that "guard" was the term used through Doris's own automatic writing with the planchette, and Starlight had not previously known the facts.

273. Sleeping Margaret began to speak just before and continued in this last statement to indicate that she was not the Indian or Minnehaha.

274. The reference to the mother is another coincidence with the previous records. But the view that the personality she was talking with, when Sleeping Margaret spoke, was the girl herself implied that it was the subconscious that Sleeping Margaret represented. The comparison with her own subliminal states is apt. I have noted two or three stages of Mrs. Chenoweth's subliminal condition and they are different conditions merely of her own mind representing different types of rapport with the transcendental, now nearer

Something like that, not gone quite far enough for Indian, not quite far enough for anybody to wholly control, and in that state it is almost normal state, you know, almost normal in its way, you understand.

(Dr. Hyslop: Yes.)

Funny! It is the funniest thing I ever saw. Are you frightened about it?

(Dr. Hyslop: Are you frightened about it?)

(S. M.: No.)

[Dr. Hyslop: What do you think about it?]

(S. M.: I don't think anything about it.)

Did you think you were living again on the other side, in spirit land?

(S. M.: Yes.)

And you thought you were released entirely from the body?

(S. M.: Yes.)

I don't think so. You don't mind my saying it, do you?

(S. M.: No.)

I think, if you go a little bit farther, then some other definite personality would come in and help you, so you would see just what this is, you know. It is beautiful, only it isn't just what you expect it is. This is all new to the girl, you know, not exactly new. It is unbalanced through the opposition, you understand?

(Dr. Hyslop: Yes.) [275]

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the normal and now nearer the supernormal. Accepting this view of Sleeping Margaret, she is that borderland condition of the girl's own mind, the sub-conscious, that is not nearly enough in rapport with the transcendental to get messages and far enough removed from the normal to make the consciousness of the body disappear. She is just balanced between the two worlds sufficiently to answer to the description made a few minutes before, and also immediately following.

275. All this is extraordinarily accurate, no matter what view we take of Sleeping Margaret. The reference to opposition and its effect and the description of the condition as an intermediate one is perfectly true, even tho we conceded that Sleeping Margaret is a spirit, for which there is little evidence, perhaps none that can be called strict evidence.

Dr. Prince remarks of the query put to Sleeping Margaret about her "thinking she was living again on the other side" that it is a curious discovery of Sleeping Margaret's opinion of herself, whether that opinion be true or

But that girl's mother is there and sees the Indian and sees the one I don't like, and this part of the girl knows the one I don't like.

(Dr. Hyslop: I see.) [276]

Don't you?

(S. M.: Yes.)

Where are you? Where am I? Can I get up there to her? Let me take your hand.

(S. M.: You can take it if you can find it.) [277]

That is all right. You needn't be afraid of this. I am not trying to find out about her, only just to help her, you know, it is kind—it is half way in, not wholly. If she could go a little farther off, then the Indian would come and she would be all right. That is what I see. There is nothing to be afraid of,—a little time, a little patience, and brings the other people in, and you have got a good case, do you know?

(Dr. Hyslop: I understand.)

That is what I see. That is all right. I won't hurt you. You aren't afraid of me, are you?

(S. M.: No.)

You aren't afraid of anything, are you?

(S. M.: No.)

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not. The records of Sleeping Margaret's statements abundantly prove this fact.

"It is not certain in my mind what the statement, 'This is all new to the girl, you know not exactly new', means. I only offer the following data: (1) The Sleeping Margaret states (by which I mean states when she could freely converse) had been in existence at least since March, 1911, and Sleeping Margaret says that she could have talked at any previous period, if there had been any one who understood the case, so that she would have felt inclined to talk. (2) It was 'new' to Real Doris, in the sense that only two weeks before this date she discovered the existence of Sleeping Margaret (on November 30th)."

276. It is not indicated who the person is that Starlight "don't like", but we may suppose it is the man to whom reference was made. "This part of the girl" is a phrase that evidently refers to Sleeping Margaret, but there is no evidence of any acceptable character to show that she knows anything about this unwelcome visitor, and it is a fact so much in favor of the view that Sleeping Margaret is the subconscious of the girl.

277. When Mrs. Chenoweth's hand reached for that of the girl I noticed that Sleeping Margaret could not move the hand, tho there were signs of effort to do so. I had to help move the hand so that Starlight could get hold of it. But Sleeping Margaret had no difficulty in moving the vocal organs.



You are all right. But you are what I call No 2. This is what I think.

(Dr. Hyslop: All right.) [278]

That is what looks to me, Dr. Hyslop. If I was telling you what I see, this is No. 2, then No. 3 would come, and then spirit. I think it is just progressive stages. There is a lot for her to do. She is a psychic—such a wonderful power! This was produced by fear and psychological effect of somebody out there who thought they were just going to get in and spoil things. It is not obsession on his part, did you think it was?

(Dr. Hyslop: I want to know.)

I don't think so. What I call obsession is somebody comes in and uses you just as he pleases, and not good. That is what I call it, not always bad obsession. Of course one can be obsessed with good, but I don't like it either way.

(Dr. Hyslop: I understand.)

But I make it just a little more patience, little more time, and you get a balanced condition—nothing to do with physical, nothing to do with anything but psychic state, and by and by something comes, the Indian comes, because I see her take her.

(Dr. Hyslop: Yes.) [279]

[Talks Indian.] While she is in that state she is kind of set. My medy goes easy from one state to another, glides. She gets

278. No. 2 with Mrs. Chenoweth is the first subliminal which I have sometimes marked in my records. The whole discussion of the case at this point represents it correctly in psychological terms. "Half in and half out" is just the condition of the case and it explains the small amount of evidence for the supernormal that has come through. No. 3 is the deeper subliminal which has rapport with the spiritual world.

279. The denial that this is obsession, evidently referring to the man, is most interesting, because there has been no superficial evidence of such a personality in Doris. But as to the psychic development of the girl Dr. Prince remarks:

"This seems correct, if it refers to Doris's psychic development. As judged by the automatic script she seemed to get to a station and to stay there. There seemed to be some obstacle to further advance and that was recognized in the script itself, which said that the difficulty was on the spirit side (which is consistent with the statements in the sittings that there had developed spirit opposition which the friendly group was striving to overcome). The prediction that 'by and by something comes, the Indian comes',

to a station and stays there—don't move on, and she has got to have more flexibility and ease to glide on.

(Dr. Hyslop: I see.)

Why, she must be the same one who has been out to my medy's house.

(Dr. Hyslop: How did you find that out?)

Because I see the same Indian. I have been in the room sometimes and seen her. I didn't know her at first in this place, it is so different. Oh, she is all right. I have been in sometimes looking at her.

(Dr. Hyslop: Yes.) [280]

I want a name for this one. Has she got a name for herself?

(Dr. Hyslop: Get it if you can.)

(Pause.) I don't see it. (Pause.) I don't see it.

(Dr. Hyslop: All right.)

I can't seem to get it, you know. She is not cross, is she?

(Dr. Hyslop: No.)

Look! This is an improvement over some things that have been, you know.

(Dr. Hyslop: Yes.) [281]

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coincides with the frequent intimation in the foregoing automatic sittings that Laughing Water was to be the means of development of Doris's psychic power and with the writing received in her home which stated that the conditions on the other side would improve and that messages would get through more clearly."

280. It is here that Starlight discovers that the subject is the same person that had been at the sittings. There was no possibility for Mrs. Chenoweth normally to know this, unless we suppose that her subconsciousness remembered the voice in the one sentence which the sitter had uttered six weeks before when saying that her mother had died of pneumonia. She had remained absolutely silent after that, unless a word or two had been uttered which the record would show. But that is the only possibility of normal information.

Perhaps it might be said that the promise at the sitting in the morning, made to Laughing Water that she might write with her pencil at the sitting could be made the basis of a subconscious inference to the identity of the subject in bed. But on that supposition the discovery should not have been postponed till this time and there should have been no surprise at the discovery. Besides it all comports with the statement by Starlight that she, Starlight, was not always present at the morning sittings.

281. The allusion to this being "an improvement over some things" re-

But they haven't got it completed yet. That is what I see.

(Dr. Hyslop: That is all.)

You want me to go?

(Dr. Hyslop: Yes, that is all right. Thank you very much.)

You are very welcome. You want me to go while my medy's in the room?

(Dr. Hyslop: Oh, yes, that is all right.)

All right. Her name doesn't begin with "A", does it?

(Dr. Hyslop: Not that I know of.)

I mean the name she gives you, the name they call her.

(Dr. Hyslop: No.)

I saw "A" there, and I thought perhaps that was for it. I will try and find out some more about her after I go out, and then if I do I will tell you about it at my medy's house some day.

(Dr. Hyslop: All right.)

All right. Good-bye. [282]

(Dr. Hyslop: Good-bye.)

Good-bye, Alice.

(Stenographer: Good-bye.)

[Mrs. Chenoweth then passed out of trance and left the room.]

[Present Dr. W—— J. H. H. and stenographer. Sleeping Margaret speaking.]

(Dr. Hyslop: Well, what do you think, Sleeping Margaret?)

Let her find out more. [283]

(Dr. Hyslop: Do you know who is to do some writing to-night?)

No. Was I?

(Dr. Hyslop: No.)

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ceives the following comment by Dr. Prince: "If this refers to Doris's former dissociated condition, the statement is certainly correct. If 'they' means spirits, I may mention that the planchette script maintained that the meeting of Doris with the Princes, which was the signal for the beginning of the improvement, was brought about by two named spirits, one of whom figures in this series of sittings and the other does not."

282. Dr. Prince remarks on the initial "A." that it has no known significance or relevance to Doris.

283. This demand for Starlight to "find out more" is quite clever and consists either with a perplexed mental state on the part of Sleeping Margaret or with the assurance that Starlight is wrong.

Who?

(Dr. Hyslop: Someone else was. Weren't you present at the sitting today?)

No, I was not there.

(Dr. Hyslop: You don't know what happened?)

No. Tell me.

(Dr. Hyslop: Why, do you know anything about Laughing Water?)

Yes, I know about that.

(Dr. Hyslop: She was going to write.) [284]

Then all right. I had a hard time keeping her asleep while she was talking. She wasn't used to that, you know.

(Dr. Hyslop: All right. If Laughing Water wants to write I will give you a pencil.)

Where is her own pencil?

(Dr. Hyslop: I don't know where—what she did with it.)

Well, Doris thinks it is in her pocket-book, so you can get it. It is hanging on the door there.

[Dr. Hyslop went to the door, found a bag, took out a pencil and handed it and a pad to Sleeping Margaret.]

[Pause.] [285]

(Dr. Hyslop: Is she trying to write?)

No, she don't seem to be.

(Dr. Hyslop: Perhaps we had better stop, then.)

All right. I will put the pencil away.

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284. There is a curious combination of alleged ignorance here and of knowledge. If Sleeping Margaret is the subconscious of Doris she should have known what happened at the sitting in the morning, and if she is not the subconscious; that is, if she were a spirit, she might claim ignorance, which she does until she understands me, and then she knows about Laughing Water. The limitations of her real or apparent knowledge are consistent with the claim that she is a spirit, but not evidence for it.

285. Note 260 explains what is meant by asking for the pencil. I had agreed to have Laughing Water write at the night séance and had brought a pencil, according to her request, for her use. No writing occurred. But later I learned an interesting incident which showed that she did not have in mind automatic writing through Doris, but through Mrs. Chenoweth and that there was an evident attempt at this down-stairs while Mrs. Chenoweth was waiting for me to call her up-stairs.

(Dr. Hyslop: Put it in her bag. I will let Dr. W——— come up now, shall I?)

Yes. You will come up too?

(Dr. Hyslop: Do you want me?)

Yes.

(Dr. Hyslop: All right. I will.)

[Dr. Hyslop then left room and returned with Dr. W———.]

(Dr. Hyslop: Sleeping Margaret, here is Dr. W———, who wants to talk with you.) [286]

All right.

(Dr. W———: Do you remember me at all?)

Yes, I saw you today.

(Dr. W———: Did you see me today?)

Yes.

(Dr. W———: Do you remember when you go away, anything that happens during the night?)

Oh, yes, I am here all the time unless I choose to go away.

(Dr. W———: Are you here during the daytime?)

If I am here.

(Dr. W———: Do you stay with her most of the time?)

Most of the time when she is here.

(Dr. W———: Do you love her?)

Yes.

(Dr. W———: Help to take care of her?)

Yes.

(Dr. W———: Is she well?)

Oh, yes, she is well.

(Dr. W———: Is she going to stay so?)

Oh, yes.

(Dr. W———: Has the clergyman helped her?)

Yes, they are.

Dr. W———: Is his method the right one?)

Yes.

(Dr. W———: Does he recognize the method of spirits?)

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286. Dr. Worcester's interest in witnessing Sleeping Margaret's performance was to ascertain whether she was the subconscious of Doris or had any evidence for her claim to being a spirit. The questions and answers, after that explanation, must interpret themselves.

No, he doesn't.

(Dr. W——: Do you suppose he will?)

I think he will.

(Dr. W——: Where do you go when you leave here?)

To my own place.

(Dr. W——: Is there any other person you are interested in here this way?)

No, I am not.

(Dr. W——: Can you tell anything about your own place?)

It is a place where spirits like I am that guard all the time, and go out and hold people. It is a lower plane.

(Dr. W——: Have you friends there?)

No, friends go up to the other place.

(Dr. W——: They go higher?)

Yes.

(Dr. W——: Does it keep you on a lower plane?)

Yes.

(Dr. W——: You are willing to do that?)

Yes.

(Dr. W——: Do you know everything she thinks about?)

If I am here, sometimes, if I want to, I can see her thoughts.

(Dr. W——: How do they appear to you?)

They look like moving pictures do to you.

(Dr. W——: You can roll them back, so to speak?)

Yes.

(Dr. W——: Does everything we think remain in our minds that way?)

Yes.

(Dr. W——: They look like pictures?)

Yes.

(Dr. W——: The next world—is the next world after death apparent?)

I don't know about that.

(Dr. W——: Can people in that world tell what you are thinking about and see what you are?)

I don't know about other ones; I can see.

(Dr. W——: How do those spirits appear to you that you come in contact with?)



Those that are passed out look like lights.

(Dr. W———: Do you distinguish their features and forms?)

No.

(Dr. W———: Can you associate with them?)

Yes.

(Dr. W———: Talk with them?)

Yes.

(Dr. W———: Tell your experiences?)

Yes.

(Dr. W———: Enjoy their society?)

Yes.

(Dr. W———: Are you happier in that world?)

I don't remember when I was in this.

(Dr. W———: You don't know how long ago it was?)

No. I have been with her about twenty-two years.

(Dr. W———: Ever since she was born?)

Ever since she was three years old. She is twenty-six.

(Dr. W———: You have no memory behind that?)

No; I have only a memory of being sent to take care of her.

(Dr. W———: You don't remember your own family?)

No.

Dr. W———: Or where you lived?)

No. But I have kept her from getting run over, kept her from getting hurt, guarded her against fire.

(Dr. W———: Have you had to guard her against other spirits?)

No, not spirits; people on earth.

(Dr. W———: Have there been other spirits in her except you?)

I didn't know there were. Dr. Hyslop, I couldn't see Starlight, as they call her, or I couldn't see Laughing Water, so they must be on a higher plane than what I am. There is all sorts and all kinds and I suppose the higher can see the lower, but I don't know whether they can.

(Dr. W———: Can she tell when you come to her?)

No, she doesn't know anything about it.

(Dr. W———: Is she always asleep?)

Yes.

(Dr. W———: Have you ever come to her except in sleep?)

No. Oh, I came first Saturday I was here and wrote a note to Dr. Hyslop and scared her most to death. Oh, I will do it again very soon. I can in emergency cases come.

(Dr. W———: Would she know if you came?)

Oh, yes. That is, she would know if I let her know, if I wrote a note or spoke. She doesn't know I come and go.

(Dr. W———: Will she remember anything about this conversation?)

No, she doesn't remember anything. It is her lifting her hands, and that is because it is unusual; otherwise it is just like she is asleep.

(Dr. W———: It isn't you who move her hands?)

No.

(Dr. W———: You have no control over her body or her mind?)

No.

(Dr. W———: You can use her lips to speak?)

Yes. Oh, I can shake her head.

(Dr. W———: Do you know how much longer you can stay?)

As long as I want to. When I give proof I will go.

(Dr. W———: What do you mean by giving proof?)

Proof that I am a spirit.

(Dr. W———: How would you give that?)

Well, I had a plan made out. It has not worked yet so I don't know. It doesn't seem to work, so I will have to try something else. You see I can't leave her long enough when she's away to do anything, because everything is so new and strange and she is lonesome.

(Dr. W———: Of course.)

I will have to turn around again.

(Dr. W———: Do you stay with her all the time she is asleep?)

Yes, all the time while she is here in Boston or New York.

(Dr. W———: If she were quietly sleeping all night, would you stay here?)

If I was home, I wouldn't. Just as soon as she is asleep I go away.

(Dr. W———: But here you stay?)

Yes, because she is new.

(Dr. W———: Does she generally sleep soundly all night?)

Yes, all night long.

(Dr. W———: Can you help any other person?)

If I was sent.

Dr. W———: Who would send you?)

One higher up,—a man.

(Dr. W———: Do you know who he is?)

No.

(Dr. W———: Did he send you in the first place?)

Yes.

(Dr. W———: He had authority over you?)

Yes.

(Dr. W———: You would obey him?)

Yes, I can't leave until he tells me, when the work is done.

(Dr. W———: How would you know when your work is done?)

My purpose is to stay with her and take care of her when she is away, and when she goes back on the ranch again and she doesn't need me I can go. Dr. Prince allows her to do what she pleases. All she pleases to do is to work, and she can be left alone.

(Dr. W———: Do you wish to convince Dr. Prince?)

Yes.

(Dr. W———: Which do you think more important to convince, Dr. Prince or Dr. Hyslop?)

Dr. Prince.

(Dr. W———: Why?)

I can't convince him very well.

(Dr. Hyslop: I am already convinced, am I not?)

Yes. No, I could give you proof that he wouldn't take, because you understand more than he does about those things. For instance, if Mrs. Chenoweth would write my name, he wouldn't take that for evidence, because he would think it was something else. It would have to be something more than my name he would expect, I guess. I called him one night. He is half inclined to disbelieve it.

(Dr. W———: How did you call him?)

He was sound asleep. I called real loud. He jumped out of bed; he asked mother if I called him, and mother didn't know, of course. He is not satisfied with one illustration. He wants more.

(Dr. W———: Did you ever do it again?)

I have not tried.

(Dr. W———: Could you tell me your name?)

Shall I?

(Dr. W———: Yes.)

Sleeping Margaret. That is not a good name, because they think it is Margaret asleep, but I am not. Margaret was another one.

(Dr. W———: You had no connection with her?)

No.

(Dr. W———: How did you know about her?)

I could see what she did. I could see what the other personalities did.

(Dr. W———: Was Margaret a spirit?)

I don't know. I don't know about sick Doris.

(Dr. W———: She doesn't come.)

No, she has gone. Sick Doris has gone, Margaret has gone.

(Dr. W———: Was Margaret bad?)

No, she was just a real mischievous girl.

(Dr. W———: How old was she?)

Ten years old. Did you notice that about the Indian, Dr. Hyslop?

(Dr. Hyslop: Yes.)

It coincides, doesn't it? That is just about her age.

(Dr. W———: What sort of things would Margaret do?)

She would tear up her clothes, and when she wanted a thing, she wanted it. Dr. Hyslop had some experience with that,—not quite as much as Dr. Prince. She wanted to give presents all the time.

(Dr. W———: Would she ever hurt?)

Oh yes. She scratched her, spit at her and bit her, and would pull her hair out, pull her nails out. She has got several digs on her nails now,—nothing great. She set her on fire. I woke her up when she was all burning.

(Dr. W———: That is worse than mischievous. That is worse than rascality. I am very much obliged to you. It has been very interesting to talk to you. I had better open your window, shall I?)

Yes. She is used to having the windows open.

(Dr. W———: Possibly we had better draw this counterpane. It would be more comfortable. Good Night.)

Good Night.

Mrs. C. J. H. H. and Miss F. December 22nd, 1914. 10 A. M.

[Subliminal.]

[Sigh. Long pause. Sitter admitted. Pause. Sigh. Long pause. Groan and long pause and reached for pencil. Groan and pause.]

[Automatic Writing.]

God bless you and how my heavy heart is lightened and now I may feel easier for my Baby. [Pencil fell, hand relaxed, pause. Indian, and reached for pencil. When it was given the hand tried to take it between the first and second fingers, rejected it and I put it between first and second fingers, thinking the mother wished to continue, but it was changed to the normal position between the finger and thumb. [287]

[Change of Control.]

Minnehaha [very slowly written.]

(Good morning, Laughing Water.)

Now do you believe me.

(Yes, why do you say that?)

Somebody saw me and will help me get strong enough to do what I want to. I wanted to write but you did not put the pencil in my hand.

(I thought you wanted to write with the hand of Baby and so I put the pencil in her hand when she was asleep and it did not write.)

[Mrs. C. told me after the experiment last night that, while sitting in the room down-stairs, she felt like writing and that if she had had a pencil she would have done it.]

I could not get into her brain box ['x' carefully crossed.]

(All right. Did you mean yesterday, when you mentioned it, that you wanted to write with Baby?)

I wanted to tell you something when Baby went to bed and I thought I had to write it.

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287. I learned from the sitter that her mother always held her pen between the first and second fingers. This phenomenon occurred a number of times when the mother tried to write or sometimes when it was apparent that she was aiding some one else to communicate. Cf. pp. 350, 360.

(I intended that you should have the chance ...) [Writing went on.]

and I thought I could get into the box ['x' carefully crossed] if this box ['x' carefully crossed] was there.

(I see. Go ahead.) [288]

I did not know that I could speak but I heard an Indian speak through a pale face and she told me afterwards that she helped sad and sick and sinful pale faces by talking through the 'box' ['x' carefully crossed] and that I could do it and I think I would like it for it is easier to talk than to write for it is hard to think and spell words. I found the box ['x' carefully crossed] down where the Mooses are and tried to write.

(Yes ...) [Writing went on.]

but she was different and was not asleep. [289]

(I understand. She told me she wanted to write down here, but had no pencil or paper for it and could not do it. I suspected you were trying.)

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288. I referred to this episode in Note 285. It had been my expectation that Minnehaha would write through Doris, and I brought the pencil with me for that purpose. I left the writing pads with Mrs. Chenoweth down-stairs rather by accident than purpose and she afterward told me, as explained by a contemporary note in the record, that she had felt like writing while waiting to come up-stairs, but had no pencil for it. Hence it was correct enough that I "did not put the pencil in her hand". But the fact that the whole matter had been arranged at the morning sitting in the automatic writing permits the critic to regard it as a subliminal episode. It would be just as easy to suppose that the subliminal had interpreted the arrangement as for itself and thus began to manifest when Mrs. Chenoweth was waiting. It is, however, not natural for any subconscious work that I have observed, to find her use "brain box" for her head, tho we cannot say that she would not or could not thus impersonate an Indian.

289. There were several large mooseheads on the wall of Dr. Worcester's room where Mrs. Chenoweth sat waiting for me, and she herself admired them, as she afterward remarked to me. She, of course, was not in a trance, but in her normal state. But the subconscious should not say "asleep". Mrs. Chenoweth always calls it normally a trance. Spirits see little difference.

The statement that she, Minnehaha or Laughing Water, "heard an Indian speak through a paleface" is extraordinarily interesting. It seems to imply little knowledge of Starlight by Minnehaha. Indeed it is possible that she knew nothing whatever of her. The fact that Starlight discovered her in connection with the girl does not necessarily imply that Laughing Water had seen or known Starlight, tho it is quite natural for us to suppose this acquaint-



She did have paper that was a lie she told you. It was in her lap on the black blanket. you gave it to her for me and she would not go to sleep and you forgot the pencil. I gave it to you.

(That was Baby that had the pencil on the blanket, not the box you are writing through now.)

No sir it was the black blanket.

(All right.) [I here supposed she might have had some paper about her person] box ['x' carefully crossed] had her paper but you did not give the pencil.

(All right. I understand, and it may be she had paper, but she said to me she had no pencil to write or she would have done it, and I inferred that she had no paper.)

You ask her and if she says she did not have paper I know she lies for I saw you put it on her blanket.

[I recalled at this point that I had left the pads with Mrs. Chenoweth when I went up-stairs to see if Baby was ready and to tell her not to mention her name Sleeping Margaret to Mrs. C. when she came up.]

(All right. I remember now that I gave the pads to her to watch. It is I that was doing the lying because I forgot.)

You beter [better] not lie to Minnehaha. You do not want Laughing Water to forget things she does and you are bad to forget and make me call the white box ['x' carefully crossed] a liar.

(Yes, I apologize, but I had wholly forgotten what I did.)  
I thought you put them there for me to write.

---

ance. Here, however, whatever is true of the past, Laughing Water seems not to have known who Starlight was, and Starlight's surprised manner and sudden attempt to make herself understood in Indian language left the impression that she did not recognize Laughing Water at first. Evidently also Laughing Water did not know what control, "talking through a paleface", was and she seems only to have heard, not seen, Starlight. Are there conditions in which spirits know nothing more about each other than we do of them? This is apparently implied by the passage. Moreover it seems to indicate that Laughing Water did not know what "talking through" another person was. The statement coincides with the previous assertion on the part of Starlight the evening before that the girl was not in a proper condition for control. If she received transcendental influences it was only in the subliminal stage in which she did not know of their occurrence.

(No, I was afraid I might forget to take them up-stairs and so gave them to the white box.) [Really I had no need of leaving them there.]

Now you know.

(Yes perfectly.) [290]

I can see some things and I will help Baby but I think it would be more fun to do what Sunbeam [Starlight] does than this hard work. Sunbeam [Starlight] touched Baby and spoke to the other pale face and to you.

(What other pale face?) [Thinking of Sleeping Margaret.] that squaw that made marks. [The stenographer.]

(All right. I understand.) [291]

you thought I meant the one on the bed near Baby.

(Who was on the bed near Baby?) [I was sitting on side of the bed near Miss F.]

You know.

(Well, I am not sure whom you mean yet.)

Mother squaw trying to take Baby over with her. She always tries that every time Baby sleeps. She has done it ever since she was put in the ground.

(Who prevents it?) [Thinking of Sleeping Margaret.]

It is not time for Baby to die and I spose [suppose] God wont let her die but the Mother squaw cried when she left Baby alone in the world and ever since she has tried to keep her from bad and harm and when she goes to bed she stays near her and watches and tries to take her over here but she does not know how to take her and send her back in the morning. If she will let me do it I will not hurt her Baby and I will send her back.

---

290. This whole episode of the attempt at automatic writing and the misunderstanding is most interesting. I was wrong, as the record shows, in saying that Mrs. Chenoweth said she had no paper. As explained I had put it in her lap myself, and she had said she had no pencil. The phrase "black blanket" refers to the cloak which Mrs. Chenoweth herself wore. It is easy to explain the whole passage by subliminal impersonation based upon normal knowledge, especially the reference to the mooseheads, and I do not care to dispute such an interpretation. But we should expect the subconscious to say "cloak" and not "black blanket".

291. Mrs. Chenoweth knew well enough normally who the stenographer was, and has never spoken of her in this manner. She always speaks of her as Alice or as Miss Crawford in the subliminal and in the Starlight work.

Sunbeam [Starlight] told me how and I am going to try if you will tell the mother squaw to let me.

(All right. Who is it that talks when Baby is asleep?) [292]

I don't know as it is anybody but Baby with mother squaw and some people all around thinking at once. I know what you mean. You mean the one that talks as if Baby were dead or away.

(Yes, tell me about it.)

You know what that is.

(I am not sure.)

Baby's spirit and people around [pause] sometimes making her say things that they don't mean to.

(I understand.) [293]

292. The whole account of the case in this passage represents ideas that could not have been normally acquired in this instance, tho the facts or statements are not verifiable, save in one respect. It is true that the girl has this somnambule sleep every night so far as the evidence goes. Assuming that sleep is as it is represented here; namely, as leaving the body, the superficial evidence would be that the statements about the girl's condition in it are correct. What is said also consists with all that has been said before about the relation of Laughing Water to the case.

293. There is no evidence that would identify Sleeping Margaret here. Dr. Prince makes the same observation. But then there is no claim made that it was anybody talking or speaking in sleep except the subconscious of the sitter herself, possibly influenced by the thoughts of persons or spirits about her. The reference to this unconscious communication on their part is interesting, tho not verifiable, as it purports to be events on the "other side". But all that is said is perfectly consistent with the view affirmed that the speaker in the sleep the night before was the subconscious of the girl. Whether this is true or not remains to be proved.

The reader can remark that I wanted to get some hint of what Sleeping Margaret was, and also Margaret. But nothing was accomplished to prove that Sleeping Margaret was a spirit or to prove the identity of Margaret with Laughing Water. The verdict that Sleeping Margaret is the subconscious is clear, but is neither proved nor in any way identified with the communications purporting to come from Sleeping Margaret as an alleged spirit.

The statement that the talking in sleep by the sitter was "Baby's spirit and people around sometimes making her say things that they don't mean to" is a most interesting summary of what I had worked out from the evidence in years of experiment. I had not mentioned a hint of it to Mrs. Chenoweth and do not know that I have ever published it, tho it may be implied in my theory of the relation of the subconscious to communications. The main

[Pause.] I am through for today Amen.

(Thanks.) [Pencil fell. Pause and picked up pencil and resumed writing.]

You want her to stop that business.

(Is that a question or a statement?)

do you (I do not know yet. I should have to ask some of the other spirits on your side before I feel sure.) [Pause] I will tell you what I Minnehaha thinks some time. [Pencil fell, Indian, distress and pause. Hands rubbed neck, sitter left, pause and took my hand and awakened.]

Mrs. C. J. H. H. and Miss F. December 23rd, 1914. 10 A. M.

[Subliminal.]

[Long pause. Sigh as I placed her hand on the pad. Pause and then sitter admitted. Long pause. Sigh, pause and very slight noise like a groan. Pause and reached for pencil. Pause.]

[Automatic Writing.]

R. H.

(Good morning.)

I do not feel that you can go away without some word from me direct [N. R.] direct.

(Thanks.)

I have been so much encouraged by the experiments and have been watching so carefully the outcome of the work that I trusted your good sense that my silence was ... [pause and hand went back to erase 'silence' and possibly more] that you would know that my silence was only because it seemed best to make no breaks in the continuity of the writing.

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point is that the case is conceived as not one of spirit control in the usual sense; namely, as that of the spirit directly talking through the organism, but talking from messages transferred to the subconscious or from stimulus exerted upon it without transmission. That spirits unconsciously influence this subliminal state is exactly what I have inferred from the occurrence of certain phenomena during communications, and it will explain much in the present case. She is merely in a state that will receive impressions like a photographic plate instead of being subject to the will of the spirit, as is the case in proper control.

(Yes, I understand perfectly.)

I have much to say when possible about this and similar cases and if we are permitted to undertake more of this sort of work I am sure the world will see the part of God in the undertaking. It is psychology plus spirits.

(Exactly.)

and a suggestion to the normal mind supplemented by knowledge on our side about affairs and a co-operative work established will work marvels.

(Yes.)

[Pause] I do not know how to tell you in few words our satisfaction and our regard for your compliance [N. R.] compliance with our request to make arrangements for continuous work.

(I wish it could be that all the time, but ...) [Writing began.]

and so do I as you well know for I have so often said so.

(Yes.) [294]

I will withdraw as the other people are so eager to get the pencil.

(Yes, will it be necessary to have the lady present any more?)

Perhaps not and yet a little later I may wish to have her again as there is a suggestive [read 'suggestion'] suggestion and a power in it which may react in the sleeping state and help to repel the suggestions of those we do not want and invite the suggestions of those we do. You see [see] distance does not play any part in a sleeping subject. The suggestor may be far far away and the protection [written 'protection'] is in having a suggestor of stronger and more harmonious power.

(I could bring her the next week and then the following if that will enable you to accomplish your work.)

You could not make it the entire week of next week.

(Next week is the week of Xmas and the light has a plan for Sunbeam [Starlight].)

That is this week.

---

294. The reference to "continuous work" is to the holding of sittings through the week, as they had previously been held only for the first half of it.

(Oh yes. I pay no attention to holidays. I can come the whole of next week.)

Do it by all means.

(All right.)

If [Read 'to' and after dissent 'no'] the light ... If ... has other sitters ask her to kindly re-arrange as it is most important for this case.

(I shall do so.)

Thank you. R. H. for the group who se [read 'who see'] whose members are gratified [read 'grateful' and hand pointed till corrected] and do remember that Christmas is a day of wishes for joy for you and yours. [Pencil fell.]

(Thanks.)

[Change of Control.]

[Sigh twice. Pause and reached for pencil. Pause.]

Laughing Water [written very slowly.]

(Good morning, Laughing Water.)

You are going off.

(Yes for a few days and shall come again and be glad to hear from you.)

I am going to write a lot to you and so is some one who will help Baby. We are not going to spoil all her life in a hos ... [I refused to read as the hand paused] hos ... [Indian and I still refused to read as hand paused] h o s p i t a l.

(All right.)

You know what I mean (Yes I do) and we do not want her watched so hard all the time.

(Who does that?)

The woman.

(What woman is that?)

The woman who is always looking in. You know the woman who takes a lot of things in her hand sometimes and goes into another little room.

(Not recognized yet.) [Sitter had shaken head.]

Don't you know that woman who works around all the time and watches [N. R.] Baby ... looks [N. R.] looks at Baby.

(The description is not yet recognized.) [Sitter shook head.]

I saw a woman watching baby.

(Do you know when?)



yesterday. (On your side? That is a spirit?) no on yours in a house. You know where Baby lives.

(You mean the relative.)

Yes. (Do you know her name?) She watches Baby and wants to do something but cannot. She is good but I am better for I can do more.

(Would it be better for Baby to stay away from there?).

I am not the one to say that but I would like to see her away from there till I get in good and then I can show her a different Baby.

(I understand. May I ask another question?)

Yes.) [295]

(Do you know the name by which Baby's spirit is called when Baby is asleep?)

I can find out.

(All right, do so.)

and tell you all about it [distress]. You know something about it now.

(Yes I do, but it makes the matter so much better for our work to have you on your side tell the name.)

I always forget that. M [pause] not M [pause] M [with a stroke at another letter] not M You do not mean Baby's name.

(No, not Baby's name. I shall want to get that again.)

[Pause] M [pause] M a ... M a ... [long pause] M a .. [groan] M a r [pause] g ... [pencil fell and reached for my hand a moment and then for the pencil] no you know Margaret No. 2.

(Yes, there is a little more to it yet.)

Margaret [pause] double.

(Yes double.) [296]

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295. The only identification possible in regard to the woman referred to is the Aunt Louise with whom the sitter was staying during this work. The statements fit her and the fact that the sitter was staying at any such place was wholly unknown to Mrs. Chenoweth.

296. This long passage about the two Margarets is very interesting. The reader of this case will already have learned that there were two personalities with the name of Margaret, one with the prefix "Sleeping". I wanted to ascertain if they could in any way be identified without a hint from myself.

[Pause] B [pause and P. F. R. while hand held mine a moment.] I know what you want.

(Yes, you will get it in time. I shall be patient.)

Good old man you are. (Thanks.) [Pause] M [pause] Margaret's mother knows that she took [N. R.] took the name because she had to make a difference and she talks like Margaret. [297]

(Now who is this Margaret you now mention?)

You know Mother don't you. (Yes.) [Pause] Well I told you Margaret second.

(Yes, there are two Margarets there.)

Yes and one is with you and one here.

---

The recognition of two of them here is made without any hint from me or any previous normal knowledge of Mrs. Chenoweth.

The expression "Margaret double" has an interest of its own. "Double" was used once before with another name in connection with an effort to get my brothers' names. But it was through Mrs. Smead and not Mrs. Chenoweth, and, to note, interesting it was Dr. Hodgson that purported to put it through Mrs. Smead, and Dr. Hodgson had just purported to communicate here before Laughing Water appeared. I had two brothers, as explained in *Proceedings*, Vol. VI, Am. S. P. R., by the name of Robert, and there was an effort to give me the fact through Mrs. Chenoweth and they finally got it that I had two brothers by the same name. The attempt was made to effect a cross reference with the fact through Mrs. Smead and it would have failed but for Dr. Hodgson's intervention with "Hyslop double" that made the point evident. The resort to the same form of phrase here in such close proximity with a similar effort at a double name has its interest. Mrs. Chenoweth had seen Vol. VI of the *Proceedings* and may have noticed the incident, but she knew nothing about the two Margarets.

297. The letter B is the initial of the real name of the sitter. As soon as this came Minnehaha discovered that it was not given in full and evidently was trying to satisfy me that she knew what it was, tho she could not get it. The name is a very peculiar one.

Of the reference to "Margaret's mother" it is interesting to note that there is some confusion in it. So far as "Margaret" is the name of the secondary personality of the sitter we can speak of Margaret's mother and that is probably what is meant. But Dr. Prince's note makes the remainder of the passage clear.

"Margaret's mother knows that she took the name because she talks like Margaret", is ambiguous, but if it means that Mrs. F., the sitter's mother, used to employ the name for herself when she had to make a difference, that is, talk in a manner to suit Margaret, when the latter was out and when at

(I understand.) [298]

[Pencil fell and hand seized mine a moment and I inserted the pencil.] And one took a name other name to make folks know that Margaret was dead and then dead Margaret got mixed [N. R.] up ... mixed ['x' carefully crossed] all up with Margaret second and that makes 3.

(I understand.)

besides Minnehaha.

(I understand.)

no more Goodbye. [Pause till read.]

(I understand.) [299]

such times the mother talked in similar fashion as Margaret, it is true. In 'pretending' with her daughter she would imagine that her name was Margaret. I well remember the admiration which the personality Margaret had for the name, causing her to adopt it for herself."

298. The distinction here implies that one Margaret is dead and one living, the latter being Sleeping Margaret and said to be the subconscious or the spirit of the sitter, "half out of the body". It is not made clear whether the dead Margaret is the mother, who used to call herself by this name, or the supposed secondary personality Margaret, tho the mention of *three* implies that there is one besides the mother and Sleeping Margaret.

299. The statement that there are three Margarets here is true on the supposition that we are dealing with the mother who assumed that name at times when living, with Margaret proper and with Sleeping Margaret. That the mother got mixed up with "Margaret second" either applies to what cannot be verified in some supposed confusion on the other side of the two Margarets, mother and secondary personality, or applies to the confusion in the previous message about them.

Then Minnehaha is distinguished from all three of them, which would imply that Minnehaha is not Margaret, tho it was Minnehaha that gave many incidents in the identity of Margaret. If, then, Minnehaha is the real "Margaret second", as distinct from the mother, the allusion to three Margarets indicates that the confusion was in getting the names and personalities through clearly, and not in the implication that there are four personalities including Minnehaha as the fourth.

To summarize the facts, "Mother Margaret" was not a personality in the case, but the mother used to give herself that name when she talked with the Margaret personality. Calling her "Mother Margaret" was thus a good hit. Then the other two Margarets were the personalities that I wished to have mentioned, the facts not being known by Mrs. Chenoweth. Minnehaha is definitely stated to be distinct from all three of them. But the sequel shows that the "Margaret" whom Minnehaha has in mind may be different from the Margaret of the Daily Record. The subconscious of Doris may make the

[Pencil had fallen, pause and then reached for it again.] Am I a good helper?

(Yes you are.)

I wish I had one of those mooses.

(Yes, I expect you do.) [Mooseheads at Dr. W's.]

Can you get one for me. [300]

(They do not belong to me and to buy one would take more money than I have. I wish I could get one for you and I would if possible.)

Well then where is my red blanket.

(Can you explain why you refer to a red blanket.)

Yes it helps me and I like red \* \* [‘No’ or ‘H’ or not decipherable] Margaret’s

(What is that? ‘H’ before Margaret’s)

hers [delay in reading is it looks like this which I once read so] hers [read ‘his’] hers. [Pencil fell.] [301]

• [Subliminal.]

Leaned head forward. Indian gibberish for a few moments. Lifted left hand and rubbed face. Sitter left.]

Oh, I see an Indian! Oh, so plain! [Rubbed face with both hands. Looked around and reached hand as if wanting a pencil. I handed one to her but it was refused.] Got a little band right over the hair in front like a little jewel. I don’t think it is any of mine. Isn’t that funny. [Awakened.] [302]

difference, but different they are in so far as the incidents of the Daily Record and the fundamental characteristics of the “Margaret” in the later communications of this record are concerned. But the facts are correct as the present statements of Minnehaha express them.

300. As remarked in a previous note, in connection with the Starlight trance (p. 453) Mrs Chenoweth had seen the mooseheads in the home of Dr. Worcester and we cannot attach any value to the reference, unless we regard it as evidence of subconscious intervention, tho it fits the Indian personality.

301. The use of the term “blanket” is Indian, whatever theory we adopt to explain the reference, and coupling the color red with it represents a characteristic of Margaret, for she was extravagantly fond of red colors. Cf. Note 245, p. 421.

302. The allusion to a “little band right over the hair” has no verifiable significance, tho it may be a pertinent descriptive incident in Indian habits that would be relevant here. Mrs. Chenoweth has an Indian picture in her room that represents a large band around the forehead.

Mrs. C. J. H. H. and Miss F. December 28th, 1914. 10 A. M.

[Subliminal.]

[Long pause. Sitter admitted. Long pause. Distress, and reached for pencil. Pause.]

[Automatic Writing.]

\* \* [evident attempt to write 'M'. Pause.] \* \* [another attempt to write 'M'] Water [purposely not read.]

(Good morning.)

You are all right.

(Thank you.)

you will help me to get where I can do as well with Baby as [P. F. R.] I do with you.

(All right. I hope so.)

Who will put the writer in my hand.

(Why, I suppose the man who has Baby in his care. What do you think?)

I think he don't know how.

(I shall have to teach him.)

I think he thinks I am a case of [pause] \* \* [evidently started to write 'h' but is a scrawl] h ... Hysteri... [purposely not read and was written very slowly and with difficulty.] Hystereleks [Hysterics.]

(Yes I understand.)

I did not know how to spell it.

(I understand. That makes no difference.) [Mrs. C. knows well enough how to spell the word.]

He just wants to cure Baby of going craZy ['Z' printed] every night.

(I understand.)

She is not half as craZy ['Z' printed] as he is. He thinks because he goes right dead [N. R.] when ... Dead ... he goes to his blankets that Baby ought to. He is a tight [read 'light' and hand paused when I read it 'tight' and writing went on] head Baby is a loose one.

(I understand.)

He is not much help to me but I am not afraid of him but he asks so many questions. [303]

(I understand, and I think that, as soon as he learns that you are a spirit, he may know how to change his method.)

Tell him I am John the Baptist sent by God to help the holier ones to come. I do not mean that but most like that.

(I understand exactly.)

He would not hit the post office man who brought him a letter from the President. Starlight told me to say that last thing and she said you would know what it meant.

(You mean that he is kind and good.) [304]

303. This long passage about the sitter has enough truth in it to show that the diagnosis of the case is generally correct, tho details are quite inaccurate. The one point, already mentioned before, that is perfectly clear and true is the reference to asking so many questions, which is true of Dr. Prince in the planchette work and probably true of Sleeping Margaret. But the strong prejudice of Laughing Water against him seems unjust, tho it might be more relevant if applied to the other clergyman against whom Laughing Water felt so strongly. But he is evidently not meant here. Of the passage Dr. Prince remarks:

"Doris had been normal many months previously, and I had not ascribed hysteria to her since. Doris had an attack of hysterics when staying with her Aunt Louise during the sittings, on November 18th. She was startled by the ringing of the door bell after she had gone to bed."

But Dr. Prince learned this only through the sitter herself. Yet he admits hysterical conditions prior to the disappearance of Margaret.

"The term 'crazy', or any equivalent of it, was never uttered or thought of by me in reference to Doris or to the phenomena of the Sleeping Margaret conversations. I had not felt any uneasiness on the score of the sleeping Margaret manifestations for at least a year. I did not desire that they should forthwith cease."

The term "crazy" is exactly the term that the ordinary person would use to describe the condition of the girl at the time referred to by the control. Laughing Water had no scientific knowledge of the subject and would imbibe only what persons of the intellectual grade of the mother might think and say.

304. Respecting the reference to not hitting the "post office man" Dr. Prince writes: "The term 'hit' reminds one of the expression so often used by Sick Doris during the few weeks when she had declined beyond the reach of reason, but not to the point of infant amiability, and it was necessary to slap her in order to bring Real Doris or Margaret, 'Don't hit me, Mister'. But it is difficult to suppose any connection between Laughing Water's expression and these instances, unless there is a vagrant transmission of facts in Doris's experiences imbedded in a matrix of irrelevances. On a few oc-



[In copying record I see the meaning is not what I thought. The communicator meant to say that he would not treat the mail carrier as she was treated.]

She says he wants to be but he is afraid to humour [read 'hinder'] the state of mind ... humour ... Baby gets. Is that true.

(I believe it is and I think in time he will learn what it should be. I shall help him all I can.) [305]

Starlight told me to be patient with him because he was in a hard place and that I could educate him in this work if I forgot his wishes and pushed myself right ... [right] in and talked through Baby's \* \* [read 'head' doubtfully and not corrected] and told him a heap of things to prove I knew and saw and heard.

(Yes, that is just it. If you can do that he will quickly change his attitude toward you.)

Shall I do it. (Yes.) I did not dare try till I asked you because we are compacted to help Baby.

(I understand and I think the trouble was that he did not believe you were a spirit. Can you tell what he thought you were?)

I spose [suppose] Imagination or just playing fool with him to get some attention. He has no imagination except to think folks lie. Baby is not a liar.

(I understand.)

She does not try to fool them.

(I understand. Who was it that played so many tricks?)

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casions, too, by the advice of Sleeping Margaret, I gave Margaret a slap or two on the hand and Margaret would say, 'You hit your baby', or 'Don't smack baby'. But Laughing Water's talk about treatment implies that it was of late occurrence, and Dr. Hyslop's answers show that this was the impression he got."

It is well to mention the coincidence in this instance, tho both of us agree that it cannot be evidential. Too much depends on a single word in the case, tho it is suggestive to have Starlight told that we would understand this last reference to the "post office man".

305. In regard to the fear of humoring baby, Dr. Prince says: "If this refers to Sleeping Margaret—and I don't know what else it can mean—it is true that I formerly had fears that by conversing with her I might develop her. This the Daily Record will show. But no such fears had been entertained for more than two years."

I did not do it. You need not blame me for that. I know that some things were done to make him mad. I will tell you about that.

(All right.) [306]

[Pencil fell. Head leaned forward and hand jerked arm from pad and tore hair. Distress and pause.]

[Subliminal.]

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306. It is possible that Laughing Water's ill-concealed antagonism here is a reminiscence of the attempts at exorcism or against the other clergyman. If it be against Dr. Prince there appears to be no occasion for it except the attempt at exorcism. "Baby" was not a liar, but many things were done by her, or rather by the Margaret personality, that might well make all who did not understand her think that she did not tell the truth. There is no proof that efforts were made on the "other side" to fool Dr. Prince or others, tho it is quite possible that many of the tricks were designed on any theory of the facts to do just this thing. In disclaiming responsibility for such tricks Laughing Water implies that others were the cause. Cf. Note 231.

In reference to the statement that he was "in a hard place" Dr. Prince says: "Formerly I was in a hard place with the anxieties, perplexities and tasks incident to my care of the case. But these became comparatively simple and light by 1913 and ceased in the spring of 1914.

"The allusion to 'imagination playing fool with him' has no relevance to my state of mind, so far as I know, at any period subsequent to that in which the fictions of Sick Doris were discovered, the early part of 1911. It corresponds to queries which I put to myself for a few days before I understood the hysterical origin of the Sick Doris delusions. I could not have thought Laughing Water was 'imagination', etc., for I did not know that such a being existed. As to Sleeping Margaret my alternative conjectures about her, of late months, were that she was either a highly organized subliminal state with power to express itself with ease in her sleep, and at times at least in her waking condition, or that she was a spirit.

"The denial of imagination to me and the refusal to accept 'Baby' as a liar, deserves notice. Regarding Sleeping Margaret's veracity respecting her own identity, and regarding her reliability, I was in a quandry out of which I have not fully climbed yet. (1) She formerly declared she was not a spirit; she now declares that she is, she may be fooling me now. (2) She may be telling the truth when she says that she formerly concealed the truth and that she is a spirit. (3) She may have thought formerly that she was not a spirit and now thinks that she is; that is, her own utterances in regard to her own being may be subliminal dreaming.

"But Laughing Water wastes power if she is attempting to convince me that 'Baby' that is Doris in her normal personality, is a liar. I know her to be as limpidly truthful as it is possible to be. I cannot tell what conjectures or suspicions any others may have had unexpressed to me, but I

Idiot! [spoken with energy.] [Pause; opened eyes, sitter left. Closed eyes, paused and then awakened. [307]

Mrs. C. J. H. H. and Miss F. December 29th, 1914. 10 A. M.

[Subliminal.]

[Long pause. Sitter admitted. Long pause and reached for pencil. Pause.]

[Automatic Writing.]

Mother wishes to give some word of greeting before the other writing for you can never realize the relief and peace that is mine since the work here is beginning to help the friends on both sides. I have been in despair sometimes and felt that the future for my child was dark and uncertain but now I understand the situation so much better and am sure the unfoldment will be the best way to prove the reason for the past management, do you understand.

(Yes I do.) [308]

If we should stop now even though the old pressure were re-

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never supposed that there was any purpose on the part of Real Doris to 'try to fool them'."

In previous Notes Dr. Prince had recognized that Margaret would "fib". Cf. Note 231. It is easy to misunderstand Minnehaha's accusation about Baby lying. She has insisted on two things that should always be kept in mind when such statements are made. (1) She has regarded Baby as good by nature. (2) She has insisted that it was Margaret who made her tell untruths. Minnehaha is looking at the case from the spiritistic point of view and not from any of our ideas of secondary personality. Margaret fibbed and played tricks, no matter what her motives were, playful or malicious. The real "Margaret" who is said to be a spirit might have fibbed maliciously and the subconscious of Doris might convert it into innocent misrepresentation. She might be partly herself and partly under control, as indeed all mediumship involves interfusion of incarnate and discarnate personalities.

307. The exclamation "Idiot" is a relic of the mood in which Laughing Water was when writing.

308. This reference to "unfoldment as the best way to prove the reason for the past management" of the case represents the general cure for obsession. Mrs. Chenoweth, in her normal state, believes this to be the fact, but it is not a peculiar feature of her mediumship. It seems to have been the universal method where the problem had to be considered. It is the development under better influences of the psychic power which makes obsession possible.

lieved [read 'returned' doubtfully] relieved there would be some doubt as to the real cause of what has happened before.

It might seem that the light of investigation scared the [pause] child out of tricks subtly performed. do you see my position.

(Yes I do.)

To bring perfect vindication we must produce [produce] expression of a power superior to the normal capacity.

(Yes.)

It is always easy to believe in the power to deceive or play tricks but when the influence is reversed we often attest to the power of superior beings. I wish you to know that I realize that she has practically been on trial but that attitude is fast passing away. [309]

M M [P. F. R.] M a ... [pause] M a r ... My name M M M [P. F. R.] M a r ... Marg ... [distress and struggle.] Mother Marg ... [read 'Mary' and 'g' erased.] Mother Marg ... [read 'Mother Mary'] [P. F. R.] Mag [N. R.] Maggy [P. F. R.]

(Go ahead. You will get that.)

Margaret.

(I understand.) [310]

309. This whole account of the process desired in such cases is probably due to the influence of the control while the sitter's mother is gradually obtaining control for her own communications. Of course, it is possible that the mother's knowledge by this time on the "other side" might qualify her for making such judgments, but the intellectual character of the message is more like that of the regular controls and the normal opinion of Mrs. Chenoweth.

The allusion to playing tricks is an implication, or contains it, that such cases, if left alone instead of protected or developed in the right direction, result in what passes for trickery and fraud. This has been my experience in several cases. The phenomena were somnambulistic simulation, but could be called spiritistic fraud and trickery. It becomes merely a question of the character of the outside influence, whether subjects shall have the reputation of frauds or honest mediums.

310. This association of the name Margaret and the mother has an interesting meaning. The sitter wrote out for me the following note after the sitting:

"From the time I can remember, the name 'Margaret' has been my favorite name. In all our pretending games, sometimes mother would take it for her pretending name and I always did. We had a little friend named Margaret whom we loved for the name alone."

Compare Note 297, where we learn the reason that the mother sometimes

Yes you do. [P. F. R. and groan.]

[Change of Control.]

\* \* [slight struggle and scrawl in getting control.] Laughing  
Water [written slowly and with effort.]

(Good morning.)

No that is not my name.

(What is not your name?)

Good morning.

(No I did not intend it for your name, but it is our greeting to persons, in that way.)

Yes I was near her and will stay and keep mischief off.

(All right.)

I know how it happens now and I know what you asked me yesterday about who told lies and acted like sinful spirit. It was the other one the one you don't know as well as you know me but you need not be afraid. Did you tie anything tie her.

(I did not. Was she ever tied?)

You know what I mean tied to see if it would happen just the same two played tricks one on your side and one spirit. You know anything about the shed yes [to reading]. [311]

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employed the name Margaret; namely, to avoid trouble with her daughter, who did not know what passed during the invasion of the Margaret personality, except as it was obtained by hearsay. From what the sitter says it is also possible that this invading personality Margaret assumed the name as a subconscious favorite and it may not have represented any one with the name Margaret on the "other side", as later events would seem to indicate that it did not.

311. If the "other one that I do not know" refers to Margaret the statement is correct, as she had not yet clearly communicated, if ever. In regard to two playing tricks, one on the spirit side and one on this, we can only say that the tricks were played, whatever the cause. It was during the presence of the Margaret personality that they were played, and the only two persons possibly involved would be "Margaret", whoever or whatever she was, and the subconscious of the sitter herself. No other person on "our side" is possible in the case.

In regard to the tying, Dr. Prince says: "This has no known relevance. If there was any tying done it was before I knew her."

The allusion to tying, of course, is a recognition of the frequent policy of tying mediums for test conditions, and it matters not what explanation we

(It is not recalled by Baby.) [Sitter shook head.]

the [pause] other building I mean two buildings one outside where things were kept.

(Not recalled by Baby.) [Sitter shook head.]

Yes way off from here.

(Some one else may recall it. Go ahead.)

You know some things were lost [pause and sigh] you act as if I did not know what I am saying.

(I myself know very little, and many things Baby does not recall that others know, and I shall have to write a letter to find out. If you could tell who it was by name that played the tricks it would help.)

You know Baby lived at another place (Yes.) a long way off from here (Yes.) and at one place there was a little building and a big one and sometimes there would be something taken from the big one to the little one and lost and sometimes some one held her hands tight and hurt her.

(The holding of the hands is remembered. What was taken from the building?) [Sitter nodded head at reference to holding hands, but shook it at reference to hurting her.] [312]

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give of the reference, whether subconscious or from the spirit, the main point is the statement that "two played tricks, one on your side and one spirit". There is no way of verifying the statement, except that Margaret and Sick Doris, as personalities, did things in their quarrels that might be described as tricks. But the person on "this side" could only be the subconscious of the girl, assuming that it possibly refers to her at all.

312. On the incident of the buildings Dr. Prince writes: "The reference to the two buildings is probably to the Colorado Avenue house where Doris lived before she came to us. In the loft of the little outside building, articles were stored but not by the Fischer family. Yet below Mr. F. used sometimes to secrete his whiskey bottle, and besides 'there would be something taken from the big one (house) to the little one and lost', that is, Sick Doris would find a bottle of whiskey secreted in the house and carry it to the little building and pour out the whiskey at the water closet. On finding that the whiskey was lost, Mr. F. would strike or threaten to strike Sick Doris, and as she threw up her hands to protect her face (as I have seen her do in somnambule enacting of such experiences) he would grasp them roughly to drag them down. The incidents of destroying the whiskey and of the father's consequent anger, I heard related by the personalities nearly four years ago. It is the more likely that this is what Laughing Water means in that almost immediately after comes the reference to 'fire-water'."



I cannot tell now. I will find out. Do you know about something put in her mouth out of a glass and so hard to get her mouth open [pause] medicine I think it was.

(I may be able to find out that. She does not remember it.)

Those were great days. I was not there then but I came afterwards and they told me about it but that will never happen again. Who took the fire water.

(Go ahead. You tell.) [313]

You know how much trouble fire water makes.

(Yes I do.)

It was not Baby but some one near her.

(Who was it?)

You ask so many questions. You frighten me.

(I do not intend . . . .) [Writing went on.]

Dad [written while I was making note of my statement and not read.]

(That's right.)

Dreadful wasn't it (Yes.) and that makes me love Baby a heap. She had a hard time that you don't know anything about and God did not help her much but I will.

(I understand.) [314]

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313. The incident of the glass and medicine receives the following comment from Dr. Prince:

"The incident of the glass and difficulty of getting the mouth open is said to have happened before Laughing Water came into connection with the case. Cf. Note 179, p. 359. That is, it was not later than the first days after Mrs. Fischer died. When Margaret was educating Sick Doris, she would subliminally cause her to do many things, as the Daily Record shows, and Sick Doris was sometimes confused and sometimes reluctant to comply. So the incident may have happened in this connection, if not in another. It would be rash to deny it, especially as it corresponds well with recorded incidents. If my conjecture is correct it is certain that 'that will never happen again', as Sick Doris and Margaret have both disappeared."

314. Dr. Prince comments on this passage: "'Who took fire-water' is most pertinent to the history of Doris and is a natural association with the incidents just preceding. 'You know how much trouble fire-water makes' is a fitting remark, considering the fateful part which it played in the Fischer household and in producing the tragic act which caused the first dissociated state of Doris. 'It was not Baby but some one near her.' Again the climax of the disagreeable subject is approached gradually, as if with reluctance, as

Just praying don't do much. The devils laugh at prayers sometimes but I am going to take care of Baby forever and forever Amen and that is the best prayer I can make.

(I understand.)

She is not going to be called a fit girl any more. (Good.) She had to get out of her body and talk just to forget her trouble and it is not wicked [N. R.] wicked at all and now I am done for today. [Pencil fell, Indian, jerk of hand and a groan.]

[Subliminal.]

Oh. [Pause. Left hand placed on neck while I held right.]  
What did he do it for?

[Pause.] (Who?)

[Pause, took hand from mine; rubbed face with both hands, sitter left. Distress and awakened suddenly without any sensation of discomfort.]

Mrs. C. J. H. H. and Miss F. December 30th, 1914. 10 A. M.

[Subliminal.]

[Pause; sigh. Long pause. Sitter admitted. Long pause. Rolling of head and distress. Long pause. Sigh. Long pause and reached for pencil. Long pause.]

[Automatic Writing.]

Father's sin visited on the children [None of this read at time.]  
[Much distress and pencil fell several times and reinserted during the writing, with frequent pauses.] [315]

in the instance of the disclosure of the 'fall' (Cf. p. 373). She seems to dread telling to whom the reference is intended. 'You ask so many questions, you frighten me.' But at last it comes out 'Dad'. And 'Daddy' was the term that I used to hear uttered so many times in sleep when Sick Doris was living over again the abusive treatment by her father infuriated by drink. 'Don't hit me, Daddy', she would cry, throwing up her arms as if to ward off threatened blows."

315. Dr. Prince remarks of this allusion: "'Father's sin visited on the children.' The relevance of this is manifest."

[Apparent Change of Control.]

\* \* [scrawl.] Can [pause] the father's sin be pardoned by God.

(I think so.)

Margaret would still have the bur [pause] den of the broken home. [Written very slowly and with great difficulty. Long pause. Pencil fell, hand relaxed and long pause.]

[Change of Control.]

[Jerk of the hand and my hand seized. Pause and jerk of hand again. Pause and distress. Reached for pencil and pause.]

Minnehaha.

(Good to see you, to have you.)

Minnehaha has to come to find out how to work to save Baby from the habit You know what that means.

(Not exactly. What habit?)

Now the sleep trance has become a function of the brain quite as normal as breathing in your sleep and that is habit.

(I understand.)

One of your pale faces told me that and told me to work hard and get the change in Baby as soon [soon] as I can. I will try but I wish you would ask her mother squaw to go off on a visit somewhere for a little while for she gets so nervous she spoils things. I do not mean to keep her away only I want to do what is asked and I cannot while she keeps so near but she wants me to do it just as you do but she is frightened [frightened] you know. [P. F. R. Indian.]

Baby I will help you so you will love me and we will do a heap of good together. You think of me when you shut your eyes and say I am going to let Laughing Water come tonight. [Stress and strain. Heavy line drawn.]

Ask the Great Spirit to unite us in love so that we may show that man that you are all right and I will ask the same and we will get our prayers answered Amen. [316]

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316. The comment on this long passage by Dr. Prince is as follows: "When I read this I thought 'How unnatural such language for a child spirit to make about brain habits, etc.' And then I saw, 'One of your pale faces

(I understand. Shall we hold any more night trances?)

I don't like them much do you mean the ones with the man or with Sunbeam [Starlight.]

(I mean with the man and with myself. It has been useful in finding out certain things and if a few more may be held it might help us and you, but I shall ask Dr. Hodgson and others about it.)

They know more about it than I do but you will not send Laughing Water away will you.

(No, I shall leave all the advice and directions to Dr. Hodgson and Imperator.)

I know they want me to help. I will try and write some night. I did try I mean I will try again.

(All right. Could you add the rest of the name for Margaret No. 2?)

You mean the name you call her.

(Yes.)

I will try and bring it with me tomorrow.

(All right, and some time I want Baby's real name. Take your time about that.)

Baby's honest name. (Yes.) \* \* [scrawls.]

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told me that'. One might say that this was an explanation of her forgetting her part. But it appears precisely like what is so often noted in the Daily Record about Margaret. She had her childish lingo, but when she quoted Real Doris's sayings or thoughts her language and her very pronunciation became like those of Real Doris. Besides, Margaret could remember and employ quite learned phrases sporadically, which she had picked up without a notion of their meaning."

It should be remarked that, very often, the language of a communicator is influenced by the control more than by the natural habits of the communicator. We are too constantly disposed to assume that the whole affair is directed by the communicator. This is not true. The control is always a part of the result and it will be only a question of the division between communicator and control of the influence upon the machinery of transmission to determine which influence prevails. The control may translate the thoughts of the communicator into his or her own thoughts, when the communicator does not retain sufficient mastery of the situation to transmit his or her thoughts intact. This fusion of the two is very common and careful readers will remark it. I have witnessed the interfusion even in the style of the writing as well as in the mental contents. I have seen Jennie P.'s humor mixed with the incidents of another communicator.

(What's that?) [317]

[Pause and pencil fell. Took right hand to forehead, showed signs of distress. Long pause; distress and moved hand back and forth from the head.]

[Subliminal.]

Oh dear. [Rubbed face with hand and shivered.] Baby's honest name.

(Yes.)

[Pause.] Baby's honest name.

(Yes.)

[Long pause. Sigh. Pause. Hand came to me and I inserted pencil, but hand would not take it. Long pause. Strain of arm and face, and catalepsy arose in the right arm. I rubbed it some moments and it relaxed.]

Oh, Oh! [Pause, sigh. Pause.] Goodbye.

(Goodbye.)

[Sitter left.] Do you know any one named Frank or Francis.

(Related to whom?)

I don't know. It seems to be .... [Pause and awakened.]  
[318]

Mrs. C. J. H. H. and Miss F. December 31st, 1914. 10 A. M.

Before starting to go into the trance Mrs. C. told me that she had a feeling as if I wanted something special and that she seemed to be trying to get it all night. This feeling coincides with the plan mentioned the previous day before coming out of the trance.

[Subliminal.]

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317. "Baby's honest name" is good. She had been called so many names by the personalities and some of them had been repeated here, that it was certainly a humorous reference to the real name which we desired.

318. Of the name Francis or Frank, Dr. Prince says: "There is a cousin named Frank. He is supposed to be living, tho this is not certain. His middle initial is S., so that Francis may be an auditory error for 'Frank S.'"

It is more probable, however, that Frank is the first intimation of the Frank Morse that comes later to confess his share in the obsession. It is possible that Francis is a fusion of the Frank and Morse.

[Long pause. Sitter admitted. Long pause. Rolled head over. Long pause and reached for pencil. Pause.]

[Automatic Writing.]

\* \* [scrawl] E d ... [N. R.] [pause.] P. F. R.] E \* \*  
[scrawl and not read.] [P. F. R.]

(Stick to it.) [319]

[Pause.] E [letter unfinished, and not read. Indian. Pause.]

[Change of Control.]

R. H. I do not like to use one moment for time is such an element in this particular case for we have to be so careful to have no transferred influence that might affect the work later but I must say that I think matters are progressing reasonably and that is all we can hope for but the real issue of a readjusted life and strong and actual demonstration of the influences at work for a long time will come soon now I think.

I have no directions to you other than to proceed as you are now doing without allowing too many influences to get at the girl from outside. I mean in your world.

(I understand. I have to be in New York on Saturday for a Board Meeting and wish to know your pleasure for next week.)

What can you arrange for next week. how many days can you give me [?]

(I can give all week if you desire.)

I think it would be better if it is not too much for you to give up time for [last two words not read] time for.

(No, I can do it.)

Better so.

(When will it be right for the sitter to go home, as she cannot return when she once goes, but we want to finish all that is necessary before she goes.)

That is why I say come all next week for it is the continuous work that helps the friends who are working on her case. We understand the distance and trouble entailed [N. R.] i n... en-

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319. The attempt at a name here may be to give that of a living brother of the sitter. His name was apparently referred to earlier. Cf. Note 137, p. 328.



tailed in getting her here but also we know the importance of it. It is already a remarkable case and has been wonderfully [N. R.] illuminating ... wonderfully illuminating.

(Yes that is true.)

and it must not be allowed [N. R.] allowed to go unfinished.

(We will stay till it is finished.)

Yes I know you will. The Indian [N. R.] is at my elbow. [N. R.] The Indian is at ... ["elbow" read] and so I drop the pencil but I say in leaving that I am glad for the evening [read 'coming'] evening [N. R.] Evening work. also it is beginning to show the result of the contact here.

(I understand.)

you know what I refer to.

(Yes, perfectly.)

[Pencil fell, or rather laid down and a groan.]

[Change of Control.]

[The control began speaking and for a moment I thought it was the subliminal, but it soon showed some characteristics of Starlight, tho it was not she in her ordinary manner. There was evidently an interfusion with some one else.]

[Oral.]

Who stole things.

(You tell.)

Wasn't that awful. [Pause.] You know don't you.

(Yes, but it would be well for you to tell so that it will be evidence.)

You mean to tell you who ... just to tell ... I know, I know that. I know it wasn't her. [All said in jerky manner and half stammering.]

That is what you mean isn't it?

(Yes.)

Just a mischief, wasn't it. (Yes.) Mischief maker. You don't know I know things got stolen, did you?

(No.)

I [pause] I didn't till now. [Pause.] [She isn't a thief you know.

(I know.)

It's for tricks and mischief. [Pause] and you know the E.

(Yes, who is that?)

Her you know. Her E. (Whose E.?) Her E. [Pause.]  
She knows, don't she?

(Yes.) [Pause.] Funny place. (Yes.) [Pause.] Funny  
man. (Who is?) You. [Pause.] You are better than the other  
one aint you?

(Yes.) [Long pause.] [320]

[Change of Control.]

[This soon showed that it was a double control, one speaking  
and the other writing.]

M ... [pause] M ... [letter unfinished. Speaking began.]

[Spoken.] Take her hand off that pencil. I don't want her  
writing. I don't want her writing.

[Writing.] I will write and I will say

[Spoken.] Take her hand off that pencil. I don't want her  
writing.

[Written.] want to [Pause.]

[Spoken.] Who is Margery any way?

(You tell.)

[Spoken.] Margery. I said you know Margery.

(That is not quite right.)

[Spoken.] It is near enough, isn't it?

[Written.] Isn't she a saucy [N. R.] thing.

[Spoken.] It is near enough. I will not go.

[Written.] saucy thing. I did not know that two of us could  
be at once.

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320. The communicator here is not indicated, but my note prior to the message in the record suggests that possibly the personality of Starlight was interfused with the results. At any rate Dr. Prince makes the following comments:

"There is a correct sizing up of Margaret's habit of occasionally 'swiping' things, generally food and things of small account. It was 'just a mischief'. There was nothing really heinous about it. I am inclined to think, in view of the context, that the expression, 'Wasn't that awful', is satirical."

The phrases "Wasn't that awful" and "Wasn't that funny" are characteristic of Mrs. Chenoweth in both her normal and subliminal states.

E. is the initial of the name of Mrs. F. and the full name Emma had been given before.

[Spoken.] Who are you talking to. You are not talking to me.  
 [I was reading the automatic writing.]  
 [Written.] of us could be here at once. Send her away.  
 [Spoken.] You are not talking to me.  
 [Written.] Send her away.  
 [Spoken.] You are not talking to me. [Pencil fell.]  
 [Sometimes the talking was simultaneous with the writing and no pause occurred. [321]

[Change of Control.]

Minnehaha.

(All right.)

Some one got hold before I did.

(Yes I noticed that.)

but I am here.

(Yes, do you know who it was that got hold before you did?)

I saw a man writing and he was cross as a bear because I talked while he was trying to write but he had no bu ... [pause] I can't spell business [business] here and that is the way he used to bother Baby sometimes but I held on and she could not do it when she got bothered. I was trying to tell you about the things she used to do before she came here when folks thought she did it herself but folks don't see other hands right on top of her hands sometimes but I do and I know she did not know when they did things and so she did not lie and she could not understand it any beter [better] than they did.

321. This contest for control was an interesting phenomenon. It is evidently between Minnehaha and the man referred to later and who shows no traces of himself in the Daily Record. The man may have been Frank Morse. Possibly the contest was premeditatedly arranged to show who would prevail. But that is conjecture, tho it coincides with what we observe in other cases. At any rate there was here a struggle between two personalities for control.

The important thing which the contest illustrates is the effect of such conditions upon a person that is psychic. In other words, the phenomenon repeated in the person of Mrs. Chenoweth the confusion and dissociation which had occurred so many years in Doris, owing to the struggle between different agencies for control. The result was only the loss of control of the organism, or the lack of it. It is possible that the whole phenomenon was engineered on the other side to give an exhibition of just what had occurred with Doris and of what occurs in all such inharmonious action on the part of spirits.

(Reference was made to stealing things. Do you know who did that?)

That is what I said. She don't steal herself.

(I understand. Can you tell any of the things that were taken and who did it?)

I think I can but you will go and blame me if I tell you too much.

(No, I shall not.)

I did not do it but it was done and some of the things were hid hid [read each time] and no one knew where they were but they watched her in the dark and they watched her in the light too and they found things afterwards. One thing was small and shiny ... spell shiny [slowly written] yes [to reading] made of gold. You know what it was don't you.

(I do not, and she does not now recall it.) [322]

[Groan.] I know something was put in a drawer [written slowly and with difficulty] with somethings under [?] some things but I did not do it honest to God I did not do it.

(Do you know who did do it?)

What do you want to know for.

(Just that we may understand what influence acted on Baby. It will help us to convince the world of such influences and that is the important thing.)

[Pause.] She can not be made do it now and the one who did it was here writing a few minutes ago and told you to send me off.

(Was that Margaret?)

No Margaret had a man telling her to do things and when she owns up to things she does not tell you why she did things but just that she did them.

(I understand.) [323]

you know when she comes in bed she gets good and tries [tries]

---

322. Dr. Prince writes: "Reference to 'stealing' has been commented on earlier (Cf. p. 401). It is correct as explained. It is true that whenever Real Doris said she had not taken an article she 'did not lie' and 'she could not understand it any better than they did', at least until she grew to suspect that Margaret was at the bottom of it. It is very likely that they watched her in the dark and in the light.

323. In regard to the allusion to the drawer, Dr. Prince writes: "This looks like an allusion to Margaret's drawer which plays such a part in the Daily Record, and in which she was accustomed to store her treasures."

It should be noted that Minnehaha does not implicate "Margaret" in the

to talk good to you because you talk good but when she gets hold of baby when you are not there she is not so strong for good because the man over here tells her you are no good and will drive her away.

(Is the Margaret that comes in sleep the same as the other Margaret?)

I think the Margaret you know is a better one and less influenced by the man. There is a whole tribe of folks around but when Babby [Baby] sleeps the mother squaw can keep some of them away.

(What is the Margaret that comes in sleep?)

You mean the talker (Yes) or the walker.

(I mean the talker.)

I don't know what you mean.

(Well, the other day you said it was Baby's spirit.)

Yes and that is what I mean now but it is not her spirit like it is now.

---

deeds, but the "man" who evidently confesses later. Cf. p. 527. This is interesting because previous communications and questions might well have suggested an affirmative reply here, merely as a guess, if we were dealing only with the subconscious. At the same time "Margaret" is admittedly connected with the phenomena, with the man behind her instigating her, tho this "Margaret" is not the one of the Daily Record most probably, at least so far as the incidents superficially indicate it.

Dr. Prince continues: "'When she owns up to a thing, she does not tell you', etc., is a statement that sounds as tho Margaret were still doing things, but if regarded as pictures from the past and if 'you' does not necessarily refer to Dr. Hyslop, the description continues to be true, so far as it is possible to test it without knowledge of 'the man' who is supposed to have instigated her. Margaret would own up to me and she certainly did not give any account of why she took things, etc."

The failure of Margaret to give a reason for taking things is an interesting phenomenon, more so than would appear on the surface. In mediumship I have noticed always that, in the subliminal stage of a trance, which Margaret was more or less, the medium does not know the source of the message or influence, but just knows that he or she has the mental state and but for prior knowledge that he or she is mediumistic would not suspect an external origin of the mental state. The subject acts on the impression as he or she would in a normal state. Hence assuming here that the Margaret personality had back of it a discarnate spirit, but was a subliminal state of Doris, we may well understand that she would give no reason for her tricks. The trick was due to an influence whose source and reasons were unknown and there was no reason on the part of the subliminal for doing the things. The thoughts and acts were more or less automatic.

(What is it like now?) [I wanted to see if the difference would be indicated.]

you ask so much at once I can't tell.

(Well I ...) [Writing went on.]

You asked her that too when she talked.

(Yes, for one person thought this Margaret was a spirit that was some one else than Baby, and we want to have all the light we can get on it.)

I will tell you al ... [all] I know. I think that you don't know that there is two [read, but written scrawly] two Margarets.

(Yes I know that there are two and I understand that one is a spirit on your side.)

Yes.

(And the other is the Margaret that comes in sleep and is not dead.)

Just Baby.

(I understand.)

I know both of them one good one devil [read 'dead'] devil.

(I understand.)

[Smile on Mrs. C.'s face.] Baby good but made to say Margaret. [Pencil fell.] [324]

324. This long passage about the two Margarets whose identity I wanted cleared up cannot be understood until Dr. Prince's notes are read. He comments as follows, beginning with the reference to the good and the bad Margaret and to the man controlling at least one of them. The record of automatic writing elsewhere shows that "Margaret" was afraid I would drive her way. Cf. p. 350. Now for the comments of Dr. Prince:

"The reference to her getting 'good and trying to talk good to you because you talk good', etc., seems rather a weak statement, but it is correct so far as it goes, regarding it as a picture from the past. Margaret, when I was not there, was sometimes more unjust and cruel to Sick Doris in 1910-11 than she ever was in my presence and that is saying much. 'The man over here tells her that you are no good and will drive her away'; it is a part of the history of the case that Margaret became impressed—I never knew why—with the idea that I would drive both her and Sick Doris away, if they continued to go to my house, and endeavored to keep Sick Doris at home in consequence. All this was set down nearly four years ago.

"I think the Margaret you know is a better one and less influenced by the man' is correct. Certainly Sleeping Margaret, the Margaret 2 with whom Dr. Hyslop had talked, was a better one. The 'Margaret you know', as distinguished from the other Margaret, about whom she had just been talking, indicates that the previous use of 'you' did not imply Dr. Hyslop personally.



[Subliminal.]

[Rubbed neck with left hand.] Oh my head! [Pause.] Do you [pause and hand reached for mine] anybody name Caroline?

(No.) [Sitter shook head.]

Sure? (Yes, sure.) [Pause.] I see somebody by that name. [Pause.] Goodbye.

"In the reference and distinction between Margaret the 'talker' and Margaret the 'walker', there dawned upon me for the first time that, by 'sleep', in statements referring to the Real Doris, Laughing Water may not always mean the sleep of consciousness, the cessation from consciousness of the primary personality; that is, the periods when another personality was out. 'The talker' and 'the walker' are very significant and descriptive expressions. 'Sleeping Margaret' is emphatically 'the talker'. That is her main, but by no means her only manner of manifestation. Margaret was, before the death of the mother, emphatically 'the walker', and tho after that event, when Sick Doris came, Margaret preferred to have Sick Doris perform the greater part of the long pedestrian journeys, it was usually Margaret, according to what used to be told me, who spurred her on, in the meantime being intensely conscious, underneath and, as it were, enjoying her ride. The record narrates how I took the girl to her home in the winter of 1910-11 in a somnambule condition, conversing with her on the way, while she seemed to think she was still in the rectory. As it is set down, Sleeping Margaret told me that it was Margaret subliminally talking, but Sick Doris walking.

"I know both of them, one good, one devil", as it is the one whom Dr. Hyslop knows that is good, that is, Sleeping Margaret, it must be the one known in the Daily Record simply as Margaret who is here called a devil. She certainly was an imp in the days when she tore out hair, grubbed out nails, etc., in efforts to torment Sick Doris, which recoiled upon herself. But she was a very amiable and charming 'devil' later."

Now if later sittings are to be accepted it is true that there were "a whole tribe of folks around", and the fact that Margaret at one time was a perfect imp or "devil", as indicated by the things done, and afterward appeared to be very amiable, would seem to indicate just where the confusion about this Margaret lies. Before Laughing Water came Margaret may be supposed to have been a tricky personality, but that her influence was modified by that of Laughing Water, who never indicated clearly her own personality or showed any marked physiological or psychological changes in obtaining her control. Margaret began gradually to be snuffed out and the condition of Doris remained the same while the influence of Laughing Water was developing. We can quite understand, on this hypothesis, why Laughing Water knows so much about Margaret's conduct and at the same time fears being blamed for it.

Or take another possible view. Assume that Margaret was a control whom others used as a medium for effecting their ends. When these were driven

(Goodbye.) [325]

[Sitter left.] Funny, funny sitting, wasn't it.

(Yes.)

What makes them fight?

---

away Margaret might be better than she was under the influence of those using her and then become subject to the better influence of Minnehaha. All this is conjecture, but it is conjecture supported by the record and by what we know of the subject in general.

This identification of Margaret and Sleeping Margaret is perhaps a hint of what came later; namely, that Margaret was a dual personality on "the other side". This hypothesis will explain Margaret's ignorance of Sleeping Margaret and Sleeping Margaret's knowledge of Margaret, after the analogy of Sally and the other personalities in the Beauchamp case. It will also explain Laughing Water's apparent identification with both of them, as she tells facts which are characteristic of both and being a guide might well know more than her own experiences.

The statement that "the Margaret you [I] know is a better one and less influenced by the man" consists exactly with the earlier statement by Mr. Myers that there was "one back of Margaret that fused with her well". (Cf. p. 399 and Note 223.) Sleeping Margaret's limitations, accepting her own statements, which we are not obliged to do, would consist with the statement about her being less influenced by the man, and the whole with the idea that even the bad characteristics of Margaret were the transmitted influence of the man back of her.

But this hypothesis is somewhat disturbed by the clear distinction between Margaret, the spirit, and Margaret, the "spirit" of Baby. But on the view which I hold; namely, that the subconscious is always involved in the relation between spirits and mediumship, there would be no contradiction. The change of personality on the part of Margaret in the spiritual world might give rise to or be accompanied by a corresponding change in the personality of Doris, as this phenomenon occurs every time a communicator changes in the work of Mrs. Chenoweth.

All this will seem very complicated, but it consists exactly with the recognition of Minnehaha and other communicators that the subconscious may take the form of an apparently independent personality, and if it is in a state for receiving outside influences without knowing the source of the information conveyed and being ignorant of its own body, it might well assume the conviction that it was a spirit, while reflecting the fused influence of foreign agencies and its own activities and ideas, since it would not be able to distinguish them. The complication is not in the spiritistic interpretation, but in the phenomena involving dual personality on both sides, more or less corresponding with each other and at the same time more or less correlated with the personality of Minnehaha, whose knowledge covers all of them without being manifested in them.

325. "The only person by the name of Caroline connected with Doris is

(I don't know.)

[Sigh and awakened.]

Mrs. C. J. H. H. and Miss F. January 1st, 1915. 10 A. M.

[Subliminal.]

[Sigh. Pause. Sigh. Long pause. Groan caused by my moving pad. Pause and sitter admitted. Rubbed mouth with handkerchief. Long pause. Reached for pencil and sighed.]

[Automatic Writing.]

Imperator [written very slowly.]

(Hail, Imperator.)

and with joy we give you greeting and a promise of all glorious and mighty import to the children of the earth sphere. A star in the dark night of doubt and materialism the voice of the master pure and clear and sweet above the babel and clamor of the world and unrestrained excesses [N. R.] of \* \* [scraw] ex ... [read] the powerful blatant crowd. Blessed be he who hears and heeds and fares not forth alone to seek the shrine of Truth but always gives to the weaker brother an arm on which to lean as on and up he treads the path made glorious with the Presence of God. The least of those who faint and fall is of great moment to the Wise One. Your blessing is your opportunity to serve and such [N. R.] service ... such ... reaches to the far parts of the universe and time and space are swept away in the limitless spheres of spirit activities. No effort lost even though the whistling bullets hiss despair into the hearts of the builders of the artificial civilization of kingdoms. [Sheet torn off.] [Cross and circle drawn, and circle not deciphered.]

(What is that?)

[Cross and circle drawn again clearly.] [Pencil fell, and re-inserted. Distress.] [326]

Carrie, a daughter of the cousin Frank mentioned before. Cf. p. 476. She is supposed to be living."

326. The significance of the appearance of Imperator was not apparent until Minnehaha came the next day and explained that the communicator who followed him did not dare to tell what was false in his presence. Nothing was said by him of an evidential character and he seems to have come primarily to prepare the way for Margaret to communicate.

[Change of Control.]

\* \* [Part of letter 'M' made, but not read. P. F. R. Sigh.]  
Margaret, what do you want with me. [327]

(I would be happy for you to tell me all you can about yourself and your work with the person present.)

[Pause] I will not do the old tricks again.

(Thank you.) [328]

I did not think it would do so much harm. It was so easy to fool them before you waked her up. [Pause.]

(I understand. Go ahead.) [329]

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327. The communicator who follows Imperator purports to be Margaret and the question is how far she proves her identity with the phenomena that pass under her personality in the phenomena of the sitter. Many incidents belonging to the personality of Margaret were told by Minnehaha and hence we might expect specific evidence of the difference between the two, or an identification of them. Minnehaha has insisted that she is not Margaret, but this might be true from her side and not true from ours. Consequently we shall have to rely upon the facts to decide such a question.

328. Of the statement by the communicator that she would "not do the old tricks again", Dr. Prince says: "I do not think that I ever heard Margaret call any of her performances 'tricks'. Of course, one picks up new words, but while an instance of uncharacteristic locution like this may be nugatory as an objection, it certainly is not confirmatory."

329. Dr. Prince comments on the reference to fooling them: "As much may be said concerning this expression, as was said about the term 'tricks'. It would be conceivable for Margaret, if she were a spirit, to return and say this. But it does not represent the ordinary spirit in which she acted. In a sense, living was serious business to her also. If she 'swiped' candy it was not usually for the fun of seeing people hurt for it, but because she hankered to eat the candy. When she warned Real Doris to keep out of her drawer it was not to enjoy Real Doris's discomfiture or to 'fool' her into thinking that some very wonderful articles were concealed there, but because Margaret felt that she had the same right to a private drawer that the mother had. Of course, she indulged in mystifications and played jokes on others as it is not rare for children to do. But many of her most astonishing utterances which convulsed hearers, after which she would herself laugh and even take pride in what she had said were originally made in all seriousness, because her thoughts were, in some respects, almost incredibly naïve. And she did love to torment Sick Doris and make her writhe, and 'fooled' her, I think more than she did all others put together.

"So much for the first part of the statement. In regard to the latter part of it, 'before you waked her up', if 'them' means Dr. and Mrs. Prince, and

I do not like to tell you how I made my coming so easy but I will. I found I could put her to sleep and then I could do anything I wanted. Only part of her went to sleep and then I began to do it anytime and anywhere. She don't have to be in bed to be asleep. I can do it sitting up or walking or in church or anywhere. Church does not hinder it helps me for it is quiet and \* \* ['nice'?] and everybody looks at the minister. [330]

I did have fun but now I don't. I will go away if you will let me. I have not disorganized her.

(I understand.)

they said I had but I have not. I know when the other Margaret state comes. I made her do that too. Yes I did but I can't [read 'and'] cannot stay in that state. I can send other[s] into it with the idea that I am there and she thinks so and that makes it so to you people. Is that enough.

(Yes, that is clear.)

---

'you' means Dr. Hyslop, all the comment necessary is that Margaret had ceased to alternate more than eight months before this, and no further sign of her was seen, except for a while some tonal or facial expression would make one suspect that Margaret had not altogether become extinct as a subliminal personality. But for months before the sittings, no external sign was left from which one could infer that a trace of her existed.

"But perhaps 'you' does not mean Dr. Hyslop personally and I have suggested under Notes 323 and 324 (p. 481) that this may sometimes be the case. It may be that 'you' is used indefinitely for the responsible party. When she was 'alive' Margaret would have said 'brought her' and not 'waked her up.'"

The expression "waked her up" does not correspond to "brought her". It implies that "Margaret", until she was made to "confess", was an earth-bound spirit. This meant that she was "asleep" in the parlance of a spiritual world, in a condition which prevented her from properly realizing the situation. "Waking her up" was simply a process of restoring her to a normal condition in the spiritual world, not necessarily "bringing" her to a psychic, tho this might be the method of "waking her up". It should be remembered that she was said to have been a dual personality in the spiritual world.

330. "The going to 'sleep' of Real Doris, meaning her lapses from consciousness and Margaret's emergence upon the threshold, were usually produced mechanically, by weariness, fright, grief, worry and miscellaneous minor shocks. But it is true that throughout the most of her history Margaret could voluntarily 'come out' and with the foregoing understood the whole paragraph is true of her. But Margaret's power to come out voluntarily ceased more than a year before the sittings began. 'I can do it' sounds as tho no time had elapsed."

for me to say. [331]

(Yes, that is clear, and if you can tell more I would be pleased.)

You mean about the school and the books and all the things I used to do back home.

(Yes.)

The things she got sorry for afterwards.

(Yes.)

and got scolded for too.

---

331. "'I did have fun but now I don't' seems to imply that some change has taken place, which would be exactly true, for she has disappeared. But if the expression means that she is still performing 'tricks' but now gets no pleasure out of them, it is not correct. Probably the former is her meaning, for a little later she says, 'I am all right now'."

It is perhaps true enough that she had not "disorganized" her, because there were no apparent indications of the worst forms of hysteria, if any but the slightest, in her later days. Dr. Prince remarks of this reference, "What they said was that Margaret was a result of the disorganization."

In regard to the claim that Margaret had caused the state named Sleeping Margaret, Dr. Prince writes as follows:—

"It is quite against the evidence to say that Margaret caused 'the other Margaret state', namely that of Sleeping Margaret. And she did stay when Sleeping Margaret was there. If she means that the Sleeping Margaret state of manifestation could not continue indefinitely, her statement is a mere truism. But all the evidence was that Margaret was ignorant of the very existence of Sleeping Margaret until a late period, when she merely suspected it, and that she had no control or least influence over Sleeping Margaret, except in the use of the bodily organism, but that on the contrary Sleeping Margaret repeatedly checked and punished Margaret. If she 'sent' others they were indistinguishable from herself, unless she allude to Sick Real Doris, the inchoate somnambulant personality, and there was not the slightest indication that Margaret had any relation to her whatever, but rather that Sick Real Doris drew exclusively from Real Doris and Sick Doris without their cognizance."

The statement that she made "the other Margaret state" is consistent with what Minnehaha said about the identification of Margaret and Sleeping Margaret and in fact confirms it, if we do not insist on its being a subconscious product of Mrs. Chenoweth. But the other statements represent so much supernormal in them that it is improbable the subconscious of Mrs. Chenoweth figures in the assertions. Mrs. Chenoweth had no normal knowledge about the case. There is no confusion in the statements as given here, but they would not appear to be consistent with the idea that Margaret was a dual personality on "the other side", if it implied that she had no memory of the



(Yes.)

Wasn't that mean.

(Yes, I think it was.)

but it was darned good fun sometimes to see them get fooled.

(I understand that.)

When folks know so much it is fun to fool them if they don't catch you and they couldn't catch me. [332]

(No, they caught poor Baby and she had to suffer for other folks' acts.)

Why didn't she run away. I tried to make her do it lots of times but she just stayed and took it like a niny [not read at first, but then read doubtfully.] Yes [to reading] poor little

---

separate states, a supposition consistent with the apparent fact that Margaret, in the experiences of Doris, knew nothing about Sleeping Margaret's existence. On the other hand, just because "Margaret" is supposed to be a dual personality in the spirit, she might well not know anything about Sleeping Margaret when she was "out"; that is, manifesting as Margaret, especially that Sleeping Margaret did not exist in the waking state. The statement that she "can send others" into that state "with the idea that I am there" confirms a theory that many facts in my experience with psychics have suggested; namely, that the subconscious state may become obsessed with the idea that it is another personality simply because the thoughts have been transmitted to it from another person with the conviction of independent personality also conveyed and which the other person has. The fact that Sleeping Margaret has the same name as Margaret suggests the possibility that the statement here made is correct. It is true that Sleeping Margaret thinks that she gets thoughts from other spirits and also that she knows Margaret is a personality.

332. The sitter told me after the sitting that Margaret used to hide the school books so that the normal self, Doris, could not get them. Dr. Prince remarks also that the same would apply to food, dress and almost anything else. She got sorry for such things afterward and was scolded. As to the use of the word "darned" Dr. Prince says: "Margaret did often use this common expression." As to not being caught, he also says: "Margaret got caught but could disappear, in which case Real Doris was the one to be blamed."

This ready disappearance of Margaret is so much in favor of her being an independent personality, as she could escape the physical penalty which she would feel for her misdeeds, if she remained in the organism.

It should be remarked that "Margaret" frankly says that she cannot stay in the Sleeping Margaret state, which she claims to have caused. This helps to sustain the consistency of the claim made.

thing I mean. I am pretty sorry now not very but some. I ought to cry. I will not cry for she is all right now.

(Did any one ask you to go away?)

Yes some people over on this side did and some people on your side. They said I was an evil an evil [N. R.] influence ... an Evil yes [to reading] am I evil.

(That depends on one's conception of it. It was not very nice to make others suffer for your acts.)

She knew she did not do it. [333]

(But she could not convince others on this side who thought it was the bad in her.)

[Pause] But she was a good little thing sometimes.

(Yes, but when she acted otherwise the people did not think that a spirit did it and so thought she did it in a bad mood and punished her.)

I know it but it didn't hurt me much and she ought to have

---

333. In regard to the confession of sorrow, Dr. Prince remarks: "Before Margaret ceased to torment Sick Doris, if asked whether she was not sorry, she would vehemently assert that she was not. After Sick Doris disappeared, the same question would be answered, 'What's the use being sorry? It's all over now'. Her characteristic attitude was that of not being sorry for anything. During her last year or so she would sometimes express regret for something done by her which hindered the progress of Real Doris, but often in a lukewarm manner. So the remark of the alleged Margaret sounds like her in her last period."

At the time of the sitting my interpretation of the confession of sorrow was that it was not a statement about any past feelings, but a confession of her present state when she had come to realize what she had done. I supposed the confession of sorrow was due to the pressure brought to bear upon her on the "other side", and this supposition was made without regard to the question of her identity with the Margaret of the sitter.

Of the alleged attempt to make her run away, Dr. Prince says: "True, 'some people' did ask her to do all she could to facilitate her departure and she promised to do so, and generally appeared to try to do so. They did say, in the early part of 1911 only, that it was an evil influence. Real Doris certainly did know that she did not do it."

I think the allusion to Doris's running away is to her habits before Margaret was induced to leave. Doris used often to run away from home, as the Daily Record shows, but she returned always to its sufferings and did "take them like a ninny". Besides readers should notice that the sorrow expressed is not far from the absence of it which Dr. Prince remarks.

known. and she was all right and it was fun to fool them. [334]

(I undersand that. Do you remember how you were asked to go away?)

Oh Lord yes they thought all they had to do was to say prayers and ask the name of Jesus to act like magic ... act [not read first time] to ... on me. I laughed like anything to see that performance. Then they tried to frighten me [so read but possibly 'her'] [pause] her and tell her to use her will. They kept that Will going on double time but she [N. R.] she could not use it. I had it. [Struggle and almost lost control.]

I am good now. I have confessed.

(Yes, I understand.) [335]

are you a priest.

(No.)

I know you are not. You could not say a Hail [N. R.] Mary ... Hail [read 'Hurt'] Mary ... Hail Mary to save your little soul.

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334. It is not like the subconscious of Mrs. Chenoweth to say that "she ought to have known", referring to the normal Doris; for she knows enough of secondary personality to understand the cleavage between the primary and secondary personality. Normally, of course, Mrs. Chenoweth did not know anything about the nature of this case and hence would not say anything based upon what she did not know. It is quite as curious to see the ignorance of "Margaret", assuming that it is she, regarding the real status of the sitter's mind at the period of the obsession. It is a confession that she knew nothing about the amnesia that accompanied the invasion of herself.

335. I had happened to know something of the ceremony of making a will by Margaret preparatory to her leaving, as I had been the subject of a gift bequeathed to me in that way, and I wished to see if I would get an account of it. But the allusion is to prayers, which probably refer to that means of exorcism already commented upon. Cf. Notes 209, 216, pp. 382, 391.

Of the allusion Dr. Prince says: "It is true about the prayers (1911) and the name of Jesus, but not as to asking it to 'act like magic'. Still that might have been her interpretation. She did not 'laugh' at the time. The first time that the trial was made she showed fright and went into a comatose condition ('ducked under', as she called it) and at the following attempts was angry and vindictive. She may have laughed afterward and very likely did."

"As to telling her 'to use her will', this was done, especially by Mrs. Prince and sometimes myself, tho my method of strengthening her will was generally by indirect means, as that of suggesting to her in her sleep that she could and would do this and that. Telling her to use her will had the effect of grieving and discouraging her in the first stages of her cure."

(That's right.) [336]

Then you are not a father besides you wear whiskers. I don't care for their [N. R.] prayers ... their ... prayers but I feel sorry sometimes when I see her feel sorry. She ought to have got some fun out of it. I don't like that Indian booby no she knows too much and puts herself in my way. I know a whole lot more and say I think it's fun to come this way and say sassy [N. R.] things to you ... sassy ... If I let her alone can I come here.

(Yes, you can always.)

What game have you got on me.

(None.)

You are going to trap me Mr. Smart.

(No, that is not my object. I would be glad to have you give full expression to yourself here just for the good it will do both you and the world.)

I might steal [read 'send'] your ... steal [yes to reading] pencils.

(Oh, no, I don't think you will. I would get new ones.)

yes but you will you would make me give up these. [337]

(No.)

Give me one for my own and I promise not to steal a single little bit of one.

(All right. What one do you want?)

the longest one you have.

[I picked up the longest pencil I had and gave it to the hand. Immediately it was put under the dress next to the bare breast, holding it in the hand there, and face smiling. Then it was taken out and held to me.]

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336. This use of a Catholic expression coincides with later communications associated with such an influence. Dr. Prince remarks of it: "Doris had Roman Catholic friends and Margaret knew they said 'Hail Marys' and could say it herself." But Mrs. Chenoweth's subconscious ought to know well enough that I was not a priest. The question is absurd from that point of view. I wear whiskers.

337. Of several terms in this passage Dr. Prince remarks: "'Sassy' is the way Margaret pronounced the word. She often said 'Smarty', but used the word 'swipe' instead of 'steal'."

Put it away for me. I can't hold it. [338]

(All right, I shall.) Put something on it so I will know it's mine [read 'name' doubtfully] mine.

[I started to get a string and there was some difficulty and delay in getting it so I could tie it on the pencil. The hand was holding it for me.]

you lied [N. R.] lied [read 'tied'] Lied.

(I got a string to put on it.)

do it now [heavy writing.] [339]

[I then carefully tied the string on the pencil.]

Must I thank you.

(If you wish.)

I don't want to but I'm glad you did not lie. [Pencil fell and distress, with groans.] [340]

[Subliminal.]

[Pause, shivers and groans. Pause and then both hands put on her neck as if in distress. Sitter left. Opened her eyes and closed them again.]

Oh, the devil! [Awakened almost immediately and had no memory of what she had said.]

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338. Regarding the choice of the longest pencil, Dr. Prince remarks: "Margaret always chose the biggest from a number of articles offered her, such as oranges, pieces of candy, etc. Regarding the act of putting the pencil under the dress, it is interesting to note that Margaret often deposited articles under her dress, as women and girls often do. But Margaret would sometimes drop it down her neck. As to the phrase 'Put it away for me', Margaret, having received a little present and admired it sufficiently, would often say, 'Put it in my drawer, papa'."

339. "The phrase 'Do it now' is quite like Margaret. Often after I had promised to carry out an order of hers, she would say: 'Do it now. Let me see you do it, then I'll know it's done.' Margaret never hesitated to tell any one that he lied under similar circumstances."

The readiness to say that I lied is like Minnehaha and the fact that she later assumed the pencil to be her own and reached or called for it when she wanted it suggests her instead of Margaret, or her identity with Margaret. But the communicator is not Minnehaha, unless we assume her identity with Margaret, which is inconsistent with the rest of the record.

340. "Margaret would thank one for a favor or not, just as she felt disposed. Once when several visitors who had come to view the case were on the point of departure, she shook hands with all but the last who offered, but

Mrs. C. J. H. H. January 4th, 1915. 10 A. M.

[Subliminal.]

[I was late this morning, owing to illness, and did not see the sitter who had not waited for me.]

[Long pause. Groans. Pause, distress, rolling of head. Long pause and groans.]

Everything is so red, red, red. It makes me sick.

[Long pause. Groans. Long pause.] Hm. [Reached for pencil.]

[Automatic Writing.]

Mother and \* \* [scrawl] I am not detained you see but have come to help the appointment made for us and hope to be able to do something at this end while others are working at the other end with my Baby.

(Yes I understand.)

I am not disturbed as you might think I would be for I am where I see the advance which has been made and I have a faith and courage which I could not have before. She is with me now as never before since I left the earthly life.

[Struggle and violent coughing began. Pencil fell and reinserted. Pause and coughing again.]

[Change of Control.]

coming [same handwriting as previous] Minnehaha. [Two pencils rejected.] You are scared because you do not look right.

[I had been very ill the night before.]

and she is not here.

(Yes, we missed making connections.)

I know it but she will be all right and I will help her just the same. I rushed here and pushed the mother squaw out so I could [read 'would'] tell you what I am about ... could tell you When I pushed her she tried to hold on and then she coughed

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refused to shake hands with him, saying that she had done enough hand-shaking for one night."

The expression in the subliminal after Margaret left, "Oh the devil", may be an indication of Minnehaha, who held just such an opinion of Margaret, and it may help to explain the later claim which Minnehaha made on the pencil.



[read 'laughed'] and . . . coughed and lost her pencil and I got it. She always coughs when she gets excited and that makes her lose hold.

(What is the reason she coughs?) [Died of lung trouble.]

Her breather is bad. she had a bad one when she died out.

(I understand.) [341]

I did not mean to hurt her and she is laughing now but I knew you expected the other Margaret today and I had to hurry to tell you about the accident.

(I understand.) [342]

so I came. I did it. I do not mean a really truly honest to God accident. I will tell you that we all feel better now that Margaret has made a message to you. It was funny to see her tell the truth for she is an awful liar but she could not lie before the [pause] great white chief.

(I understand. [343]

You have a heap of work to do if you get her good. She is a bad one worse than Minnehaha and she does not like to come for

341. The mother died from pneumonia and hence the pertinence of the allusion to her "breather" and coughing. That she died of pneumonia had been spoken aloud earlier (p. 302) by the sitter and so this reference at this point loses its significance. But the violent coughing just before the change of control and while the mother was communicating is a part of the automatic process and, tho it is not so evidential as may be desired, it is a phenomenon that often occurs when it is evidential.

342. It is possible to interpret the expression "the other Margaret" as an unconscious admission that Minnehaha might be considered one of the Margarets, unless we supposed that the reference was to Sleeping Margaret. But Minnehaha has insisted that Sleeping Margaret was "Baby" herself or the subconscious of the sitter, and would not naturally expect her to communicate. Besides Minnehaha had already expressed the fear that she would be blamed for Margaret's actions, if she told about them. Hence the expression here is a more or less tacit admission of her own relation to that personality in the sitter's life.

The reference to the "accident" is to our failure to meet at the station. It was correct to say that it was "not a truly honest to God accident", especially if later accounts of my illness be correct.

343. It is possible that Minnehaha's strong characterization of "Margaret" is too strong and unfair. But it now appears why she makes a frank confession. Imperator had overawed her into submission or induced her with some promise of reward to tell the truth.

she likes to hold Baby's mind best. She does not have everything her own way any more for we watch her. Did you give her something.

(Yes, I gave her a pencil which she asked for.)

You never gave me one. it pays to be bad. (Cf. page 430.)

(I can give you one if you want it.)

You can keep your pencils. I do not have to be coaxed with an old pencil to tell what I know. She will only come when Baby is here and I think some one wanted Baby to keep away today.

(No, I was late, and I think she did not wait for me.)

No if she had not been impressed she would have stayed for you but I could not do what I wanted with the confusion in her mind but someone wants M—— to keep away from here [read 'her'] here not her but here.

(All right.)

and I think it is fun to come here. I like it. I will come tomorrow.

(All right.)

[Pencil fell. Distress and long pause.]

[Subliminal.]

[Groans. Pause.]. C-A-L-I-F-O-R-N-I-A [Spelled.]

(Why mention California?) [344]

[Long pause.] Oh dear. [Pause, sigh, and hand reached for mine. Pause and awakened.]

[After awakening Mrs. C. remarked that she kept seeing a big G., and it sounded like Gertie.] [345]

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344. California is the state in which the sitter lives at present. It had been referred to once before.

Later Minnehaha claimed this pencil and used it during the remainder of the experiments.

345. Of the name Gertie, Dr. Prince writes: "Doris failed to remember any Gertrude or Gertie whom she had known, tho I do not think she put much effort on the attempt. But on the evening of February 7th, Sleeping Margaret told me that there was a Gertrude A., commonly known as Gertie, whom Real Doris knew very well before her mother's death. She became acquainted with Gertie A. through going home with a classmate, her sister V. Altho Gertie was about six years older than Doris, she seemed to take a fancy to her and the two often met. Gertrude A. died perhaps eight years ago. The next day I asked Doris if she had succeeded in identifying Gertie. She

Feb. 8th, 1915.

I was unable on account of illness to go on with the sittings and returned to New York after that of Jan. 4th. I learned, while ill, through another psychic in New York, that I had been the subject of an attack by "spirits" and I resolved to test the matter with Mrs. Chenoweth, tho I could not make the matter a scientific test, as Mrs. Chenoweth knew what I thought the attack was. I had told her on the day of my last sitting that it was kidney trouble and made no hint of other influences. I had not suspected such a thing. But after learning the statement made in New York I wrote her the following letter for information:

Jan. 13th, 1915.

My dear Mrs. Chenoweth:

I am considerably better today, and I would be glad if you would have Starlight call up Dr. Hodgson and Imperator and ask them if there are two spirits fooling around me in a way to affect my condition. That has been stated to be the fact. If there are such I would be glad to know what they can say about it, and what can be done to limit their influence.

Very sincerely,

JAMES H. HYSLOP.

I resolved to make no secret of matters and wanted to see the reaction. Mrs. Chenoweth held a sitting and had the following by automatic writing:

January 16th, 1915.

(Will Dr. Hodgson or Imperator try and write a message for Dr. Hyslop? Tell him something about his illness.)

R. H. I will try and write a word this morning for there is need of it. The case is most important and epoch making and must be handled with the utmost care. It is far reaching and yet very simply explained by the knowledge which we have of the positive opposition of a group of spirits to the unfoldment of the Baby and the consequent knowledge of the workings of spirits in other spheres.

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said 'No' and went on unconcernedly about her task. I asked if she had known a girl V. A. Her face lighted up and she said, 'Yes, and she had a sister named Gertie. I had forgotten about her. I knew her very well.' She thus corroborated Sleeping Margaret's statements."

The attack was made when the efforts we had made were about to bring results of a most important nature and reveal the nature of the past contact between Baby and the band. J. H. H. cannot be permanently affected and if we could have gone on for the few weeks we had planned the gigantic errors of past conceptions [?] would have come to light.

It is possible that when the work is begun again an effort will be made to attack again but the forces have been strengthened and particular guards placed near J. H. H. to make resisting power stronger for him.

We beg to be able to go on with this case as it is of tremendous import. Try and make some arrangements to keep our connections in some way. If you cannot come send some one to us as soon as possible. Do not be alarmed for we are watching. R. H. [346]

[Change of Control.]

Imperator sends assurance of care and affectionate protection and will watch over the friend of faithful perseverance. Eat lightly rest quietly keep warm but have air and exercise gentle and frequent. [sign of the cross made.] Imperator. [347]

346. It is apparent that the claim here made is that my illness was either caused or affected by an obsessing influence about the girl. The nature of the difficulty, apparently kidney stones, would be against such an influence, at least to orthodox medicine, and I have no evidence to combat such a view. I thought at one time that I had obtained evidence that it was caused by taking too many phosphates in some medicine, but this view has been strenuously controverted by all the physicians I have talked to about it. It is true that there were not all the proper symptoms of kidney stones so that such a fact leaves the cause indeterminate, especially that no stones were passed. But the chief incident of interest is that the view expressed in the automatic writing and in the statement of Starlight to Mr. Chenoweth was directly opposed to the normal views of Mrs. Chenoweth. She told me herself that it overthrew her theories about such things. Later, however, the explanation came that it was not intended by those who caused it, but that it was the unconscious effect of the contest between opposing personalities about the girl, and this view coincided more clearly with the normal theories of Mrs. Chenoweth.

347. The advice of Imperator to "keep warm" was remarkably pertinent, as the chief difficulty from which I was suffering and had been suffering all fall and winter was the difficulty in keeping warm. Mrs. Chenoweth had not been told it by myself or any one else. Indeed no one knew it but myself and

[The automatic writing in this message of Imperator is the same as that which has characterized him before.]

Mrs. Chenoweth accompanied the report of this to me with the following letter which has its interest in connection with the facts:

Jan. 16th, 1915.

Dear Dr. Hyslop:

I received this writing and am mailing at once by special delivery. I have not read it, so do not know whether you can or not, but I took your pencils and pad, thinking it might help, and this is the result.

I hope you are much better. I want to tell you that Starlight told Mr. Chenoweth when you first went back to New York, that there was a spirit around you who made you sick and that it was an *obsessing* influence which had been troubling the "little girl". I was afraid to send it to you because it seemed so unsympathetic when you were so ill, but I was going to tell you later. Your letter and questions make it easy now.

M. M. CHENOWETH.

I left Boston for New York on the morning of Jan. 5th, so that the message given Mr. Chenoweth was given to him between that date and the date of the sitting held for me and before Mrs. Chenoweth received my letter asking for information and stating why. My reference to kidney trouble in my statement to her would hardly suggest the diagnosis given to Mr. Chenoweth, and Mrs. Chenoweth has never intimated in the least to me that ordinary organic illness is due to such influences.

Mrs. C. J. H. H. February 8th, 1915. 10 A. M.

During the normal state we talked awhile about my illness and I revealed nothing about it which she did not know before. She knew from my own statement at the last sitting that I had had an attack of kidney trouble, but she knew absolutely nothing

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my physician. I had kept it especially private. The remainder of the advice in all its details is especially characteristic of Imperator and whatever may be said about guessing or chance coincidence based upon its general correctness for any one, Mrs. Chenoweth does not know that it represents the position of Imperator both in regard to myself through both Mrs. Piper and herself and to Dr. Hodgson through Mrs. Piper.

else and we did not on this occasion even mention that much and nothing about a single one of the concomitants of it. [348]

[Subliminal.]

[Long pause. Sigh. Long pause. Moved body as if in slight distress. Pause and reached for pencil. Long pause.]

[Automatic Writing.]

Omega. [349]

(Good morning.) [Recognized sign of Professor James, but carefully refrained from admitting that fact.]

I am as glad to give you greeting as you are to have me do so. (Yes, and it is a long time since I heard from you.)

My non-appearance is of no account

(I understand. Why .... ?) [Writing went on.]

for I have been active on this side.

(Yes, why did you come this morning?) [Suspecting connection with the case I had in the previous sittings.]

Because I have been a part of this particular case and the psychological side of the affair is so far reaching that it would be alarming were it not a most beautiful example for our use. [350]

I have been at another center where all this is known and I have been with you and with the child who suffered before you took the case. An added force has been assigned and some of the friends of the child are working for her permanent relief.

I am here today because there is need of the others at another

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348. An illness and a month's absence made it necessary for the lady to return home and hence from this time on she is not present at the sittings conducted for the case.

349. "Omega" is the sign which was adopted as an indication of the presence of Professor James. He had spontaneously adopted it through Mrs. Smead soon after his death and repeated it through Mrs. Chenoweth, without any knowledge on her part until she saw the volume of *Proceedings*, Vol. VI, in which it was printed.

350. The appearance of Professor James in a case like this was very pertinent, as he had been familiar with such phenomena in life. It is quite possible that Mrs. Chenoweth knew his interest in such phenomena and hence I cannot make an evidential point of his appearance.



task in re-arranging the work. Is it epoch making. I think you will agree with me. [351]

(Yes I do agree with you, and I wish you would compare it with some you knew.)

Yes I know why you wish it and I will refer to one case of much less significance because it was confined to one class of incidents [N. R.] incidents. This case is many sided showing the influence of a group of people which brings complex situations. the one I wish to refer to was a similar case with a more clearly defined and articulated personality. The sex was not the same [stress and slight struggle]. I am not [pause] yet thinking as well as I wish.

(I understand. Take your time.)

We have to overcome some loss of practice. I am not complaining but explaining [struggle before the syllable 'ing' was written].

(Yes I understand. Stick to it.)

You recall a boy who had a set form of phenomena quite definite but with a clearly defined purpose on the part of an unseen participator in the sham to make the case seem remarkably like one phase of this.

(Was this a boy you knew before passing or afterward?)  
Afterward.

(What form of phenomena?)

Some physical signs and some mental.

(Yes.) [352]

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351. There is another "center" where we are experimenting in a similar manner, and Mrs. Chenoweth does not know the fact, or did not know it at the time of this sitting. There was some evidence, not amounting to proof, that there was an "added force" to those about the girl for her mediumistic development. She was unable to do automatic writing at my home, but it very soon developed after her return to her own home.

352. The incidents mentioned identify the case as one which occurred after the death of Professor James and through which he gave the pink pajama incident that was discussed in the *Journal*, Vol. VII, pp. 1-63. It was the case of a young boy who manifested considerable dissociation and the report was published under the title of dissociation to mark its relation to non-evidential instances. There was only a general resemblance to the present case. The details did not simulate this one. The description of it here is quite accurate.

And then there is Sidis who has had an experience of which he and I knew before I came here.

(Yes, tell all you possibly can about that case and it will identify you to him.)

Oh yes I see your mental ears prick up now at the scent of good game and a holdup for Boris which will give him a quietus for one half hour .... [353]

[As I tore off sheet I accidentally knocked the pencil out of the fingers and tried to reinsert it, but a pause occurred before the hand would take it, and then writing was labored.]

\* \* [possibly 'what hit him', tho 'hit' resembles 'he']

\* \* [more apparently 'what ht (hit) him'. Pencil fell and could not be reinserted. Pause. Indian.]

[Change of Control.]

G. P. Something struck the pencil and it just diverted [N. R.] diverted his mind enough to lose hold but we will resume tomorrow. Glad you are here.

(Thanks.)

Don't worry. You are not knocked out of the game just yet.

(Do you know what the worst part of the trouble was?)

[Morphine in mind.]

What do you mean the head trouble or the local inflammation which caused so much pain.

(Anything that you feel was the worst.) [Morphine in mind.]

I had no fear except that the continued [N. R.] continued pressure might really create [N. R.] create a condition [?] and would result in serious congestion.

(Congestion where?)

of the bladder. I was not afraid of any other complication. I mean the old trouble. that was only sympathetic. I [?] \* \*

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353. It was exceedingly pertinent to mention Dr. Sidis in this connection. He was a warm personal friend of Professor James and had spent much time on cases of secondary personality, publishing an important volume on the subject. Mrs. Chenoweth knew nothing about him except the newspaper talk about his remarkable son. But casual knowledge may have come to her about his interest in abnormal psychology and hence I cannot urge an evidential point in the reference to him. Professor James knew of his work and of the important case published in the volume mentioned.

[Pencil fell. Indian, pause, Indian, pause and rubbed face, leaning forward.] [354]

[Subliminal.]

Please don't stand around so close. [Pause.] I can't breathe.

[Pause and awakened feeling as if a number of persons were around her.]

Mrs. C. J. H. H. February 9th, 1915. 10 A. M.

[Subliminal.]

[Long pause.] Oh my, everything looks so red. [Pause.] I see a terrible fire.

(Where?)

Why I can ... It is night and I see some ... It looks like the State House was outlined there in this blaze. The fire is in Boston, where the glow falls across the State House. I see the light. It is night. In the light of the fire I see the State House. Just think of the State House burning, but it seems like something lighting up the State House. [Pause.] Yes I see firemen and crowds of people. [Pause.] Hm, the light seems to come from ... [Hand moving in air, and pause.] I see ... I stand in front of it and it is on the right and the flames come from that side of the city. [Pause.] Scollay Square way. [Pause.] I don't like to see it. [Coughs. Long pause. Sigh. Pause and reached for pencil and paused again.] [355]

[Writing.]

+ We give you greeting.

(Thank you. My greeting to you.)

I am not the mighty one but in the group and use his sign in

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354. There is nothing evidential in the reference to congestion of the bladder. Mrs. Chenoweth knew that it was really or apparently kidney affection from which I suffered.

355. This passage probably represents a prediction, but nothing has occurred at the date of making this note (March 25th, 1915) to verify it. Compare allusion to it later when the prediction was said to have been fulfilled, p. 653.

part that you may know from whom I come and why I have been assigned the place of protector for you during these experiments and have assumed the name of Monitor and may be addressed by you if there is a feeling [telephone rang here down-stairs and hand showed evidence of disturbance in greater deliberation in the writing] of need of specific care.

(Thank you.) [356]

I am to watch the effect of contending influences on you as they are produced here in an effort to bring light to some puzzling situation. The present understanding of what has happened to break the continuity of the work is not complete and must be better understood and explained. To feel that through carelessness or impotence [read 'imprudence', pause and then correctly read] you [spontaneously erased before read] on the part of the spirit people you were allowed to suffer is quite erroneous. One cannot breathe foul air and have no effect on heart and lungs, and an atmosphere of spiritual inharmony produces the effect on the body that bad air would. [Distress.]

The long continued conflict between ignorance and superstition and wisdom and knowledge produced a condition of poisoned magnetic currents which impeded the processes of normal functionings of your body. The light was protected by the trance being thus raised to a higher vibration but you were not thus protected.

(A question.)

Yes.

(Was there any previous weakness in my kidneys that exposed me?)

A slight indication of weakness but no serious difficulty. The idea of a physical attack upon you by spirits of evil design is ludicrous but spirits of a different type wilfully or ignorantly persisting with stubborn blindness and an opposing force made

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356. It is noticeable that the name given here as that of a protector over me against a recurrent attack assumes the same general form as one of the Emperor group who uses the sign of the cross, explaining why he does so. It is a new personality in this group so far as the knowledge of the cases of Stainton Moses and Mrs. Piper are concerned. Mrs. Chenoweth could not know of such a personality, tho we may imagine the name and incident to be an invention of her subconscious.

frantic with fear for the future of the victim the child produced inharmony which produce[d] inharmony in your physical body. The statement is true that spirits caused the trouble and that they were undeveloped minds is a better term than evil.

(I understand. Was there any one especially responsible for it?)

No it was the contest not over you but the child and your body was caught in the current.

(I understand.) [357]

This may help you and will explain Imperator's desire to have you keep contact here.

(I understand. Was there anything done to me to relieve pain that should not have been done?)

Yes of this later but you had to know what I have written. Come as long as you can.

(You mean for continuous sittings?)

Yes. It is very bad to have the breaks but we must do what we can and we do not like the new plan for outside work.

(Shall I tell the light?)

It must wait a little.

(All right.)

[Pause. Pencil fell. Pause and distress. Groan and rubbed face. Pause.]

[Subliminal.]

Whose peacock is that?

(I don't know.) [358]

[Pause and awakened.]

Mrs. C. knew that I desired to learn whether sittings should

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357. This explanation of the attack upon me is more in harmony with the belief of Mrs. Chenoweth in her normal state. She thinks that such things may occur as unconscious effects on the part of spirits and this is the undoubted interpretation of the phenomena here. It is not inconsistent with the statements of Dr. Hodgson and Starlight (Cf. p. 499), tho their use of the term "attack" naturally implies purpose, but is reconcilable with the position here taken. There is no proof that the statements made here are correct.

358. The reference to a peacock has no importance that can be determined in connection with this case.

be continuous this week. She has been doing some outside work on her own responsibility. This objection to it is interesting.

Mrs. C. J. H. H. February 11th, 1915. 10 A. M.

Before the sitting I asked Mrs. C. if she knew the meaning of the name "Mentor" and she did not. She has not read Stainton Moses and has also not read anything else that might mention it. I could obtain no evidence that the name had any meaning to her.

[In the sitting of November 10th, which is omitted from this record because it relates wholly to other matters, the subliminal referred to the name Mentor, who was one of the trance personalities of Stainton Moses. Mrs. Chenoweth never read the works of Stainton Moses and hence her ignorance of the name makes the mention of it evidential. This is the first time that he has been alluded to through Mrs. Chenoweth, all the other Stainton Moses personalities having purported to communicate through her.]

[Subliminal.]

[Long pause. Cough, rolled head over. Long pause. Coughed and stopped the effort to speak. [Pause.]

Do you know any one named Andy?

(Not sure, say more.)

[Pause.] Of course, the name would always suggest Carnegie, wouldn't it?

(Yes.)

So I don't know. Immediately after I heard it I could see him, but there is so much in the papers about him, it may be association with that. But still I don't know why I hear Andy. [Pause.] Hm. [Long pause.] Oh [with sigh. Rolled head over. Pause.] [359]

I can't seem to get far away. [Pause.] Put your hand on my forehead and send me away. [I placed my left hand on her forehead. Long pause and then reached for the pencil. Pause.]

[Automatic Writing.]

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359. The reference to Mr. Carnegie has no special significance, tho it involves an interesting coincidence with the crisis through which the Society had just begun to pass.



Omega.

(Good morning. Glad you are here.)

I am glad to return to the work.

(Yes I believe it.)

I did not intend to run away the other day.

(No, I know that.)

It looks like a sneak but it was not.

(I understand.)

The other problems took the time yesterday so I was out of it. I hope I have grown in patience. one may be painstaking and yet be lacking in patience. My old comrades will see what I mean by that for I think I never allowed minutia[e] to hinder my research for effects and causes but I often left them a long time and returned when I was in the mood.

It is one of the hard things about these experiments that one must not be too dependent on the mood but grasp the opportunity and follow a suggestion with quick references to the past and keep [keep] as clear a hold on memory as possible. To one who constantly referred to notes on important matters and had little trust in recollection you can see that an entirely new cast of mind is required. The scholastic and scientific training is of a nature that the general information only is available for spontaneous use and memory is not cultivated as a handmaiden [N. R.] hand ... [read] for expression. Do you see what I am trying to tell you.

(Yes, I do. Go ahead.)

If we come prepared with a certain incident or case there is often something in the atmosphere which prevents our using that particular case and then we flounder or hit on a point or two that seems as remote from what we are trying to say as light from darkness.

(It is well then, when that occurs, to help the communicator to get the right track.)

Yes if you know how but often the thing we would say is not a thing that any living [N. R.] person ... living person can help about. The untrained mind that is the mind used to relying on its memories and never questioning its veracity or authority often makes a better communicator than some of us who are so alive [alive] to the possibilities of psychological action. We are over-trained in certain ways.

All this is in explanation of what must seem stupid blunders. say Hyslop did you ever hear a boy recite page after page of oration or exercise [N. R.] exercise and wonder how he ever he ever remembered so much.

(Yes, I have.)

That is it. I would not dare insert a quotation in a book or article without looking up the authority. My reputation would be at stake as well as my own sense of exactness. [360]

To return to Sidis now that I have written so much about this matter.

(All right.)

I knew his method of reasoning and his kind of work and am fairly [fairly] sure that he knew and understood me. He believed in some supernatural powers which were not to be used as precedent or comparison as they were produced through an exhilaration induced by outside means. But we had some cases of dual personality which were puzzling to us. at first they presented no unusual features but as we proceeded there were evidences of an outside extraneous power. My recollection is of a man who had some dual experiences but they were not interchangeable as the trance state is but were more fixed and stable, the personality being held for some time and establishing independent relations and life and not returning to the original state of mind for some time.

(What case was that?)

you recall a case of this sort do you not.

(Yes, but I do not know whether you have that in mind or not.)

[361]

Yes as one reference which we used. B. S. and I referred to that case which we were more closely associated in. You recall a case of a girl [pause] a servant and another of a lad. I do and

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360. All this is psychologically relevant and the illustration about the schoolboy characteristic, but it is not evidential.

361. The statement about Dr. Sidis and his belief in "some supernatural powers" is true in the sense defined, but he probably does not accept the supernatural in the sense which psychic researchers give the term. The man referred to with "dual experiences", I conjecture, is the Hanna Case, tho the evidence for this is not at all conclusive. The statements so far as they go fit it and Professor James knew of it before his death. It is possible that Mrs. Chenoweth may have heard about it casually.

I have been as interested to see if I could produce some [pause and distress] effect since I came here. I went to a house where such a case was and reported on my finding but I have never seen a case any more to the point than the one you have been working on here and I have a great desire to see that finished. [362]

(Do you remember anything about Ansel Bourne?)

Yes that is one of the cases I referred to the one that I used so many times as an authority for reference to displaced personality.

(Who helped you in it?)

R. H.

(Right.)

and he is here to back me up. It baffled us. We thought there must be a loop hole somewhere but there was nothing we could discover except [read 'until'] a . . . except a literal transplanting of personality without confusion or lapse [so read] lapses as is more common in the \* \* types. [Pencil fell and the hand seized mine.] [363]

[Subliminal.]

T-e-l-l S-i-d-i-s [read 'sitter' when spelled] t-h-a-t t-h-e b-o-y i-s a-l-l r-i-g-h-t.

(What boy?) [Pause.] (Is that word 'sitter'?)

Sidis.

(What boy?) [364]

Oh my goodness. [Put both her own hands on her chin, paused, and then removed them to her neck. Pause, opened eyes and closed them again.] Is anybody around you going to get married?

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362. Dr. Sidis informs me that he never had such cases as the lad and servant girl mentioned and that he and Professor James never worked together on any case.

363. The connection of Professor James and Dr. Hodgson with the case of Ansel Bourne is too well known to make a point of evidence out of it, tho questioning Mrs. Chenoweth about it she had only a vague idea of the case itself, never having read the report about it, but thinks she might have seen some newspaper account of it.

364. It is not clear to what boy the reference is here. It might be to the son of Dr. Sidis, whose striking mental qualities were a matter of interest to Professor James before his death. But there is no assurance that he is meant here.

(I don't know. Who is it?)

I see a great big bouquet [note undecipherable] like a bride and long white ribbons. [Pause and awakened without memory of what was being said.] [365]

Mrs. C. J. H. H. February 12th, 1915. 10 A. M.

[Subliminal.]

[Long pause.] Did the little girl go away?

(Yes.)

[Pause.] I can see some of the people who belong to her.

(All right. I want them.)

Hm. [Pause.] You didn't know they were coming, did you?

(No.)

She is better.

(Glad to know it.) [366]

Are you going to have her back some time?

(I don't know yet.)

[Long pause. Hand then tightened and evidently suffered from tendencies to catalepsy, tho I did not suspect it at once. Head shaken in distress and apparent anger, with groans. Then I discovered the catalepsy and spent some time getting the hand and arm out of it.]

Oh I can't. [Rolled head and groaned. I saw hand trying to reach for pencil and gave it and it began to write with great difficulty.]

[Automatic Writing.]

\* \* [scrawls. Pencil stabbed pad.] [Pause.] M you d ... [pause and P. F. R.] M o ... [apparently attempt to erase.] [Pause.] \* \* [scrawls. Long pause P. F. R.] \* \* [scrawls in form of vertical straight lines. Distress and groans] \* \* \* \* [scrawls, among which 'M' is a possible letter. Distress.]

365. This allusion to a bride, apparently a prediction, has no meaning so far as I know.

366. Dr. Prince writes regarding the statement, 'She is better': "She was not ill during the sittings, but it is true that her health and energy were found improved on her return. Little things which sometimes caused her to worry or get a little blue before now passed by almost unheeded."

(Who is this?) [367]

[Distress and groans. Pause and P. F. R. Pause and pencil quietly laid down and I gave a new one.]

[Change of Control.]

Monitor.

(Good morning. What is the matter?)

the group from the child has been asked to establish relations here again and the cessation of their efforts when you were taken ill makes the active work [work] quite impossible without some pain and exhaustion [writing almost illegible] to the light but we are taking extra precautions and will work slowly. Have no fear [Groans and distress.]

[Change of Control.]

Mother.

(All right. Take your time. Keep calm.)

[Distress and groans.] God bless you. [Distress. Pause and P. F. R. Pause.] Mother.

(Yes I know.)

[Distress and half crying as if in pain, with rolling of head.]

My little one. [Pause.] My Baby.

(Yes.) [368]

[Pause.] I have some light on the ... [P. F. R. and groans. Pause.]

[Mrs. C. dropped pencil and put her hands to her face, then

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367. It is curious to see the difficulty in the effort to get the word "Mother" through, as there had been no difficulty at previous sittings, after it once came. But my absence for a month altered the conditions affecting the results. But there seems to be a similar difficulty in getting the mother's name through the girl herself in her own automatic writing. Dr. Prince makes the following comment:

"We are having difficulties here, by the way, in getting the name, parallel with those in your former sitting, which I commented upon. This communicator apparently tries to write 'Emma' and it becomes M. M. M. Then she abandons the attempt and writes E."

368. I can only reiterate here that the mother always called her child "Baby" or "My Baby".

The meaning of the name "Monitor" is explained in Note 356, as the one said to be a new protector for myself.

folded them, Opened her eyes in a staring manner and began talking.]

[Subliminal.]

What happened? What are you afraid of? Something is wrong.

[Eyes closed and head put back on chair and in a few moments awakened without memory of what had occurred.]

The sitting is an evidence of the disturbance caused by the acceptance of outside work and the vacation due to my illness, the vacation, however, not being the cause of the trouble, but the lecturing and public work of Mrs. C.

Mrs. C. J. H. H. February 13th, 1915. 9 A. M.

[Subliminal.]

[Long pause. Sigh. Pause. Distress with violent shaking of head and making ugly faces. Pause and then distress again. Long pause, and then movement of hand across the pad toward me with jerky steps and distress, followed by catalepsy which I had to relieve by rubbing the arm and hand for some time. Cries of pain in the meanwhile. Pause and then relaxing of muscles, followed by another pause and then reaching with difficulty for the pencil. Pause.]

[Automatic Writing.]

[Pencil point broken by pressure.] m a ... [not read at time. Struggle to write. Pause and P. F. R.] Mar ... [Long pause and distress.] M ... Margaret.

(Good morning Margaret. Glad to see you again.)

You did not stay to help and you said you would make ... [pause and signs of a struggle.]

(Do you mean ....?)

[Mrs. C. apparently choked and showed great distress in face and head, dashing her head about violently and grunting somewhat.]

(I was sick and could not stay. Didn't you know that?)

[Pause.] Somebody said so but I did not think it was true.



(Yes it was true and I was as sorry as could be that I could not return at once.)

I do not know any news to tell you. we are all together just the same as before only some new ones come sometime[s] [pencil ran off pad] and talk with the mother and some of the folks you sent come and try to boss us but the little Margaret is not so scared as she was.

(Is little Margaret some one else than you?) [Thinking of Sleeping Margaret.]

I am little Margaret.

(All right. Thank you. I was not sure on account of the word you used.)

I don't stay as long at night.

(All right.) [369]

Are you looking for me next week.

(Yes I am, and if you can tell what you did through Baby it will help to prove that you are a spirit. This is the main thing I want of you.)

You mean a long time back.

(Yes, exactly.)

You want to whip me.

(No, not at all. I won't do that.)

You can't I get away.

(I understand. That's right.) [370]

[Pause.] Perhaps I will tell something perhaps I won't.

(I hope you will be kind enough to help me prove that you are a spirit, because the acts done through Baby did not prove it.)

[Pause.] I see but why do you care.

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369. Of the name "little Margaret" Dr. Prince writes: "I do not recall that she ever called herself this or *little* anything. She would say 'your Margaret' or 'your baby', or simply 'Margaret'. But toward the last she always did speak of herself in the third person."

It should, perhaps, be remarked, however, that "little Margaret" might refer to the child character which Margaret represented in the life of Doris. She did not appear to be a mature person, tho this may have been due to the limitations of Doris's subconscious in reflecting her influence.

It is Sleeping Margaret that comes at night generally, tho the Margaret personality might be present, if a spirit, and not manifest.

370. Respecting the word "whip" Dr. Prince says: "Margaret never used the word 'whip' but 'smack', 'hit', and in relation to others 'beat'.

(I care because I want to prove that spirits can influence the living when they do not know it and when others misunderstand them and whip them for other acts than their own.)

Is it mean.

(It is mean to whip a person for doing what he did not do, and if we can show that you are a spirit people would not whip you when you did that sort of thing.)

Those people would whip me if I fibbed just as they whipped her. It was the fib they whipped because somebody did it and she ran away.

(Did she ever run away?)

Yes I told her to hide and run away yes [to delayed reading of 'run'] but not far enough to get off and get free [N. R.] free. They are bad to whip a fib till they know what it was.

(Yes, I think so.)

I do not do it now.

(Yes, I know that. Was there anything else you did?)

Oh course I did not fib all the time. [Distress and pencil fell. Pause.] [371]

[Subliminal.]

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371. Dr. Prince says: "I never heard her use the word 'fib'. She always used the term 'lie'. Real Doris was never whipped by any one. Sick Doris was 'beaten' by her father only, but not for 'fibs' or because 'she ran away'. Doris knows nothing about being told to 'hide and run away'. As she has left Doris, of course, she does not do it now and does not do anything else.

"The language of this sitting is uncharacteristic of Margaret and the allegations, in the form in which they are made, are not authentic."

I may add that Doris would not know anything about being told to run away. The instigation would come to the subconscious and the normal self would probably either be wholly unaware of its presence or assume that it was a normal state of consciousness and carry it or not do so according as it felt like it, or if unaware of it, carry it out automatically. As the girl did run away many times, it is the fact that is important, indicating the impulse, and not the statement about being told to do it. Being told is only mediumistic parlance for inspiration.

The language of communicators is not always characteristic of their terrestrial life. The subconscious of the medium determines that in most instances, and the subconscious of Doris would have as much, perhaps more influence in this direction than that of Mrs. Chenoweth. I happen to know that Mrs. Chenoweth, for instance, would use the word "fib" rather than lie. She is normally carefully about that.

Oh dear! [Pause and hands put to face.] Oh! [Sigh and long pause. Rubbed face with both hands and opened eyes and stared about.]

Where did she go? [Closed eyes and in a moment awakened without any knowledge of what had happened.]

Ms. C. J. H. H. February 15th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Distress and twitching of muscles about the mouth with a cry of resentment. Pause.]

I won't do it.

(What?) [Thought it a subliminal refusal.]

[Long pause. Distress shown in face by twisting of mouth and muscles and a slight cry of pain, followed by catalepsy in hand and arm, but this was soon relieved in the usual way. Reached for pencil and as I was expecting Margaret I gave the pencil she used at the last sitting. It was rejected and I gave a new one. Pause, groan and pause.]

[Automatic Writing.]

\* \* [scrawl, and distress with resentment. Hand struck pad. Pause.] \* \* [scrawl and pause.]

3 Ms Mother Margaret Minnehaha

(Yes.)

and a lot of folks more that you do not know. I will make Margaret work because she is lazy and will not do anything she is told to. I want my pencil.

(What pencil is that?) [I knew what was wanted, but wished the communicator to tell. I had left the pencil with the string on it, put there at a much earlier sitting, with the expectation that it might be asked for some time.]

with the string.

(All right.) [Pencil with string on given, but hand held tightly to the other at the same time and paused and then tried to drop the smaller and old one but also dropped the new one at the same time. I reinserted it.]

[Change of Control.]

[Long pause. Pencil fell.] \* \* [scrawl.] Good God I lost it.

(Here it is.) [372]

[Pencil reinserted and long pause.] \* \* [line drawn.] you ... [Pencil dropped and picked up again and pulls off the string.] Now she will not know her pencil. I fixed it.

(All right.)

[Pause.] She cannot make me work just because I have her old pencil. [Pause.] You told me to come and then she came.

(I understand, but I did not have anything to do with it.)

You should tell her to mind her own business.

(I did not know that she was present. I thought it was you.)

[I did not wish to say who I thought was present.]

I do not know whether you tell fibs or not.

(I can never tell who comes here unless they write their names. Indeed I have no evidence now who is writing. Who is it?)

Margaret.

(Which Margaret.)

Margaret talk in her sleep. [373]

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372. "As to the expression 'Good God'", Dr. Prince says, "neither this nor any similar expression ever was used by Margaret during the three years and four months during which I knew her and took note of her talk."

373. The statement that she is "Margaret talk in her sleep" appears to be a clear assertion that she is Sleeping Margaret. If this could be taken as true it would explain the uncharacteristic language which a previous note of Dr. Prince mentions as not Margaret's. But a present note on this passage both proves the truth of the statement and shows that we do not require to suppose that it is intended for Sleeping Margaret. Dr. Prince says: "The 'Margaret' of the sittings persistently associates herself with Doris's sleep, erroneously. Margaret did sometimes subliminally speak with the lips of Real Doris when the latter was asleep, but both when Real Doris was awake and when she was asleep."

We must be careful not to be perfectly sure that the word "sleep" here in the mouth of "Margaret" refers to the normal sleep of Doris. "Margaret" may mean the trance which represented her own control. She had previously claimed to put her to sleep and then do as she pleased with her. Cf. p. 488. On that ground the statement would also be true about her talking in her sleep, tho not identifying her any more with Sleeping Margaret than the facts which Dr. Prince narrates.

Another point which proves the consistency of this identification of Margaret and Sleeping Margaret is what Minnehaha said about her earlier and

(I was told that the Margaret who talked in her sleep was the spirit of Baby herself and you claimed before to be some one else.)

Yes that is so but I had to make you see who I belonged with by those words. Who told you that I was some one else. that darn Minnehaha Indian squaw did and I will kill her. [374]

(I do not remember just now but my record will tell, and I wish to know if the two Margarets are the same person.)

What do you mean.

(Why, I thought that Margaret was a spirit that used to make Baby do all kinds of tricks, and I was told that Margaret talking in her sleep was Baby's spirit, while the other Margaret was another spirit and not Baby.)

That's right but when Baby gets half way over she takes some ideas from me and no one can help it. I do not make her do that. She just does it herself but when she does not go to sleep I have more power to do what I want to do. When she goes to sleep her [distress] mother helps her and that dam[n] Indian helps her and I do not do much. She will not do much for me when she gets out of her body. now you know the whole business and I want to go to hell and stay there and never see you again you dam[n] old fool. Margaret. [375]

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what Margaret said in her confession. Compare pages 483 and 489, and Notes 324 and 331. We must remember, also, that Dr. Prince distinguished between Margaret asleep and Sleeping Margaret. If we knew more about that fact we might unravel some perplexities.

The episode about the pencil is interesting. Before Margaret came it was Minnehaha that was writing and called for the pencil. We must remember that it was Margaret that first suggested having it and wanted a string tied on it. Cf. Note 340, p. 494. But Minnehaha claimed it here and "Margaret" admitted that it was Minnehaha's and would not use it. Evidently Minnehaha was a decoy to get "Margaret" into the "witness box" and the quarrel which the record shows took place was the consequence.

374. "Margaret did two or three times threaten to kill *Doris*, when she was very angry, but it was to frighten her."

At the sitting I interpreted the reference to "Margaret" talking in her sleep as meaning Sleeping Margaret, and so I purposely made my statement about what we had previously been told, to see what the reaction would be, and the outburst of anger was a tacit confession that she was trying to deceive me, tho virtually conceding now that the previous statement about Sleeping Margaret was different.

375. This paragraph continues the angry mood of "Margaret", tho the explanation of it a little later as caused by Minnehaha is not clearly the one

[Pencil fell, and hand seized mine a moment, but let it go and jerked away as if resenting the touch. A grunting noise made with mouth as if trying to swear. Long pause.]

[Change of Control.]

[Pencil inserted and new one sought, which was given.]

It's all right. let it rest.

(Yes.)

[Pause.] Minnehaha did it. The fuller [N. R.] fuller confession will come.

I have suggested. But the allusion to Doris being "half way over and getting ideas from me ["Margaret"] and no one can help it" is a correct conception of what takes place in subliminal work of a medium. It would be true that "Margaret" would not do that and that the medium herself would do the work. It was also true that Margaret had more power when Doris was not asleep, if we take the history and record of the case for the witness. The conception of the situation, so far as mediumship in general represents it, is perfectly accurate here.

The view advanced here by "Margaret" again is exactly what she had said twice before. Compare pages 483 and 489 and Notes 324, 331 and 374. It is noticeable that she reiterates that she unconsciously gets information from others in sleep and implies that she does not so readily get it when they are awake, tho Doris is better controlled awake than asleep. The whole passage is perfectly correct as to the facts.

As to the way of characterizing me, Dr. Prince writes: "Just once in all the time I knew her she said 'Damn' and astonished Sleeping Margaret by doing so. After writing a letter, one of the last which she wrote, she said with most innocent child-like intonation, 'I'm damned tired'. She never spoke of going to 'hell'. When asked where she would go when Doris got well, she would laugh and say: 'Up in the air'. Once or twice she said she would go up like the steam from the tea-kettle. Earlier she would sometimes say that she would go to some one else."

The incident mentioned by Dr. Prince of Margaret saying she "would go to some one else" is good evidence that she is a discarnate spirit and an obsessing agent, since it is exactly what we are constantly taught by incidents and statements in this and other mediumistic records; namely, that obsessing agents, when exorcized, unless reformed, simply take possession of another person. Had this been said by Mrs. Chenoweth it would not have had any weight, but coming through Doris, who knew absolutely nothing about this subject, its coincidence with other and independent instances justifies calling attention to it.

"Going up in the air" is characteristic of Sleeping Margaret also, and saying that she would "go to some one else" if Doris got well is just what would be said if Margaret were a spirit.



(What do you mean when you say Minnehaha did it?)

She got Margaret mad by making her take the pencil with the string on it, and then she forgot to play her part and showed [N. R.] her ... showed her true self in a degree. [Pencil fell.]

[Subliminal.]

[Hands placed at throat and great distress shown in face.] Devils, Devils. [Hands clutch at throat and teeth shown.]

Oh dear. [Both hands placed at back of head, by herself.] Oh I wish my own people would come. [Long pause and opened eyes.]

What is it? [Closed eyes. Pause.] Somebody fighting me?

(No.) [376]

[Awakened and complained of being sick. I placed my hand on her forehead and in a moment Starlight came, as I told from the childish laugh.]

I'll take care of her.

(All right.)

I'll take care of her and will tell the others.

[Awakened and at once said she felt better.]

The first of the automatic writing was in the style of Minnehaha

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376. The expression "Somebody fighting me?" is a relic of the sense of conflict during the automatic writing.

Just before the subliminal some one came in to control the writing and explained what made "Margaret" angry. The pencil with the string on had been asked for previously and I supposed Minnehaha wanted it and gave it. The communication of "Margaret" made it seem that she and Minnehaha were the same person. But it is here explained that Minnehaha had made her take the pencil and she did not want it. There is real or apparent confusion in the passage connected with the control of "Margaret" when she first asked for the pencil and asked me to put a string on it so that I would know it was hers. But at the end of the communication the manner of Minnehaha was apparent, and here it is frankly confessed that Minnehaha was at the bottom of the present act. Minnehaha had all along claimed the pencil as her own. She may have inspired the original phenomenon in the personality of "Margaret", possibly to show that one spirit can transmit an influence through another and thus impersonate him or her, as was practically intimated by Mr. Myers when he said there was "some one back of Minnehaha who fused well with her". At any rate the present passage does something to remove the apparent confusion of the former one and to explain why Minnehaha claimed the pencil subsequently. Cf. p. 494 and Note 339.

and it remained in this style until after the pencil with the string on it was given and then an entirely new style of writing began.

Mrs. C. J. H. H. February 16th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Sigh and rolling head over. Long pause and then a sudden jerk of the hand away from the pad and a slight cry of resentment. Long pause and sigh and reached for pencil and pause.]

[Automatic Writing.]

\* \* [scrawl and pause for perhaps five minutes.] She swore didn't she.

(Yes.)

[Pause] and lied and stole and ran off and she most killed the baby there.

(What did she steal?) [Thinking of horses.]

she stole things that belonged to the folks and she took money to buy stuff to eat. Sometimes she was so hungry and M [read 'we' to have corrected] made her hungry. M not me Laughing Water but the bad Margaret. Do you know that she [read 'the'] she wanted to kill herself once.

(No I did not, but I wish you would tell the specific things she stole.)

You mean the jewelry (Yes) the ring to wear and the other thing she hid and swore she did not know anything about it and then they found it out after all.

(Yes.)

And then she said she did not do it and they knew she lied. You would think so too but I know Margaret shut up her box her think box and she could not remember anything about it. I wish I could have told the old fellar [fellow] what I thought about it but I had to wait till you helped me. They called her a bad name kep [pause] to ... [pause] stealer ... klep [pause] o [pause] maniac that means crazy stealer.

(Yes it does.) [377]

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377 On the characterization of "Margaret" here Dr. Prince writes at much length:

"In a former note I conceded the possibility that Margaret may have been

It was a good name for Margaret but not for Baby. [Dress.] I know about the long gold thing she took one time and put it in between cloth things and [pause] hid something in a corner of the closet.

(Let us change pencil.) [Pencil worn down. I inserted another, but hand held the old one tight for a few moments and then tried to drop it, but I had to help and there was a pause to prevent losing control.]

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watched at some time or other, and admitted that she sometimes took things. I am strongly inclined to think that I seemed to concede too much, that I allowed too easily a much exaggerated idea of Margaret's propensities to pass. I want to say here plainly what the *evidence* is.

"During the three years and four months during which I knew Margaret as such, and the ten months during which the girl frequented our house earlier, the evidence for the picture here presented was very slight. Not until Margaret was known as Margaret was anything ever taken in our house without asking, except oranges and other food, and then without any concealment. After this period Margaret would sometimes take small objects, never valuable ones, and put them in her drawer, such as a spoon, the stubs of a check book, a bit of ribbon. She would tell of it at the time or afterward, without any embarrassment whatever. Once she 'swiped' some stamps of 'the mother', [Mrs. Prince] and put them in my desk drawer for me. From all I can learn of Real Doris or Sleeping Margaret or formerly of Margaret herself, she was always like that. She was never a sneak thief, says Sleeping Margaret. She would take food often before the eyes of people for whom Real Doris worked, sometimes not, but she would afterward merrily own up, and all that Real Doris ever heard would be such remarks as, 'Why didn't you tell me that you were hungry, child?' Thus Real Doris would learn what had been done. Hardly ever did any one seem offended. Margaret was a charming child in the houses where the girl was employed, sewing, etc., and generally a favorite and Real Doris when out would hear such questions as, 'Why aren't you jolly as you were this morning?'

"Never did Real Doris hear of jewelry or other articles of value being missed, and never was she called a 'kleptomaniac'. Sleeping Margaret indignantly says that there is no foundation whatever for the statement that Margaret stole a ring or any other jewelry and hid them. She had nothing to 'confess' and she always told things without any embarrassment: she was a primitive creature, that is, child-like, who saw no reason why she should not help herself to candy, nuts, etc., which she saw lying about and had no feelings of guilt about it. She was so open about everything that no one could attribute evil to her.

"Sometimes clothing was given her to wear at her work where she was employed and she took it home and put it in her drawer, and objection was naturally made, but since these articles had been given her, she regarded them

and once somebody watched her you know how they watched her and saw her do something she was way off in another place. (Tell just what it was.)  
I don't know what you mean.

as her own to do what she pleased with. And when she treasured a thing she was quite likely to store it away in her drawer.

"If, for example, the sentence, 'You mean the jewelry, the ring to wear and the other thing she hid and swore she did not know anything about it and then they found out after all', means that Margaret stole something and afterwards Real Doris 'swore she did not know anything about it', such an accusation would have left an indelible impression on the mind of one so sensitive and scrupulous as Real Doris, but she has no memory of anything of the kind, and does not believe that any such incident ever happened. If it means that Margaret swore that she did not know, then I have only to say that both act and denial were unlike Margaret, and even in that case Real Doris would have heard some echo of it.

"Margaret would take a horse from a stable in the neighborhood to ride on for awhile, but always brought it back, so that several owners got so that they did not mind it, while others (as Real Doris knows, because Margaret would go and leave *her* to hear the scolding) would tell her to keep out of the stable, but they never accused her of stealing the horse.

"And Margaret was not a cowardly or guilty liar. Her lies were romantic fabrications or told in mere fun. I found that I could invariably detect when she was not telling the truth by her dancing, laughing eyes.

"In short the whole picture of Margaret as a sneak thief of jewelry, etc., who stealthily hid her plunder, and lied to conceal her acts, is very far from representing the historical Margaret, the Margaret whom Mrs. Prince and I knew by many thousands of incidents, the Margaret of whom Real Doris had knowledge through various sources, the Margaret of Sleeping Margaret's memory, the Margaret revealed by Margaret's own rehearsals—for she told her doings with gusto including the worst, and the worst was her treatment of Sick Doris, which I suppose must be regarded in one aspect, altho Margaret's will was in operation, as an automatic reaction of overwrought nerves, caused by the overwork of the abnormal character set down in my Daily Record."

This note makes clear that the statement in the communications rather exaggerates the character of "Margaret's" alleged conduct, but it should be noted that the same note admits that "things were taken" which any person who wished to so characterize the act might well speak of as stealing, and Minnehaha has a very strong bias against "Margaret". She wants to discredit her all she can. Besides, I have always remarked that things of this kind are exaggerated in the process of communication, if any but the coolest personality undertakes to write, and it is possible that the subconscious of Mrs. Chenoweth would affect the result in this way. But taking Minnehaha, or the subconscious of Mrs. Chenoweth, the facts, and especially the strong

(I . . . ) [Writing went on.]  
 the gold thing you mean.  
 (Yes, if you can tell that.)  
 I have told you enough. [378]

prejudice of Minnehaha against the "Margaret" personality, would enable us to understand why acts that are harmless, when the conditions are understood, might be represented in such strong terms.

We cannot attach any weight to statements made by Sleeping Margaret or the normal Doris, when the gravity of the idea of stealing and lying in any such terms as this record implies once is realized. The subconscious would revolt against the indictment, tho the facts have all the superficial appearance of being as described.

Moreover, no value can be attached to conjectural views of the facts as based upon later knowledge of Margaret and Doris. There is no evidence anywhere that Doris, normal Doris, was ever accused of the stealing of a ring or other things. The accusation might have been made to Sick Doris and the denial justly made. It is not even clear whether the "she" refers to Margaret when saying "she swore she did not know anything about it". All that we are told definitely is that a ring was taken and the taking of it denied. Whether it was Margaret, or Sick Doris or Real Doris that denied it we are not told. The main question is whether the ring was taken or not, and as Real Doris does not remember anything about it the probability is that she was not accused of it, assuming that the story is true, as it has often been here where Doris did not remember the facts. Also the fact that the other main incidents are correct is so much in favor of the probability that this one also is.

I do not believe that it was Minnehaha who referred to kleptomania, assuming from the character of the message that it was she communicating, but the control who was helping her, as is usually the case. The control possibly seized the opportunity to use the term to hint at the relation of kleptomania generally to obsession, and no better hint could be made in this situation. Margaret's thefts were exactly kleptomania, and the suggestion should be a lesson to those who have to deal with such phenomena.

In regard to the statement, or rather question, respecting the attempt to kill herself, Dr. Prince writes:

"Sick Doris, at a time when the vital forces were very low, so that we expected her early death, her crippled faculties still further confused by abusive treatment from her father, fired a revolver at herself. The bullet grazed her temple and shattered something in the room—I forget what—I think Sleeping Margaret said it was a mirror. Real Doris has a dim memory of the act, coming back from the memories of Sick Doris which she has absorbed; also of the fact that something in the room broke. I knew of the incident soon after it occurred, tho I failed to note it in my record, which was then just beginning to be made. But I remember it very distinctly. So does Mrs. Prince remember Sick Doris telling about it."

378. I have not been able to verify the incident of taking "the long gold

(All right, I wanted you to tell what she did away off when she was watched.)

Devil things you mean.

(Yes.)

I know but I can't tell yet.

(All right. Take you time.) [379]

I am helping her now for I kep [keep] Margaret here when I am here.

(I understand.)

She might sneak off and send a thought to baby if some body did not keep her busy here..

(Good, I understand.)

[Pencil fell, and Mrs. C. leaned forward in chair and rubbed her face vigorously with both hands and groaned.]

[Subliminal.]

I'll come tomorrow.

(All right.)

[Mrs. C. fell back in chair and showed signs of much distress.

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thing" and hiding something in the corner of the closet. If it occurred in the Margaret personality the normal self would probably never have heard of it.

379. Of the reference to "Devil things" Dr. Prince says: "This is unintelligible unless it is construed to refer to the auto-tortures. Remember that the *malevolence* of Margaret was almost wholly limited to the treatment of *one of the personalities*, Sick Doris. It was the latter who gave Margaret her title of 'The Imp', which Margaret used to use sometimes with amusement. A number of times Margaret got very angry with me, but never tried to injure me in any way. Her excitement at such times discharged itself in attempts to tear her clothes, scratch her own face, etc. And in proportion as the factors which mainly disturbed her health; that is, loss of sleep, abnormal work, dread of her father, etc., passed away, Margaret became the amiable, tho mischievous, and highly charming child that she had always been before the death of her mother."

We must remember the hyperbole in which Minnehaha indulges when speaking of the character and doings of "Margaret". Whatever that personality did that gave trouble to either Doris or others would be regarded as "devil things" by Minnehaha, and she did not specially refer to the incidents that Dr. Prince mentions, tho these illustrate the point to some extent. Besides, we must not forget that the amiability that Margaret showed finally may have been due as much to the fusion of her personality with that of Minnehaha in the process of eliminating the "Margaret" of the present record.



Rubbed her eyes, paused, then opened her eyes and looked apparently at something out of the window, then closed her eyes and sighed.]

Oh dear.

[Mrs. C. rubbed her hands and smiled half asleep, and awakened with a dazed and disturbed consciousness for a few moments.]

Mrs. C. J. H. H. February 17th, 1915. 9. A. M.

[Subliminal.]

[Long pause. I then moved pad slightly and a groan followed. Pause. Rolled head over, Indian, and suddenly reached hand for pencil and jerked it back. When I offered to insert pencil hand would not seize it. Long pause and reached for pencil.]

[Automatic Writing.]

\* \* [scrawl. Pause.] M M a r g a r e t.

(Good morning Margaret. Glad to hear from you.)

[Pause.] Why.

(Because I welcome all you can say to prove you are a spirit.)

[Pause] minnehaha wrote you that I lied and stole and murdered. Do you believe her.

(Baby told me some things were stolen when you put her to sleep, so I do not have to rely on Minnehaha.)

Then why do you try to welcome me you hypocrite.

(Why just this. When Baby did it there was no reason to suppose that it was a spirit. Every one thought it was only the bad in her own nature, and I can believe it was a spirit only when the same things are told here through the light with whom you write. That is why I welcome you.)

You expect me to confess to a sin just to please you and I will not do it.

(You admit then that such things are a sin.)

You think so and so does the baby but I don't think what I did was a sin.

(Well then, it would not be wrong to confess the facts.)

You can't catch me that way for you and baby and the rest

think I am a devil and you just want me to say so and I will not I will not. [Pencil broke from heavy pressure and new one inserted.] [380]

I did not steal the pin. I did not and I could have done it just as well as take the big thing.

(What did you do with the pin?)

I intended to put it back after awhile.

(I understand, and do you know anything about horses?)

[Pause.] Yes I do and I like them and am not afraid of them and if I want to run away I would use one quick as anything.

(Did you ever do it?)

stop it you are trying to make me confess and that was not all me.

(All right. Make that clear.)

If some one told you to take a ride on a horse and he said it was his horse and you could take it just as well as not would you call it stealing to take it.

(That depends on who said the horse was his.)

If you did not know the difference between a spirit man and a [distress, pause and slight struggle] flesh one you would think the spirit man knew the best. [381]

380. It was Minnehaha that accused "Margaret" of the stealing and lying, and Dr. Prince's note was designed to exculpate "Margaret". The present messages by "Margaret" tend to represent herself much as Dr. Prince indicated in his note; namely, that Margaret never thought she was doing anything wrong when she "took things". The general spirit of the passage confirms my statement in the previous long note; namely, that the superficial intimations in the message about "Margaret" might have the bias of Minnehaha's hostility to "Margaret", and this was apparent in the struggle between them for control. It appears here again in the enmity of "Margaret" to Minnehaha.

Of the statement that "baby and the rest think I am a devil", Dr. Prince says: "As I have said in former notes, for a brief space in the early part of 1911, I thought that Margaret *might be* a devil. Real Doris never had any such conception of her, nor did Sleeping Margaret. Sick Doris, at the period, was punishing her, was an imp and may have said that she was a devil."

Sleeping Margaret may not have distinguished between Margaret and Minnehaha, and indeed might not have known the *real* Margaret at all.

381. The answer to my question about horses was a cunning one. It implies that horses were taken, but it endeavors to excuse the action in a way to escape both the impeachment and the confession of theft.

D. Prince says: "As to the horse incidents, see Note 377, p. 521, Mar-

(Yes I agree to that and I would not insist on the word 'steal' about it. All I want to know is how much influence your thought had on Baby.)

She goes to sleep so darned easy you can't think where she is but what she drops off and does [read 'alas' to have corrected]

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garet did not borrow horses for the purpose of running away, but to ride on. Margaret knew perfectly well to whom the horses belonged and did not feel the need of seeking apologies. Nor do I believe a word about Margaret having heard or thought she heard a 'spirit man'. Margaret thought as a small child thinks, not of spirits but of fairies. Margaret was deeply in my confidence, because I treated all her notions with gravity and respect, and told me her former adventures with fairies, but never a word about spirits. All is down in the daily record. And what the supposititious Margaret says about horses here is under suspicion of having been suggested."

Dr. Prince apparently misunderstands the reference to a "spirit man". The idea is that the horse stealing was suggested to her by a "spirit man" and that she could not distinguish between a living and a dead man in her perceptions, a view which has come to us in other cases quite often when dealing with obsession. Of course all this is beyond verification, but it is consistent with communications from other sources. Besides, Dr. Prince forgets that we have been told that behind Margaret was another influence and this turned out to be a "man", so that the incident here is self-consistent.

Moreover Dr. Prince forgets that we do not require the "Margaret" of this record to represent all the characteristics of the daily record, or even some of the most important ones. The subliminal of Doris was a larger factor in her actions than is recognized in this objection to the "Margaret" of these experiments. There is no reason why the main characteristics of "Margaret" should be dominant in the life of that personality in Doris. The main point is whether the incidents told are found in that personality. The incidents might be induced in her motor system while the thoughts and characteristics might not be transferred at all. "Margaret's" *will* might be the main influence and not her mental states or their characteristics. You cannot suppose Mrs. Chenoweth's subconscious as the cause of all this without having such a supposition act with double force in the thought and actions of Doris, especially when you assume that Margaret is only a case of secondary personality. Now Margaret in the contents of Doris's life might be a subconscious personality, but as a cause acting on the subconscious of Doris she might be a spirit without transferring her character to it. There is abundant evidence of this in the work of Mrs. Chenoweth. Even where the subconscious is largely eliminated it colors an influence, and in Doris it might reflect nothing but its own experiences instigated by an outside agency that does not transfer its thoughts and character to it. Hence there is no necessity for a complete resemblance between the Margaret of the daily record and "Margaret" of the present record. All that we require is evidence of supernormal

just what you think ... does [new pencil given] does just ...  
[Pencil fell and pause.] [382]

[Subliminal.]

[Mrs. C. put both hands to her neck and showed signs of distress, and then reached her hand for mine, with further distress. Pause and opened her eyes. When she began speaking it was with great difficulty as if speech was half paralyzed.]

Dear, I don't know why \* \* [Could not decipher my note.]  
(What?)

I don't know why rivers, rivers and rivers and horses and horses and everything ... [Pause. Closed her eyes.] [383]

information regarding the actual deeds of the Margaret personality. The form in which they are cast may well be that of the subconscious through which they come, whether in Doris or Mrs. Chenoweth.

We cannot ignore also the statement that "Margaret" asserts that it was not all herself in the phenomena attributed to her. She was evidently loth to betray her colleague, but she was induced to refer vaguely to a man that had influenced her to take the horses and remarked her inability to distinguish between the dead and the living, as an explanation or excuse. Then she intimated that Doris went into the trance, "sleep", so easily that she carried out the thoughts of one who was in rapport with her at any distance. All this must be reckoned with in understanding the phenomena and estimating the real nature of Margaret. She was evidently the intermediary through whom other discarnate spirits acted, just as Starlight is in the phenomena of Mrs. Chenoweth, or Phinuit and Rector in those of Mrs. Piper. She was the "medium", in the strict scientific and etymological sense of that word, for the transmission of influence and not necessarily the originator of it.

382. Of the statement, 'She goes to sleep so darned easy', Dr. Prince writes: "It is true that Doris goes to sleep with the greatest ease and expedition imaginable."

383. The allusion to "rivers" in connection with "horses" has considerable pertinence. Earlier (p. 319) hints of the mother's fear of the child's drowning indicated what was in mind and to have "rivers" mentioned, which recall the escapades of the girl in the river, and this in connection with the taking of horses suggests that the same personality was involved, which is true enough, tho other personalities were also associated with the river. Dr. Prince comments on the allusion:

"Doris's home was at the confluence of the two rivers that form the Ohio, and I recollect Margaret telling that she once made Sick Doris go down to the river, intending to make her fall in, that Sick Doris turned back before she got to the bank, was subliminally induced by Margaret to return several times, but as often came away. Real Doris and Margaret swam a great deal in the river."

Tell mother not to fret. I'll tell mother not to fret, Baby's mother. [Awakened without memory of what was said.]

Mrs. C. J. H. H. February 22nd, 1915. 10 A. M.

[Subliminal.]

[Long pause. Distress, rolling head. Pause, groan and long pause. Moved hand with a jerk across the pad. Indian, pause and reached for pencil.]

[Automatic Writing.]

Nothing to say about the horse stealing affair [read 'after'] affair. you think you are smart [N. R.] you think you are smart putting the pencils into her hand. [Pause.]

(Well.)

but [threw pencil down and jerked hand away. Pause and reached for pencil which I reinserted.] you cannot make me tell about the kid taking the things. \* \* [read 'are' doubtfully] you ... you need not believe all she told you. of course she would not tell on herself any more than I would or you would or anybody else would and besides that was before you knew her.

(Yes, that's all right.)

and besides she wanted to get away from them and there was no other way and she would not walk [writing scrawly in word 'walk', pause and pencil fell and pause again. Hand pulled back, then reached for pencil, which I gave.]

you never knew her father [N. R.] did you. father.

(No I did not.)

Do you know what he did before he went away. [Pause.]

(Went away where?)

from them.

(What do you mean by away from them?)

died [written in larger script from this on.]

(I understand that he is not dead.)

he died to them for he had to [pause] you know right well what I mean.

(No I do not. I have no idea what you mean.)

I thought you did. you are not as smart as I thought you were.

(Good, glad to know that.) [384]

[Pencil fell, pause, and distress. Pencil reinserted, but laid down quietly and I gave a new one, seeing that a new communicator was coming.]

[Change of Control.]

Minnehaha.

(Good morning.)

Trouble again.

(Yes, why?)

because we are helping to free baby from the influence of some pale faces which haunt the place where she lived. [Pause.]

(Yes, go on.)

The pale faces are not free and they try to get free but baby's Mama and [rolled head about] Minnehaha fight for baby and then they trouble us. they [distress and cry] are not in baby's head as much as they used to be [writing became heavy].

(I understand.)

[Subliminal.]

[Distress.] Somebody is fighting me. [Groan.] Jesus, save me, Jesus. [Folded hands, distress, groans and Indian.] Jesus. [Distress, rolling head. Pause and groans, and then pause with calm.] Oh! [Hand on breast as if in pain.] Oh! [Rolling head and reached for pencil.]

[Automatic Writing.]

Some battle but do not be afraid.

(No, I'm not.)

we will work on this side to protect you and the light but it has to be done. G. P.

(Thanks.)

[Subliminal.]

[Breathing hard and put head forward as if in pain.] Oh, Oh!

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384. There is nothing in this passage from "Margaret" that requires any further comments than have already been made. It only repeats the ideas of the previous sitting and the same recalcitrancy as there. The sitter's father is still living and hence the communicator may be said to be hedging in saying that he "is dead to them", tho this has the truth that the sitter had to leave home to escape brutal treatment and in that sense he is dead to them.



I won't go. I won't go. [Pause and body fell back limp into the chair. Sigh.] Oh dear. [Opened her eyes and stared about the room. Distress, twisting face. Closed eyes and awakened in a few moments.]

Mrs. C. J. H. H. February 23rd, 1915. 10 A. M.

Before the trance began to come on Mrs. Chenoweth remarked that recently in connection with my sittings she had felt sick in a way never before and that at times she felt greatly depressed and remarked it to her husband. When I told her that I was certain it was not organic she spontaneously remarked that it must be due to "contest", by which she meant some conflict with spirits, and I agreed. She also indicated that Starlight had been consulted and she removed fear and anxiety about the matter. [385]

[Subliminal.]

[Sigh. Long pause. Rolling head from side to side with much distress. Long pause.]

Oh dear! [Pause and catalepsy which it took some time to relieve by rubbing.]

Oh! [distress. Pause.] Oh! [Distress and pause, and then relaxing of the catalepsy, and a pause.]

What church is this?

(Describe.)

[Pause.] Oh can you see that figure of Christ?

(No, where is this?)

Oh, I don't know I see Christ. [Pause.] Oh with a ... [pause.] Oh it is in color, a long white robe and a red one over it, red red as blood. [Pause.] And a little lamb in his arms and a shepherd's crook and underneath it says: "Lo I am the good Shepherd", and who is this man?

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385. This remark of Mrs. Chenoweth indicates a normal knowledge of the general nature of the work, derived from her own feelings which had been unusual and somewhat disconcerting. I gave her no further information about it and she knew only that some sort of contest was going on between communicators. I learned later from her that Starlight refused to tell her anything about the nature of the work. What she got she inferred from her sensations.

(Tell.) [386]

Oh! [pause] Oh! [distress.] He wears a robe. [Pause.] He is a [pause] pr ... [stammering slightly.] I don't know whether he is a ... Oh, I don't know [pause] priest or ... [pause] priest priest or ... [pause] pastor. I don't know but he brings peace to me and yet I feel so squirmy. Who is he talking to? Who is he talking to? [Pause.]

(Do you see?)

Hm. [pause] Looks like a Mary Magdalene. I don't mean that, honest, but a woman bowed weeping. [Long pause. Groan.] Oh, I don't like this. [Pause.] I feel like an eavesdropper.

(Why?) [Seeing that the confession was coming.]

It don't seem to be right looking on. It is such an interview.

(Perhaps they want you to report it to me.)

[Distress and half crying.] I feel wicked. I feel like a devil.

[Pause and crying.] Am I wicked?

(I don't think so.)

[Pause.] You ought to know. You see my soul.

(I don't. I think some one is transferring his mind to you.)

[Distress and pause.] I think it is a lame person.

(Find out who it is.)

[Pause and distress.] It is sister Margaret.

(Go on, I thought so.)

[Pause and distress.] She must have been a nun, don't you think?

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386. In regard to the reference to Christ and the figure described, Dr. Prince remarks: "I will say, not because it has any relevance, that Doris used to pass, on the way to and from the sittings, perhaps ten minutes' ride from Mrs. Chenoweth's, an institution which displayed very prominently a figure of Christ as the Good Shepherd, bearing a lamb and crook. She was considerably attracted by it, and used to look at it very often. But it was not in colors, and the inscription which she remembers was not as stated. Also, there is in Pittsburgh, on the same side of the river where she lived, a 'House of the Good Shepherd', the doings in which she has heard described, but she never saw the interior and I think there is no exterior statue."

There is at least something of a coincidence here and that suffices to justify the mention of the incident, as we have to be on the alert for chance coincidences quite as well as for anything else. The only circumstance that gives it any special interest is the attraction which Doris had for the figure, because it is clear that, in a moment, the Catholic influence in the case is alluded to or indicated in the reference to a priest and "Mary Magdalene".

(I don't know.)

She looks like it. She looks just like a nun. Always wanting to run away, always wanting to run away. [Distress.] Always held in bondage by the other [N. R.] other person, father priest and hating every other religious leader. [Pause.] How can a [pause] child be made to suffer because of the hatred of one who has found the people around it? That is vicarious suffering, isn't it?

(Yes.) [387]

387. It is clear that we are now having a continuation of the Catholic influence to which a brief allusion has been made before. Cf. p. 492. But the apparent indication of "Margaret" as "Sister Margaret" and a nun introduces confusion into the case, unless we regard "Sister Margaret" as a mistake of the control or the subconscious of Mrs. Chenoweth, who is the medium for this message. The general pertinence of the passage is evident from the comment of Dr. Prince.

"She must have been a nun, don't you think' apparently means Margaret. Margaret was certainly never a nun, nor any of the other personalities. But Sick Doris did think of becoming a nun. It came about in the following manner.

"One of her intimate friends was a young Catholic woman. Perhaps it was through her—the memory of the beginning did not come back to Real Doris—that she conceived the idea of learning lace-making of the sisters in a certain convent in Pittsburgh. For about three months she spent the greater part of a day every week there, and went thereafter now and then for the rest of two years, whenever she felt like it. She liked the quiet of the place, after the bickerings in her home. The sisters talked to her considerably, first and last, about becoming a sister and she got to thinking considerably of doing so. The quiet, the release from the load of carrying on the expenses of the house, etc., were attractive to her. But at last she attended a service for young women, held as a part of a 'mission', and heard such abominable language addressed by a priest to the girls that it disgusted her, and once and for all cured her of any inclination to enter the convent. As Real Doris says, from her recovered memories, 'Phase B (Sick Doris) did not understand many things, but she had intuitions that some things were right and some wrong', and she knew that some things said in that service were such as ought never to have been uttered."

The reference to being held in bondage may refer to events and conditions on the "other side" in which case they are unverifiable. If it means to assert anything in the life of Doris it seems to have no relevance.

"It is true that there were many prayers within the convent which Sick Doris heard. It seems that *Margaret* never came out when Sick Doris was within the convent walls. Margaret did not so much hate them as she was amused by them, tho she never did care for religious exercises of any kind. Sick Doris did not hate the sisters or the prayers, after she ceased to go to

[Distress and pause.] They just held Margaret [spoken indistinctly] by the overzealous prayers, forms, and ceremonies and threw exhaustion over the child. It only made her hate them more and work hard. Do you know the Doctor?

(What Doctor? [Thinking of Dr. Prince.]

The one they call the Doctor.

(Give more about him.)

One, two, three Doctors.

(Who is the one you have in mind now?)

The first one, where she lived.

(What relation is he to her?)

[Pause and reached for pencil.] [388]

[Automatic Writing.]

\* \* [scrawl.] Grand [pause] parent and g ... [?] the guardian of the little girl when Margaret set her will against the form. [P. F. R. Then the pencil was thrown across the room and the body leaned forward, and apparent determination in the face.] [389]

[Oral Control.]

Margaret I won't do it. You got to go to hell. Go to hell. [Then folded arms across her breast and remained calm for some

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the convent; she simply ceased to think anything about them. She worked hard, but not on that account."

There is evidently some confusion of Margaret with Sick Doris by the subconscious of Mrs. Chenoweth. The incidents and characteristics are of Sick Doris and not of Margaret as known in the daily record. The Margaret personality had no Catholic inclinations and sympathies. She was a little Pagan, as Dr. Prince observes.

388. The reference to "the one they call Doctor" is not intelligible. There were two physicians that knew the case well, and if "Dr. Prince" be regarded from his title, he would make the third. But there is no indication that any of them are meant.

389. It is possible that "grandparent" in the automatic writing is the answer to my question put in the subliminal, but if so it is a mistake, as Dr. Prince says that it would have to refer to the maternal grandmother. But there may have been an entire change of subject in the assumption of the writing. In that case the passage is not intelligible farther than to refer to the period when "Margaret set her will against the form", possibly meaning the Catholic forms which had been witnessed by Sick Doris.

time. Head fell back in limp condition. Long pause and reached for pencil and when I offered it she put it between first and second fingers.] [390]

[Automatic Writing and Change of Control.]

It is a terrible task but patience and kindness may open the way. I am writing in as unostentatious a manner as I can that I may attract [N. R.] no . . . attract no attention by my movement. [Exclamation of anger: "Jah" and cry.] [Pause.] I am not afraid now but feel that my baby will be looked after and be understood. God bless you for your continued effort.

(Thank you.) [391]

[Pencil thrown across the room and defiance shown in face. Fist thrust out at me, but withdrawn before striking me, just as it was in New York many years ago when a case of obsession was under attention.]

Fool! [Pause.] Heretic. [Shouted quite loud. Pause, and then pounding pad several times with the fist. Pause, distress and cry, followed by a long pause again.]

Oh dear me! [Long pause. Groan and long pause.] Do you know what out by the corn crib means?

(No.) [While the above was spoken Mrs. C.'s dog came into the room and after remaining a few moments had to be motioned out. Long pause probably caused by the episode.]

Do you know anything about a barn?

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390. The reader should notice again that it is evident that the mother is present: for in life she had always held the pen or pencil between the first and second fingers, as here.

391. Dr. Prince remarks that this paragraph seems to indicate that Doris had not been well treated until the sittings began. That might be a possible interpretation of the statement, but it probably refers to facts and conditions on the "other side" which came about from the intervention of the Imperator group and which were necessary to protect the child against a possible recurrence of her troubles in some form. There is no proof of this, but it is just what occurs in other and similar cases. Besides it is probable, as the mother confesses later, (Cf. p. 608) that she did not learn the true condition of things until these experiments began. The fact that influences on the living may be unconsciously exercised by the dead and that other spirits around any given living person that is psychic may not even know that another spirit is influencing the special case or be able to prevent it, would make the mother's statement true here without in the least implying anything bad in the treatment of the case from the terrestrial side.

(Whose barn?) [Pause.] (What about the barn?)

Do you know anything about [pause] an uncle?

(Whose uncle?) Baby's. [What about him?]

I mean alive. [392]

(I don't, but I may find out if you will tell me who he is.)

I can't see anything. My head goes around like a top. Somebody is trying to say something, but I can't do it. I see Dr. Hodgson and I see a whole lot of people. [Pause.] Oh. [Mrs. C. rubs face with both hands, with groans of distress. Hand seized mine and held it tightly.] Oh don't let ... [Pause.] I won't do it any more if you let me go and not confess any more. [Pause and sigh.] Oh! [Opened eyes and looked back toward the door, staring wildly and choking somewhat.]

Let's run away. [Opened eyes, stared again and choked, closed eyes, paused and opened them again, and awakened.]

[Normal.]

Didn't you begin? [Said in half dazed manner, as she did not see the sheets of paper on the table.]

Mrs. C. J. H. H. February 24th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Rolled head over.]

Do you know anybody named ... sounds like Bon ... B-o-h-n [spelled.] Whether it is Bohn or Bonelli.

(No, you will have to say more.)

Hm. [Pause.] I see some one I take to be Mr. Myers. [Sigh] and then I hear sounds like Professor Bonelli or Bonelli or I think it is a foreign name, you know. I think it is Italian and I see a

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392. There seems to be nothing verifiable in the reference to a corn crib, a barn and an uncle. Doris never saw a corn crib but once and there were only stables in the locality where she originally lived. But Dr. Prince says nothing about the uncle in this connection and that may be the clue to the interpretation of the reference.

393. "Let's run away" might be an unconscious repetition of the thought in "Margaret's" mind indicating the recurrence of the suggestion that she says she made to Doris in her troubles years ago.



... [pause] small carved box [pause] dark, somewhat like ebony or teakwood. You know that dark wood like the Chinese use so much of in carving, and it is beautifully carved and there are bits of pearl and it [pause] opens [pause] the other man opens it and there are [pause] compartments as if it were used [pause] for writing materials E-S-C [pause] S-T-O-I-R-E. What does that mean?

(I think I know, but will find out.)

and [pause] the man takes out a very thin paper, thin as a wafer [pause] and a bit of something wrapped in it like a [pause] medal [pause] a medal [said in surprise. Pause.] Hm [pause] with a head on it. [pause] Hm [pause] Do you know if there is a Professor Bonelli?

(No, I never heard of him. What is he doing here?)

I don't know, but if I haven't got the name right ... It is Italian and he is of some note and capacity who knew Mr. Myers and who had this carved box in which he kept a medal presented by the King and which he shows to Mr. Myers and it's ... Do you know Humbert, King Humbert?

(Yes.)

Well, it looks ... I get that name. Isn't it funny? [Pause.] Count, Count C-O-U-N-T Bonelli. [Pause.] Has Mr. Myers been communicating with you?

(No.)

[Long pause.] He will.

(All right.) [394]

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394. I knew nothing of any Count Bonelli and could not imagine any way of making inquiries about him, but to write to Professor Ernesto Bozzano, of the University of Genoa, for information. The following is his reply to my inquiry:

Genoa, May 14th, 1915.

Dear Professor Hyslop:

I beg to inform you that the difficulty of ascertaining whether there was a Count Bonelli or Professor Bonelli, answering to the particulars you gave me, consists in the great number of persons that bear this name in Italy: the more so that there are among them many eminent men.

From my personal inquiries, the names that would seem the nearest to the case are the following:

Count Cesare Bonelli, Lieutenant General and Senator of the Kingdom of Italy. He was minister of war from 1878 to 1880, and died in 1900. He had honors, grand cross and medals from King Humbert, but no acquaintance with Myers.

Marquis Raffaele Bonelli, from Naples. He was a Senator of the Kingdom

[Pause.] You get rid of this [pause] superposed personality

... [pause] What does that mean?

(I understand.)

[Long pause. Rolled head over, pause, and reached for pencil.]

[Automatic Writing.]

Laughing Water. [Scrawly and delay in reading.]

(Good morning.)

I I did not steal the things and I did not fib.

(I understand.)

and if you don't hang that Margaret spirit I will.

(Who was it that communicated yesterday?)

She did. She is such a liar you cannot do anything with her.

(It was indicated yesterday that she was a nun. Is that true?)

[Pause.] She wears something funny on her sometimes and she prays to the Virgin Mary sometimes sometimes when she says Mary you might think it was a person but it is a prayer. You know the old bad man way off that made her bother Miss Baby. Well he is dressed funny too like a woman they are all Catholics [N. R.] Catholics and hate you folks like everything.

(Was it Margaret that caused the religious personality in Baby?)

You mean the play religious.

(Yes.) [395]

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of Italy, and died in 1899. He had honors, grand cross and medals from King Humbert, but no acquaintance with Myers.

Rev. Carlo Bonomelli, Bishop of Cremona, died in the month of August of 1914. He was a man of great learning, and an eminent author. He was intimate with the Royal Court of Italy, and had honors, grand cross and medals from King Humbert. He also knew Myers at Rome. Here are united all the requisites, except the name, which is not correct, but phonetically similar.

Very sincerely yours,

ERNESTO BOZZANO.

395. The most significant circumstance in this paragraph about prayer is the peculiar form of statement. The narrative purports to describe a scene and the realism of it is impressive and compelling. The important statement is that "sometimes, when she says Mary, you might think it was a person but it is a prayer". This is a tacit admission that the personality seen is an apparition or hallucination of the mind making the prayer. The subject does not see the Virgin Mary, but thinking of her produces an hallucination and the subject takes the apparition for reality. This is the condition of the earth-bound. But for the peculiar form of expression by Laughing Water, this view of the situation would not have been discoverable in the passage. This throws

Sometimes pray and sometimes steal.

(I understand.)

hypocrite [written very heavily and with difficulty.] [396]

[Here the left hand with a handkerchief was put on her mouth—her own hand—and she made noises like half groans and choking for some moments.] Oh, Oh.

[Oral.] Don't believe her. Don't believe her. [Said very vigorously.]

[Written.] You better believe me.

[Oral.] Don't believe her. Don't believe her. Don't believe her.

[Written.] You will.

(Yes.)

[Oral.] Don't believe her. Don't believe her. Don't believe her.

You trust me Minnehaha. [Written heavily and with difficulty.]

light on the whole process and all the accompaniments of the incident. The nun's clothes represent a similar product and a statement made later about the coloring effect on the influence exercised by a communicator from his beliefs, tho he is not trying to communicate them, shows why we get this Catholic appearance about the influence on the child. Cf. p. 601.

The explanation of the incident about the prayer should be compared with a later reference by Laughing Water in which she gives, in other terms, the same explanation of an allusion to Solomon in connection with the Masonic sign. Cf. Note 768, p. 827.

As to "play religious" and its implications, Dr. Prince says: "Margaret used to make fun of Sick Doris at the period at which the latter went to the convent. She would sometimes come and dress herself like a nun and let Sick Doris find herself so dressed, make Sick Doris fold her hands as in prayer, use Sick Doris's lips to go through some sort of litany used in the convent, altering her voice for the alternating parts, etc. This was perhaps a 'play religious'."

396. What Dr. Prince has said about the stealing would seem to nullify what is said here, but what he now says of the reference to prayers will show what kind of truth there may be in the whole matter when we eliminate the bad color from the word "steal".

"During the time that Sick Doris was going to the convent, she did join in the prayers to the Virgin, etc., with the sisters. She did not use them at home, nor did she pray at all, at home, as a rule. The inconsistency hardly struck her, for Sick Doris did not reason things out or try to harmonize them. Her intellect was sluggish. She had a rosary for a time, but did not wear it."

The fact that Sick Doris did not continue at home what she did at the con-

(Yes.) [397]

[Pencil fell and Mrs. C. began to strike her head with her left hand and very vigorously. I held it and she at once began the same thing with the right hand and I held both until she calmed down. Long pause.]

[Subliminal.]

[Sigh. Rubbed her face with left hand and groaned. Pause and groans.] Oh, Oh. [Pause.] Contest is on. [pause] for God is on our side. [Said slowly and solemnly. Pause.] Oh, I want to go home. [Pause. Opened and closed eyes, staring behind her.] Oh dear. [Smiled and awakened.]

Mrs. C. J. H. H. February 25th, 1915. 10 A. M.

[Subliminal.]

[Long pause, distress.] Please don't make me do it any more. [Pause.] I like to tell the truth but I am afraid.

(Don't be afraid.)

[Pause.] I might be sent to Hell. [Distress and crying.]

(No, you won't. You'll get out of it.)

[Pause and distress.] Oh dear! [Pause and distress.] If you were not a heretic.

(I am not so much of a heretic as you suppose.)

[Pause and groan.] You couldn't understand.

(Understand what?)

Oh you couldn't understand how they have to do it.

vent suggests an interesting resemblance of the case to other cases of obsession which are profoundly affected by environment. They often manifest when in one environment, but have no power in another. Her home life was so affected by the character and habits of her father that religious personalities would have little power to affect her, while nothing else would be in her mind at the convent.

Minnehaha does not distinguish here between Margaret and Sick Doris, nor does she identify them, tho superficial reading of the record a little before this would suggest that they were confused. Later, near the end of the experiments, the distinction was perhaps cylearly implied. Cf. Note 774, p. 831.

397. The conflict between Minnehaha and "Margaret" was probably a part of the process of releasing "Margaret" from her mental bondage.

(Do what?)

Oh! [Pause.] Get near to all the young girls I can. [Pause.]

(Do you know how it happens?)

[Pause.] It doesn't happen. I do it.

(What for?)

[Long pause.] For him. [almost shouted, but indistinct nevertheless.]

("For him"?) [398]

[Pause and a noise like a mixed grunt and shout. Head turned over and face showed defiance.] She lies. [said very vigorously.] [Pause and hand put down on pad and reached for pencil.]

[Automatic Writing.]

Minnehaha.

(Good morning.)

Margaret talked truth.

(All right. I understand.)

and the man tried to scare her but she is safe with the big White Christian chief you call Master [pause] perator [Imperator].

(Yes, I understand.)

She [read 'the' and hand paused and pointed till corrected] is sorry she told lies.

(Thank you. I understand.)

the baby will not lie herself but if the black sister stood at her side she got sleepy and did things. [399]

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398. There is no clear indication as to who this communicator is. The context suggests "Margaret" and that she is beginning to yield. But this view has no other evidence than the passage itself until Minnehaha comes in and tells who it is.

399. It should be remembered that Imperator preceded "Margaret" in the communications and the statement of Minnehaha here implies that he knew the facts and that there was no use to conceal them. It is interesting to note that the name is incompletely spelled, the first two letters 'Im' being omitted, probably owing to the pause in which the thought of them was taken for the reality.

From previous notes it will be apparent to readers that Dr. Prince questions the correctness of the impeachment of Margaret for lying. But we have no assurance that his Margaret is the same as the "Margaret" of this part of the record. Compare Note 381 for solution of this apparent paradox. The "lying" in the case is a complex affair. Minnehaha would take the position that the falsity of the statement at any time would be "lying", and this with-

(Why do you speak of 'black sister'? Who is the black sister?)  
all the squaws wear black bonnets. I told you I wanted Baby to  
wear a red red blanket because I knew it would keep them away.

(I understand and remember.)

You did not know why.

(That is correct.)

you thought it was because I was a savage and liked devil colors  
but it was to keep off that sly old ... [pause] may I call her what  
I want to.

(Yes, certainly.)

You will not think I am bad if I call her sly old lying N u n  
bird.

(No, that's all right.)

She hated the ministers and the people who tried to help baby  
and was glad when they punished her for she thought it would  
make her run off to stay forever.

(I understand.) [400]

---

out necessarily impeaching the integrity of the Real Doris. That is actually  
implied in the record at this point. It is probable that Minnehaha does not  
fully understand the situation exactly as we do or even as it was at the time  
of the control and amnesia of Doris. Her conception of the situation on the  
"other side" would not necessarily coincide with ours on this side. Mar-  
garet's leaving Doris to face the consequences of her, Margaret's, acts when  
Doris would have to deny them on account of her amnesia is equivalent to  
lying and Minnehaha might well characterize the acts so.

Moreover we should compare this with the statements of Dr. Prince in  
Notes 231 and 306, pp. 404 and 467.

400. The expression that "Baby", when "the black sister stood at her  
side, got sleepy and, did things" is a correct account of the conditions when  
Margaret was in control, and this on any theory of her. It is a statement that  
absolves Doris from responsibility while implying the falsity of some things  
said by Doris, who could not possibly know the facts. It is interesting to  
note the reason assigned for the interest in "a red blanket". Margaret's in-  
terest in red clothing was a marked incident in the life of the girl, and  
indication had previously been given of it. The chief interest in the cir-  
cumstance here, however, is its apparent identification of Minnehaha or  
Laughing Water with the Margaret of Dr. Prince, or at least with certain  
manifestations in the condition which passed for that name. I had thought  
that the reference to it was a mark of savage taste and so an indication that  
Minnehaha was an Indian as claimed. Apparently there is little indication in  
the Margaret personality, otherwise than in the taste for red clothing, of an



she was discouraged enough to jump in the river.

(Did she ever do that?) [I had the swimming in mind.]

She did try to kill herself you know.

(No, I did not know it. Tell all about it.) [401]

You know she tried to run away.

(No, I did not.)

Did they.

(I don't know. I shall have to find out. Tell me all about it.)  
keep everything away from you. [402]

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Indian, but this one circumstance with many other incidents point to the influence of Minnehaha in the state known as Margaret.

But it should be remarked that Minnehaha does not claim here to like red clothing, but to have used it to keep the "nuns" away. Later she claims to like yellow. Cf. Note 775, p. 832.

Certain ministers the girl did dislike, as previous notes show (Cf. p. 392), but certainly not the one who cured her. The temptation to run away is not verifiable by the normal memory in any such sense as here implied. The next note explains this.

401. Dr. Prince says of the reference to her trying to kill herself: "I have already reported the attempt by Sick Doris to kill herself (p. 524) and the attempt said to have been made by Margaret (Margaret herself told me about it) to make Sick Doris fall into the river. I have no knowledge that Margaret meant that she should actually drown. She probably gave no particular heed to how she was going to get out, tho she was safe enough, as she swam like a duck. Sick Doris was certainly very much discouraged at times, tho I can get no statements tending to show that the convent had anything to do with it."

We have here an indication of the distinction between Dr. Prince's Margaret and the "Margaret" of Minnehaha. The latter actually accepts responsibility for the taste for red clothing, but disavows this of the effort to make the girl kill or drown herself. Both, however, occurred in the condition known by Dr. Prince as Margaret.

402. Regarding the alleged running away, Dr. Prince writes: "There was nothing corresponding to this, in any such sense as would naturally be thought as implied. Sick Doris would flee from the house when threatened by her drunken father, and walk out into the suburbs, but with no intention of staying away. Once, after a specially brutal scene, she started out to walk into the country and to seek a place to lie down and die in. This I have related in the daily record. But there was never any recollected attempt to run away and live elsewhere. Sick Doris, even in her desire to become a 'sister', never got so far in her thoughts, as to consider how she was to accomplish it, and this was characteristic of her."

(Yes, so that if it were told here through this light it would be better evidence.)

I did not know that. [Writing became heavy and difficult and was accompanied by a struggle. The head leaned forward and Mrs. C. groaned some time. The pencil fell, after which, a pause.]

[Subliminal.]

She shan't tell. She shan't tell. She shan't tell. [Vigorously uttered.] [Long pause. Sigh.] Oh! [Distress and rubbing face, with exclamations of 'Oh'.] [Leaned head forward and uttered groans, paused and fell back on chair. Distress and groans. Pause and groans.]

What's the use of telling everything?

(The real use is only to help you and especially to prove that you are a spirit. No one would believe that the things done through or by Baby were caused by a spirit, and if we can prove it was a spirit, it will help others in the same condition as you and also help us to treat and help living people who act like Baby.)

[Distress and groans.] Send 'em to prison. [Pause.]

(That would do no good.)

[Pause.] You want to turn the world upside down.

(No, I want to help it and to make it better.)

Go work among your own kind of people.

(That is what I am doing.) [403]

[Distress and sigh.] Oh dear! Oh! [Hand placed on breast as if suffering.] Too many people in one head. [Pause. Rubbed face with right hand.] Oh dear! [Opened and closed eyes, rubbed face and awakened complaining she was sick. I held my hand on her forehead a few moments and she said she felt better, and then as in half trance said:]

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403. The subliminal began with a conflict between "Margaret" and Minnehaha, or rather, perhaps, the conflict began while Minnehaha was writing and continued into the subliminal with "Margaret" in control of that. Her attitude must explain itself. She was not yet ready to "confess", and it was my plan to answer her in a way to perplex her in the argument.

Notice the analogy of this invasion by Margaret and the exclusion of Minnehaha with the changes of personality in cases described as only secondary personality. There is duplicated here just what takes place in such instances, but it has in the phenomena of Mrs. Chenoweth evidence of spiritistic influence.

Getting ahead. [Pause and awakened without remembering the utterance.]

Mrs. C. J. H. H. February 26th, 1915. 10 A. M.

Before starting into the trance Mrs. Chenoweth told me that after the sitting yesterday she had a strong feeling of happiness and freedom. Always before this during the work on this case she had a feeling of depression. She said she could have gone out yesterday, singing.

[Borderland.]

[Closed eyes and pause.] I'm not gone yet, but I see a great big light room with light colored walls and a table in the middle of the room. It looks like an institution room. [Pause.] Hm. [Pause.] [404]

[Subliminal.]

Oh, Oh! [Distress, and face tense. Long pause and distress again.] You haven't had a sitter from California, have you?

(Yes.)

Connected with this work?

(Yes.)

Well, I'm in California. [Pause.] Oh yes and I just seem to be near one of those old Spanish Missions. [Pause and distress.] It's all ... Oh priests, priests, priests and ... [pause] Hm, just like a glimpse of monastic life. [Pause and distress.] Do you know if that sitter wanted to be a sister?

(Yes.) [405]

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404. Dr. Prince writes that the description of the room is not recognized. It is possible that it is intended for the convent, but there is not enough detail to distinguish it from most rooms.

405. California is the home of the girl. It has been mentioned before and so is not evidential here. Of the allusion to Spanish Missions, Dr. Prince writes: "We are not near any of the old Spanish Missions, except the site of one some six miles distant. Doris has never visited any of the Missions, nor seen any of the priests, except two, in this city. I mean in California."

I have remarked in previous sittings with Mrs. Chenoweth that, when she refers to California, there is a tendency to refer to the "Spanish Missions", as if it were a tendency of the subconscious to reproduce some memory of pictures she has seen. She has never been in California.

She wanted to run away and be a sister.

(Yes.)

Hm, it seems I want to be a sister, I want to be a sister. [Pause and exclamation of distress. Left hand placed on the neck and head rolled about.] Won't let them, will you?

(No.)

That is a Jesuitical influence [pause] possessing, possessing [tensely uttered] her, you know.

(Yes.) [406]

It's dreadful. [Pause and distress.] The air is full of it, just full of it all around. Poor child. She couldn't help catching it. It is like a great big maw stretched to take in [pause] young, innocent ... Thank God for the Research Society. [Long pause.] Have you known this all the time?

(Yes.)

Why didn't you tell me?

(I must not give away things that would be evidence when you told them.)

I see. [Long pause.] That's what all this sense of running away, running away, running away. I got to go on but I got such a pain in my neck. [Distress and placing left hand on neck.] They don't like it, do they.

(No.) [407]

They're defeated. That's what it is. [Long pause and reached for pencil and pause again.]

[Automatic Writing.]

Minnehaha.

(Good morning.)

Minnehaha Minnehaha.

(Yes.)

---

406. The talk about running away and the Catholic influence is very much exaggerated, so far as memories and conduct of the normal self are concerned. We know just enough to say that Catholic influences had been tried on the girl, but possibly the subliminal of Mrs. Chenoweth colors it largely, tho she told me that she had no special prejudice against the Catholics, and later this fact comes out in her own subliminal statement. Cf. p. 561.

407. This reference to pain in the neck is the first indication of another influence and it figures more definitely later on. Indeed, it begins more clearly in the automatic writing that immediately follows.

It is a fight to the end now brave. [Distress and groans.] The chiefs [chiefs] are working [read 'with my' as the word was divided owing to end of line] working to keep off an army of priests who would make trouble for us.

[Groans began and pencil fell. The head came forward and there were many exclamations of pain and cries, with "Oh, Oh!" for some time. Then a pause and several exclamations of "Rah" and gnashing of the teeth, and defiance and fierceness in the face. Her knotted fist struck my hand three times and Mrs. C. cried "Beast". Then after another pause the head fell back on the pillow and remained limp a few moments. After a long pause I found catalepsy in the right arm and hand and it took some minutes to relax them. After recovery from this there was a pause and then there began a lot of Indian gibberish, which I could not take down and finally the fingers began gesturing with it and the hand then moved down to the pad and signified a desire for the pencil. [408]

[Change of Control.]

It is hard to explain to you in these moments of decisive work what is going on but we know you will trust us to do all that is possible.

(Yes.)

and as quickly as possible, but this is a matter [read 'mother' doubtfully] of tremendous ... matter tremendous magnitude and even we would not and could not have believed it to be a part of a system to reduce the world to one authority but it points that way. I must not tarry [N. R.] tarry. R. H. [Pencil fell.]

(I understand.)

[Subliminal.]

[Indian gibberish and exclamations of "Oh, Oh" as in distress.]

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408. It is evident from the use of the term "Beast" that the man whom G. P. so characterized is present. Later developments indicate it more clearly. This is indicated in the sensations of strangling which finally terminated in the confession that the man had been hung. The incidents have no meaning to Dr. Prince. He also says that the allusion to a cell and grapes has no meaning to him. But he says of Sick Doris: "She went into the nuns' cells, but they were not dark or specially cold." It is apparent, however, that the reference is not to the convent cells, as the personality involved is now the man, probably "behind" the "Margaret" of Minnehaha. The reference to Mary Mother of God is a Catholic association, and pertinent.

Please don't hang me. Oh, Oh. [Uttered as in pain. Left hand held on her neck.] Oh, somebody has got a hand on my neck strangling me. Don't.

(I won't.)

Oh it hurts, Oh it hurts. Please don't do it. Oh, Oh.

(You are all right.)

Oh, if I could only see my own people once. [Pause.] Oh, Oh, Oh, it hurts, Oh. Oh, why do I see all these things?

(What are they?)

[Pause.] A cell [Not caught.] (A what?) A cell. [Pause.] Oh so dark, so cold. [Pause and distress.] I smell, smell grapes. [Pause and relaxed muscles of the right hand which I was holding. Pause.]

[Suddenly the two hands were put in the attitude of prayer. Paused as if in prayer.]

Oh, Hail Mary, Mother of God. [Jerked hands down suddenly and held them in her lap. Pause, sigh and smile.]

[Starlight Control.]

Hello, Dr. Hyslop.

(Yes, all right.)

I had to come.

(Yes.)

They told me to [smile.] change things and—[smile again.] [Pause and then a cough and awakened not knowing Starlight had been there.]

Mrs. C. J. H. H. February 27th, 1915. 10 A. M.

Mrs. C. told me of some interesting phenomena that occurred last night in which both she and her dog were concerned. In the evening they noticed that he was trembling and frightened apparently. He was taken out of doors awhile. Then after she had gone to bed she thought he might wish to be in the same room with her and he was called and admitted. He behaved himself in an unusual manner, as if specially grateful for it. [409]

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409. This incident appears in a fuller account by Mrs. Chenoweth written out at my request and embodied in this record at the beginning of the next sitting.



She also told me that during the day yesterday, after the sitting, there were recurrent feelings like those she had when she came out of the trance, and that finally she felt pain in the neck and a feeling as if somebody had been hanged, and as if she herself were being strangled. Starlight was called in and she told her some things that evidently bore on the importance of the sittings and that she need have no concern about the sensations. I asked her to write out an account of the incidents.

She also told me that Starlight had not told her anything about the sittings except about their importance, not intimating their character, and that she had done this only soon after we began them in the fall. She added the statement that Starlight made about them with a sort of disgust that they took so much trouble with them; namely, "I could tell them in fifteen minutes, but they will take fifteen weeks."

[Subliminal.]

[Long pause, distress and long pause again.] Oh dear! [Distress and groans with interruptions for some moments and then scratched the pad, but ignored the pencil when I offered it. Pause and reached for pencil with another pause.]

[Automatic Writing.]

\* \* [scrawl as if beginning 'M' for Minnehaha. Then pencil fell and Mrs. C. began groaning. Soon I remarked catalepsy and while I was relieving her of that by rubbing, she exclaimed vigorously in terms like Indian gibberish, and I spell the words as near the phonetic form as I can.]

[Oral.]

Zabaka. Zabaka, Zabaka. [Face tense and defiant.] Zabaka [Long pause and the hand then relaxed. Distress with hand placed on her neck, pause and reached for pencil after calming down.] [410]

[Automatic Writing.]

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410. This word which I have spelled phonetically has no meaning to me. As Imperator follows, the word might have come from him.

Imperator.

(Hail, Imperator.) [411]

I greet thee and give assurance of a great uplift to humanity through these trying experiences. Not alone to the people of your spere [sphere] is this work important but to the dwellers [read 'doubters' and hand paused till corrected] in darkness ignorance and superstition over here those whose lives have been untouched by the divine fires of love they who unhindered and unrecognized have played the part of vampire feeding on souls and making the lives of others subservient to wishes and desires whether definitely expresed [expressed] toward an objective point or sent aimless into a center of sentriz ... [pause and spontaneously erased] senti ... [pause and spontaneously erased] sensitized [very slowly written] matter [pause] to such this lesson of detected and arrested power malignant power will serve as a deterrent [deterrent].

I but feebly express the importance but know that you will comprehend and will continue to the end.

(Yes, why say that? Is there any danger I should not?) [I thought perhaps there was some consciousness of what was in my mind as a result of a letter I had received just as I started to the sitting. The sequel or immediate answer seems to show that there was no perception of what I was thinking.]

No danger.

(All right. I thought you might have something in mind that I did not intend to mention here.)

No only the long drawn [pause] time because of the advisability of the constant contact which makes it imperative to have only short séances.

(I understand.)

You will have no return of previous difficulties.

(Thank you.)

The young woman in the case is better and I will see that the light is protected. [412]

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411. I used the Piper form of greeting purposely to see what the reaction would be. No attention was paid to it.

412. Dr. Prince replies that the girl is better, but that it represents only what has been going on for a long time and is not evidentially important in the case.

(What light?)

this light.

(All right. I understand.)

You have in mind the other one.

(Yes, exactly.)

Yes the cross reference one [pause] so much of the play of secondary personality there.

(Yes, I understand.)

and a feeling of doubt as to your acceptance of all the minutia that comes through. Do not be troubled over them.

(No, I am not.) [413]

Many things are very clear and we are glad of the added opportunity but there are characteristics to overcome and a sense of self importance to be subdued which you already understand.

(Yes.)

There is no room for egoistic [pause] sense [written very slowly] of value in this work. + [sign of the cross.] [Pencil fell and distress appeared.]

[Subliminal.]

[Head leaned forward with groans of distress. Pause and then struck the pad with her doubled fist. Pause and then made faces at me for some time. Pause and opened her eyes and uttered some Indian gibberish. Put her head back on the pillow, closing her eyes, rubbed her face and awakened.]

In accordance with my request Mrs. Chenoweth wrote out for me her own account of the experience which she narrated to me last Saturday before the sitting. This report follows:

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413. It is not clear which "other light" Imperator has in mind. I was thinking of the girl, but apparently his thought is of the one in New York connected with this same kind of work and in which there is considerable play of secondary personality, and there have been cross references with this work. It is the allusion to cross reference that makes it probable that the New York case is in mind. Mrs. Chenoweth knows nothing about it or about the special work we are doing there.

The allusion to self-importance and egotism is clear evidence of the New York case. This characteristic was noticeable there and developments took the form of a situation to eradicate it.

On Friday, February 26th, I felt a very unpleasant sensation in the head combined with a very bad [pain] in the neck after the sitting in the morning, but Dr. Hyslop sat with me a few minutes and I was better. Still I felt it at intervals in the afternoon.

In the evening I went out, and had no trouble. When I returned, I felt a slight pain in the neck but made no mention of it and was preparing for the night as usual, when I noticed that my dog Lucky was looking at me very intently, as if frightened. He was lying on the foot of my bed, where he always sleeps, and I went to him and spoke as usual, but he avoided me and looked so strangely at me that I was quite alarmed. Then he jumped down from the bed and crouched in the corner, trembling violently. I could not get him to come to me, but he watched every movement I made, as if he were in mortal terror.

I called Mr. Chenoweth and told him I believed Lucky was going to have a spasm, altho he has never had a bad spell of any kind in all his life. When Mr. Chenoweth came into the room, Lucky rushed toward him and put his paws up on him and still had that dreadfully frightened look in his eyes and manner. We both talked to him and Mr. Chenoweth finally took him out of doors, but he never moved a foot away from him and when they came back, no amount of coaxing would induce him to come into my room again.

It was some time before he stopped trembling and then lay down in the corner of Mr. Chenoweth's room on the floor. Mr. Chenoweth threw a cover over him and suggested that we let him alone.

I was partly ready for bed and the pain in my neck was terrific. I could not seem to make a move to do anything more, altho I felt as if I ought to go to bed, as it was very late and I felt anxious to be in good condition for the morning sitting.

I was so quiet that Mr. Chenoweth called and asked me if there was anything the matter and I told him how I felt and he asked me if he might not come and try to relieve my head.

It seemed as if the conversation started up a new and more severe pain, and finally I said that I was sure that some spirit was around me and that Lucky had seen it and was frightened.

At this the pain grew worse, if possible, and I put my hand up beside my left ear and found the cords of the neck swollen and throbbing. I asked Mr. Chenoweth if he supposed it could possibly be a spirit of some one who had been hung and he said, "Why, yes, I suppose it might be. Why, what makes you ask that?"

I told him I felt as if I had suddenly been jerked into the air and strangled, and that a big hard knot of something was right behind my ear. And then I added "But I don't believe Dr. Hyslop would have anybody come to him who was hung, I must have picked it up while I was out."

He [Mr. Chenoweth] reminded me that it was the same pain I had felt before I went out and told me to try to forget it.

Just then Starlight came in and controlled my voice, leaving me conscious, and she told Mr. Chenoweth that she would take care of me and for me not to be afraid. She said she could tell him a good deal about who was around, but she guessed she had better not. She also said that she knew that the dog had seen the spirit. After she [Starlight] left I was much relieved and went to bed and to sleep.

In the early morning I woke thinking of Lucky and, wondering if he were sick, I went in where he was and when I spoke to him he got right up and followed me to his usual sleeping place at the foot of my bed, wagging his tail and showing every sign of gladness to be with me once more. This was probably about four o'clock in the morning. He was not sick Saturday nor has he been today, and I have never seen him with the wild frightened look in his eyes which was there on the night when I was suffering with the pain in my head."

MINNIE M. CHENOWETH.

This experience is true, so far as I am able to verify it.

CHARLES L. CHENOWETH. [414]

Sunday, February 28th, 1915.

Mrs. Chenoweth told me this morning before the sitting that yesterday while she was writing out the above account, the pain returned and she asked Mr. Chenoweth to hold her foot, as is often done to relieve such a distress, and finally he got the pain himself in the neck. He put his hand to his neck while he was reading and complained of pain. Mrs. Chenoweth then remarked to me that she could not understand the experience unless they were releasing some spirit. She added that Starlight would not tell them a word about its meaning, saying, "It isn't my business". [415]

Mrs. C. J. H. H. March 1st, 1915. 10 A. M.

[Subliminal.]

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414. These incidents were evidently connected with the effort to "release" a certain personality who gave Mrs. Chenoweth much pain and distress between sittings in her normal state and during her sleep. Apparently the dog, for the first time in their conversation, was affected by some of the same conditions.

415. This experience had given Mrs. Chenoweth a clearer idea of what I was working at, but it contained no details. It represented only that I was working with a case of obsession.

[Pause. Distress and raised head and put it back, followed by a long pause.] Oh. [Expression of surprise and not distress. Pause and a smile.]

I see some of your people.

(Who particularly?)

I think it is G. P.

(All right.)

He seems so awfully busy. [Pause.] He has a table with the end of it up between two windows and a chair on each side, so that a person has light from the window to work by. It seems to be a place where he used to work. Hm. Eh. [Pause.] There are all kinds of things around the room like fossils and charts and— [Pause.] It seems sort of a ... [long pause] place where students go. [Pause.] And he speaks of some one named H [pause] wait a minute [pause] A R R Y K [long pause] wait a minute [pause] K I T T R E D G E. [Spelled slowly.] (Harry Kittredge.)

Yes yes [pause] and [pause]. Funny, when he began the name I wanted to call it something else K N E I S E L. Do you know that name?

(Yes.) [Kneisel Quartette.]

And I couldn't get away from it and I saw this other and that name suggested to me concerts, you know.

(Yes.)

And because I've seen it in connection with concerts and I had a picture which G. P. didn't give me intentionally, but which included him with a group of people [pause] and I saw him with a violin in his hand examining it, speaking of it as if he played himself. [Pause.] That's rather involved but it is the way I reasoned it out. [416]

(All right. Who is this Harry Kittredge?)

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416. Why the name "Kneisel" should be confused with Kittredge is not ordinarily intelligible. But the fact shows what strange errors may occur in attempts to give proper names or unfamiliar words. The reader will remark the indications of subconscious influences in the incident.

I do not know whether G. P. ever played the violin or not. It is not necessarily implied by the mental picture which Mrs. Chenoweth received. It can as well apply to the person named and be mistaken by the interpreting processes of the subconscious itself.



A friend of G. P.'s who must have been with him in this room where these fossils and maps and these things were. [Pause and sigh of weariness and a slight groan.] Did you ever go to the Agazziz Museum

(No.)

Well, it looks like that. He says No. The S E N E T I C [spelled].

(S-E-N-E-T-I-C?)

Yes, is that another one.

(I don't know what that means.)

Well, M U S E U M [spelled]. Archæology. [Pause.]  
T R A C I N G S O N S T O N E S O F A  
P R E H I S T O R I C R A C E A R E N O T  
H A R D E R T O C L A S S I F Y T H A N  
T H E T R A C I N G S [all spelled out].

(T-R-A-C-I-N-G-S?)

Yes. T H E A F F I R S [affairs, but spelled this way twice] O f L I F E.

(A-f-f-i-r-s?)

Affairs [not spelled] I lost it. O F T H E P R E  
[Pause] P S Y C H I C U N D E R S T A N D. [417]

[Long pause and catalepsy followed. I relieved it and a pause occurred to be followed by slight cataleptic conditions and groans, with the fingers pointing out toward me. I thought a pencil was wanted, but it was ignored.]

Oh [pause] I curse you. [Vigorously uttered.]

(Why?)

[Pause.] Oh. [Distress and catalepsy, with groans, and on relief of this reached for a pencil.] [Pause.]

[Automatic Writing.]

[Groans. M a [pause and distress] g g i e is gone. [Groans and distress] and [groan and struggle to write] I will not write for you. I will not. we are not obliged to. [All very heavy writing.] [Pause, and fumbled the pencil, and pause.]

417. Inquiry of Harvard University authorities does not reveal anything pertinent regarding this name. No trace of a graduate by that name was found that would be connected with George Pelham. The word "Senetic" is evidently a mistake for "Semitic".

[Change of Control.]

Yes you are for I am the mother and I demand release for baby and you will give up now. [Small writing and easy.]

[Change of Control.]

No. [Heavy writing.]

[Change of Control.]

Yes. [Fine writing.]

[Change of Control.]

No. [Heavy writing.]

[Change of Control.]

[Fine writing again.] Yes, help me angels of God to bring light to this soul.

(Yes.) [418]

[Change of Control.]

[Pencil fell and reinserted, when it was thrown violently across the room with a shout of defiance. Pause and pencil reinserted. Pause.] \* \* [apparently an attempt at 'M' ].

(What letter is that?)

[Pause. Cry of distress.]

[Change of Control.]

\* \* [scrawl.] Minnehaha.

(Good morning, Minnehaha.)

You are glad to see my name.

(Yes.)

They have the one who kept Margaret going that way so long and now I think it will be better for baby. I have come from Baby to you. she is beter [better] not so much sleep as used to be and the old habit is broken the habit of responding to ther [their]

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418. The name Maggie is probably for "Margaret", the personality whom they intended to have released by a confession. The reader will observe the interesting conflict manifested by the alternative changes of control, and corresponding changes in style of writing. No special evidential point can be made of the phenomena. It is simply a most interesting psychological incident.

influence. She is awaking to a personal sense of a responsibility for some things before done an ... [pencil changed] and will not be so easy controlled. her mother and Minnehaha that's me.

(Yes I know.) [419]

work for that. we do not want her to think she can put everything on to Margaret. That makes her most easy to slip under their thumb. She thought she cud [could] not help it and we tell her she can. [420]

Did you get the letter from her folks out West.

(I got a letter. Do you know anything about ...?) ['it' in mind, but writing began and I ceased.]

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419. It is apparent that the name Margaret here is for the girl and indicates that the previous personality was the one that caused the Margaret phase in the girl. Of the reference to the girl's being better the statement does not mean anything especially noticeable in an evidential way, and regarding the reference to her sleeping less, Dr. Prince says:

"If this means normal sleep, the statement is not correct. Doris is sleepier than ever, and the 'guards' explain this by saying that her practice in automatic writing takes energy which she must thus restore. She sleeps on an average ten hours out of the twenty-four, more than ever before. There is no longer any 'sleep', that is, submerging of the primary personality."

That is, if "sleep" means what Minnehaha has meant by it several times in her communications, the secondary state or waking trance of which there is complete amnesia by Doris, the statement is correct.

There seems to be no special pertinence in the statements about her "awaking to a personal sense of responsibility for some things before done". She has no memory of any of those done by the Margaret personality and of only a part of those by Sick Doris. But it is possible to misinterpret the meaning of the passage. It may mean nothing more than that she is growing into a maturer sense of her ability to prevent the recurrence of such things. The latter part of the sentence must be taken in connection with the first part, and the whole may apply to the subconscious, not to the primary personality.

420. Dr. Prince's note on the reference to putting things on Margaret would be the same as was said in the previous note. The normal girl, Doris, would not put anything on Margaret, except what she knew Margaret had done, having learned from Dr. Prince about this personality. The statement is a natural consequence of the previous one about the growing sense of "personal responsibility for some things done", and Dr. Prince comments as follows on this "not wanting her to put everything on Margaret".

"I think you had better tell Laughing Water that Margaret is *non est*, at least so far as any manifestations or recognizable influence is concerned."

This note does not represent the full import of the statement in the message. A necessary part of its meaning is in the last statement: "She

Yes and another one is coming but baby is beter [better] better and they told you so.

(Yes.) [421]

and she will get all right and make a good woman and not be a Catholic [heavily and slowly written] fool any more.

(I understand.) [422]

Come all you can till we get stronger.

(Do you mean that the sittings next week should be continuous?)

Yes sir I do. I don't care if you come Sundays. I want to make a good job [new pencil given] and get these pople [people] fixed right but I do not want to hurt a fly. [Pencil fell.]

(I understand.)

[Subliminal.]

[Indian gibberish and head raised, staring backward with eyes open. Pause.] Go back. Go right back. [Pause.] Don't you go up-stairs. You go down. [Shouted. Pause, sigh and suddenly awakened.]

Mrs. C. J. H. H. March 2nd, 1915. 10 A. M.

[Subliminal.]

[Long pause. Twisting face slightly. Pause, and distress with twisting face. Pause.]

Are they going to send that girl to school?

(What girl?) [Pause.] (What girl?)

I don't know the name. [Pause.] I keep trying to get it.

---

thought she could not help it and we tell her she can." This purports to describe conditions on the "other side" in which the subconscious is concerned, not the normal consciousness. The subconscious may have succumbed to outside influence, for example, that of "Margaret", where it could have resisted it. Apparently this is what Minnehaha is talking about and we have no means of either verifying or contradicting this.

421. I had just received a letter from Dr. Prince from California, but there is no reason to make the allusion an evidential hit. The prediction of another one coming was probable on *a priori* grounds, but it was some time before it came. It was not on the way at the time.

422. Dr. Prince says he "cheerfully agrees to her becoming a good woman and not a Catholic!"

They call her all kinds of names not hers, that don't belong to her, do you know?

(Yes.) [423]

[Pause.] Does her real name begin with M?

(No.)

Well, there is another name that begins with M. I thought it was hers. It sounds like ... [pause] at first I thought it was Mabel. It may be Mary. It isn't the Margaret name. The first syllable is Ma. I guess that is what it is. May, some one \* \* [few words not caught] some one alive, in your world, do you know what I mean?

(Yes.) [424]

[Pause.] Oh dear. It's an awful hard thing, isn't it? [Pause.] If people would only understand that girls never never get such wild desires unless somebody kept putting them in their heads. They would be simpler. [Pause.]

[Change of Control.]

[Fist began pounding the pad. Pause and then scratched the pad as if trying to tear it, and then began trying to tear off the sheet. I prevented it by holding the hand. Then began alternative efforts to take the pad or to tear it, jerking the hand away and then suddenly trying to seize the pad again. Pauses interrupted whenever I prevented, but if I relaxed hold of the hand a moment the effort was resumed. At times she tried to tear the cloth cover from the table, or to brush off the sheets of paper where I usually placed them, tho none were there yet. After one violent effort to strike me and to take the pad I opened my knife and pricked her hand

---

423. There is no special meaning intelligible in the reference to "sending that girl to school". Her education like other girls was quite impossible, owing to her alternating personalities, and hence for a long time her mind remained that of a child. It has many traces of this condition still. If the statement grows out of a knowledge of this fact it is relevant, tho not evidential in any other sense.

She was called a number of names by her mother. Margaret used various names for herself in her caprices. This was indicated before. Cf. p. 354.

424. The name Mabel is not intelligible to Dr. Prince. There is a Mary known to both the girl and to Dr. Prince, but the mention of the name without other associations prevents giving it significance. But it is evident from the text that Mary is not intended, but May, and this name was mentioned before where it had some significance. Cf. Note 202, p. 377.

sharply while it was trying to tear the cloth. But there was no reaction whatever. After a pause the hand was torn from mine and held below the rest of the table and in a moment she seized her hair with both hands and began to tear out her combs, throwing one across the room. After a pause she seized another comb and tried to break it. I prevented. Finally the hand was pulled away and the face assumed a defiant look.]

Damn fool! [uttered loudly and with passion.] [Pause.] Heretic! [uttered in same manner as first expression.]

(Who says that?)

[Long pause. Distress and pain in face, and then placed her left hand on her neck, twisting her face as if in pain.]

It makes no difference to me. \* \* one of another.

(What's that?)

Hist! [vigorous hissing noise, and long pause, face twisted and distress.] Oh dear. Ah! [uttered loudly and in disgust. Again twisted face in contempt, and tried to tear the pad, which I had removed, and only scratched the table. Pause and distress with crying. Both hands folded a minute and then began to tear her hair, which I prevented. Tried to get another comb. Facial expression changing at various times. Then paused and calmed down.]

Oh dear. [sigh] Oh dear. Who is that priest?

(Find out.)

[Pause and groans of distress.] Please take him away. I haven't got anything against the Catholics.

(No.) [425]

Why should they fight me?

(I don't know.)

I never did anything to them. [Pause.]

(Do they know who he is?)

[Pause.] I can't hear you speak today.

---

425. This conflict with a "priest" will have to explain itself as a part of the psychological problem in the case. It purports to be an attempt to bring one of the most obstinate of the obsessing personalities to terms. Nothing is verifiable in it, save the fact that Catholic influences did act on the mind of the girl, as previous notes indicate.

Mrs. Chenoweth told me in her normal state that she has no prejudices against the Catholics.



(Do they know who he is?)

Do you know I am losing my ears. I can't hear. [Crying.]  
[Pause and reached for the pencil. Pause.]

[Automatic Writing.]

Do not dare to press it further now.

(I understand.)

Regret that any break must come in work.

(What break?)

the absence for few days. [I had to return to New York.]

Too bad we cannot control the time even though [through] the  
absence but will do the best we can.

(I understand.)

R. H. [Pause.] \* \* [possibly 'I', but pencil paused.]

[Subliminal.]

How lovely. [smile and pause.] It is so quiet and holy. [Pause  
and sigh of relief. Long pause.]

Oh my goodness! [Put left hand on neck as if in pain. Dis-  
tress and groans. Pause and I then placed my left hand on her  
neck to help relieve it. Distress.] Oh it makes me sick.

(I'll help it.)

[Groans.] You won't let them make you sick will you?

(No.)

I can stand it better than you. Spirits come in and clarify it,  
don't they?

(Yes.)

But it takes a long time. Was I gone all day?

(No.)

[Pause and suddenly awakened without any memory of what  
had happened and without any remains of pain or distress.]

Mrs. C. J. H. H. March 3rd, 1915. 9 A. M.

Before sitting Mrs. Chenoweth remarked that during this case  
she often felt a sensation in the left hand and arm like worms, very  
small worms, crawling over the skin.

[Subliminal.]

[Long pause. Groans, pause and distress.] Oh dear. [Long  
pause. Rubbed hand apparently to scratch it on corner of pad.

Pause and groans.] Oh. [Left hand pulled at right shoulder. Pause and calmed down without sense of distress.]

The Lord is my Shepherd. [Pause.] I shall not want. [Last sentence whispered. Long pause.] He restoreth my soul. [Long pause and groan and pause.]

Hilary. [Not distinctly uttered.]

(What?)

H-I-L-A-R-Y [spelled. Pause and groan.] What demons lurk beneath a cowl. [uttered fiercely. Pause face and mouth twisted. Long pause, groans, and face showing signs of distress.]

S-A-I-N-T H-I-L-A-I-R-E [spelled. Pause and distress.] Oh I ... [seized neck with left hand and showed much distress and signs of pain. Pause and reached for pencil. Pause.] [426]

[Automatic Writing.]

Richard Hogson [Hodgson] comes to tell you that you need not have another séance here as long as you live. this is a very bad woman and she is working for the holy Catholic church and hopes to be canonized for a Saint ['t' crossed] after ['t' crossed] she dies but the ['t' crossed in both instances] devil has her soul and will make frogs of it. I am a good friend. Trust ['t' crossed] me and go to some other ['t' crossed] place. You can go to Farmington ['t' crossed] and I will help you but ['t' crossed] you must ['t' crossed] never set ['t' crossed] your foot ['t' crossed] in this ['t' crossed] house again. Those Indians are fit to ['t' crossed in both instances] in front ['t' crossed] of a cigar [read 'larger' doubtfully and pencil paused till corrected] shop. They are wood not human at ['t' crossed] all. You would hate ['t' crossed] and despise Sunbeam [Starlight] and Minnehaha if you could see the ['t' crossed] way they ['t' crossed] lie and steal ['t' crossed], and pencil suddenly fell out of fingers. I tried to reinsert it, but hand refused to take it. In a few moments hand reached for it and I tried to insert it, but hand laid it down and rejected a second one I offered, but accepted the third one.] [427]

426. Dr. Prince states that the allusion to Saint Hilaire has no known relevance. Its textual meaning is probably that the priest referred to in the previous sitting was from St. Hilaire. But there is no way to verify this.

427. This enforced expression of himself, evidently by the priest, must explain itself. There is nothing verifiable in it. His obstinate determination

[Change of Control.]

Laughing Water. [Writing began very heavy.]

(All right.)

You know what he is trying don't you.

(I think so, but it would be well to tell all you know.)

Will you believe me.

(Yes.)

[Pause.] I did not like to have him to say I lied and stole for that is what Baby did and I was afraid you might think I did it though ['through' and so read] her but I knew you would not believe the other stuff [stuff] because you have proved Sunbeam [Starlight] and the folks here but when he said that about me I knocked the pencil out of his hand. He wants you to keep away from here because he has got to do some things here.

(I understand and you need not worry about what he says.)

[428]

You see he would not have to say things here and no one would have any right to hold him here if he had not injured Baby. When he kept at it and made her life so hard her friends said he must do the right thing to make her future better. as long as her life is so full of pain he must answer for his part in it and as long as he stays here he loses power over her and over those who have been working for [read 'on'] for him on Baby. Come again soon as you can.

(Yes.)

Minnehaha. [Pencil fell, put head forward and showed distress, with some fierceness.]

[Oral.]

Oh My God! She is a damn liar, a damn liar. If I can't write

---

to stop this work is apparent in the passage and his lying also. The mention of Farmington is a curious incident. Its meaning is explained later. But it is the place in which two persons interested in this work were living, and the wife of one of them was psychic. The *January and February Journals* (1915) contained specimens of her work. Mrs. Chenoweth knew nothing about the facts or about the place.

428. Dr. Prince objects to the allegation that "Baby lied and stole", and from his understanding of the passage he is correct enough. But Minnehaha really says or implies nothing more than the statement that this influence induced acts which could be called these, and she adequately apologized for them earlier in saying that "Baby" did not know it.

I can talk. [Dashed papers off table with left hand and also pad. I picked them up.]

[Subliminal.]

[Pause.] Oh dear. Peace, peace, peace, peace. [Pause. Eyes opened, stared behind her and gibbered something I could not understand.] Oh. [Sigh, pause and opened eyes and closed them again.] Oh Mary, Mother of God. Oh. [pause.] Dr. Hodgson! [Pause.] Why do you smile? I see Dr. Hodgson.

(Does he want to write?)

No, he is smiling. He says it's all right. You understand? (Yes.) The futility of his effort to prove his case will do more to show him his true position than anything else.

(Why did he refer to Farmington?)

I don't know. Wait if I can see. [Pause.] He has been there.

(Why?)

He has been there.

(Why?)

I don't mean Hodgson. I mean the spirit. I guess both have been there. They have some work to do.

(What work?) [429]

[Right hand began to move fingers across the table as in the act of writing.]

Mrs. C. then suddenly awakened without memory of what had happened.

Mrs. C. J. H. H. March 8th, 1915. 10 A. M.

Before she started into the trance Mrs. C. told me that the pain in her neck came back last night and she "nearly died" with it. It came in the night and awakened her. It had not occurred to her since the last week's sittings, until last night. [430]

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429. The allegation here is that this "priest" has been at Farmington. I have not been able to verify this and probably it could not be done. But I can well understand that such a thing might have occurred in the interval to help along the process of releasing this personality from all connection with the girl.

430. This pain is evidently an incident associated with the personality who confesses to having been hung. This will be apparent later.

[Subliminal.]

[Sigh. Pause, distress. Long pause, distress and reached for pencil and pause.]

[Automatic Writing.]

My Baby is better and I cannot say enough to prove my gratitude. I know the difficulties in the way the almost impossible task of getting the child free from the ideas superimposed on her consciousness and even now the better condition is largely the result of a new influence which takes the place of the old but we hope after a while to be able to let her have a normal growth of intellectuality [written slowly and with difficulty].

I am not worrying about that. I only worried when I saw the absolute dominion over her by unworthy spirits. It was then I cried out and I suppose my own distress added to the difficulties.

(When did you find out that spirits of any kind, and especially unworthy ones, had any dominion over her?)

[I had believed that she never suspected it in life, but did not wish to indicate this belief.]

Sometimes I used to think so when I was here. I do not mean in this spot but when I lived with her [crying as hand wrote] and when she had some peculiar spells and I had no real definite thought of what now I see but the enormity of the influence never impressed me until I came here as a spirit communica ... [Hand pressed pencil hard on paper and struggled to keep control. Then the pencil was thrown away. Hand struck at me, dashed the pad away and I removed papers. After a pause the hand struck at me four times, but inhibited the act at the point of hitting me. Pause and then the fist was held on my hand a few moments and presently reached for the pencil. A new one given.] [431]

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431. It is not possible to verify the mother's statement about her alleged statement prior to her own death. It is quite probable that such thoughts crossed her mind, as she belonged to that class of religious people to whom such an explanation would appeal as simple and easy. There would be no scientific doctrines to arouse resistance to it. But we have no positive evidence that she did think so.

Dr. Prince, however, remarks of the passage: "It is likely enough that the mother may have said to herself, 'I wonder if she is bewitched', but this is conjecture. She is not known to have said anything about spirits in connec-

[Change of Control.]

I am not afraid [pencil broken and when I offered a new one the hand held the first one tightly for awhile and then relaxed hold and I inserted the new one. Pauses and distress with exclamations of "Oh" alternated a few moments.]

Not scared of you you old fool

(All right. I am not afraid of you either.)

Yes you are you are.

(I did not know it.)

you are you are afraid I [Mrs. C. held her left hand on her face in distress, with groans] will do some dammage to your dammed [damned] old things. [Distress and crying.] I [Pencil fell, pause and pencil reinserted.] My name is Saint Jesus. Now what do you want of me.

(I would be pleased if you would tell me all you desired to do with the child and what you actually accomplished.)

What is that to you.

(It will help to prove to me that you are a spirit.)

Who in hell are you that I should care whether you know or not. You are not any help to me.

(I hope I can help you and if you will tell me all you can about what was done to the child I think I can help you.)

I don't want your help. I don't see what good you can do me.

[Pencil thrown down and a sound like "Chuh" uttered. Head came forward and faces made and head shaken about.]

---

tion with her daughter. What she thought no one knows. But it just now occurred to me that I had heard that she had a desire to spend a night in a 'haunted house'. I called up Doris to inquire if her mother believed that houses were really haunted, and her answer was in the affirmative. So the conjecture is the more probable."

What she says about the cause of the difficulties in the case represents events in the spiritual world and cannot be verified. It is quite conceivable in the light of the literature on the subject, but without the proof necessary to make it certain.

I should infer from the manner in which the new communicator was introduced to the writing, while the mother was communicating, and from my previous observation of the same phenomena initiating a new communicator, that the mother was sent merely to prepare the way for his intromission. That may be the reason that no evidence of the supernatural occurs in her message.



[Oral.]

Oh my. [Crying, pounding the table with flat of both hands violently. Distress and long pause. Then she placed her left hand on her neck and groaned 'Oh' several times. Twisted face, spoke Indian. Clutched her hand in the air, opened her eyes a moment and closed them again with distress.]

Get away from here. [Fiercely uttered. Opened eyes, distress.] [432.]

[Subliminal.]

Oh dear, Oh dear. [Distress and pause.] Madame. [Long pause and sigh and apparently awakened with a smile, but closed eyes again and went into trance.]

It looks like snow over there with tracks in it. [Staring out of the window with open eyes.] It is in the cross mountain, as if at the top of the mountain you see from the city. Do you know when you look away off you see the mountain from the city. There must be a hotel up there.

[Suddenly awakened with no memory of what had occurred.] [433]

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432. There is no evidence of any cross reference with the girl by this communicator, and hence no evidence of identity. From this point on we shall be dealing with personalities that do little or nothing to prove their relation to the case. The claim, of course, is that they are connected with it, but her recorded experiences do not give such evidence of it as has been given for the identity of the other personalities.

My questions and statements were directed merely, as in all later instances of the same kind, to induce the communicator to express himself as he pleased and at the same time to give hints of what I wanted or of what would be a help to him. The reader will observe a personality of a rather rebellious and unspiritual character. Later events probably identify him with a person who claimed to have been hung.

433. It is not indicated whether the references here are to the locality in which the girl and her adopted father live. But there are snow clad mountains visible from his home and there are lodging places on it.

Dr. Prince writes regarding the statement about the mountains and the "hotel up there":

"If this is a reference to the view from our home in San Bernardino, either our former or our present one, it is partly correct. From our former home in the heart of the city, we could see the highest mountains and a part of the mountain wall. The view from the window took in a large part of the

Mrs. C. J. H. H. March 9th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Slight groan and distress. Pause.]

My neck is better.

(Good.) [434]

[Pause.] It wasn't so bad yesterday as it was sometimes last week. [Long pause. Distress and groan.] Do you know a place away from here [pause] and there is a room on the first floor like a sitting room where a lady gets writing from the spirit and in her normal state. I mean she doesn't go into a trance, sleeping trance. Are there two kinds of trances, waking and sleeping?

(Yes.)

Well, this is a waking trance and she writes very fast. I think it is separate sheets of paper. It don't seem like pads. The papers are all loose around. It looks like you were there getting it and there is [sic] several rooms opening into each other because I am sitting in front of one and I can look through into another. They are almost one room, but there are two. [Pause.]

(I don't know it.)

[Pause.] It may be some place you are going to be asked to go and see, you know.

---

mountain wall and there is snow on it half of the year. One could hardly see 'tracks' from the city. There is 'a hotel up there', not on the crest, but at the foot of the mountain wall, perhaps a thousand feet higher than the city, and this is also visible from the windows. I don't know what 'cross mountain' means. The view from our present home is much more extensive."

A mountain in Colorado has snow on it in the shape of a cross. It is called the Mountain of the Holy Cross. Most people in this country know of it from postal cards and pictures of it. Reference to it would not be relevant here, unless the mental picture of a scene near the Prince home might recall it to the subconscious of Mrs. Chenoweth.

Inquiry of Dr. Prince brings out the fact that there is a mountain within sight of his home which has the appearance of an arrow-head on its side and which is a landmark to travelers and to the hotel an advertisement. In a mental picture it might suggest the Mountain of the Holy Cross to the subconscious, but Mrs. Chenoweth would have no knowledge of its relation to the home of Dr. Prince.

434. The pain in the neck, to which allusion was made near the end of the previous sitting, is the symptom of a certain personality who appears later with clearer evidences of his identity, tho not of his previous existence.

(All right.) [435]

[Long pause and reached for pencil. Pause.]

[Automatic Writing.]

La Petite is at peace Monsieur.

(Thank you.)

I am expressing the gratitude we feel to the friends who brought us to you.

(Thank you, I understand.) [436]

The uncovered [read 'unrecovered' doubtfully] uncovered secret loses its power to hold in thrall ... [struggle] thrall dom the friends who brought her security. The skeleton [read 'spectator' doubtfully] in the closet ... [picture of a skeleton drawn, but not recognized and then drawn a second time and I then read the word 'skeleton'] in the closet is not to be feared longer.

(Just what was the skeleton in the closet?)

---

435. The house, psychic, and other incidents here mentioned are not recognized by me. The reference to the future and the communicator that follows suggest that the reference is to the girl's home.

Of the passage Dr. Prince writes: "In the possibility that the first paragraph may refer to the sittings here, I shall describe the surroundings. They are held in the dining-room close to the portières, generally open, separating that room from the living room, with Doris's back toward the latter room. 'They are almost one room, but they are two.' The 'lady gets writing in her normal state', at least up to the time of this sitting of yours. She did not 'go into a trance, sleeping trance'. The room is 'on the first floor'. Often what is written comes 'very fast'. At first we wrote on 'separate sheets of paper', but were not doing so at this date. Often the sheets were allowed to fall around on the floor until the sitting was through."

436. The expressions "La Petite" and "Monsieur" indicate that the communicator is the guide of the girl and the writer on the planchette through her. It is this fact that suggests the interpretation of the place described in the subliminal.

Of the allusion to "La Petite being at peace", Dr. Prince says: "I don't know as it is worth while to comment on this, but if I do I can only say that one would superficially get the idea that some change had taken place, tho I do not know that this would be a necessary implication. It is true that Doris seemed a little more proof against sensitiveness from unintentional slights and careless remarks after her return from Boston, tho I am not sure that her progress in this regard was greater during the three months of her absence than during the previous three months. As time goes on she is less and less inclined to give way to or be afflicted with spells of depression."

The fear that blood contained [N. R.] contained the essence of crime the blood of the progenitor male [read 'made'] male progenitor in the body of La Petite. Monsieur [Monsieur] knows I think what we mean.

(Do you mean the priest that came?)

No no The fear that the sins committed [read connected and pencil tapped till corrected] and the strange desires were but the taint in the blood of La Petite.

(What ....?) [Writing went on.]

and not the result of unseen influences. That fear was the skeleton in the closet for the care takers of La Petite.

(Was the fear in the mind of La Petite?)

No not as much as in the minds of those who were near her. The male progenitor was not all that could be desired as they knew and not having the knowledge of the power unseen [not read at time] spectres [read 'speeches' to have corrected] ghosts ghosts.

(I understand.)

to produce sensations they had to blame somebody and so they blamed the blood.

(Is the progenitor living or dead?)

Yes [written immediately that I wrote the word 'living'.]

(Living?)

Yes and not doing [N. R.] doing [N. R.] doing all he might for La Petite.

(What relation to her is he?)

Pere. [French for father.]

(All right.)

I feel that Monsieur knows what I say is right.

(Yes.)

and now that the skeleton is out of the closet the thing falls to pieces as such things do. Sometimes the fear had its weight [N. R.] 1 lb [circle with '1 lb' written in it and I then read word 'weight'] with the child. She knew some things of the past and at times the suggestion reached her until she felt like a detected criminality criminal I mean.

(I understand.) [437]

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437. All this talk about the "skeleton in the closet" is very pertinent, as the girl's father was an inebriate and her condition, but for the accident or

## [Change of Control.]

[Pencil thrown down, fist doubled up, face drawn in hate and anger, pounded the table. Paused and then grabbed the pad to tear it. I prevented. Pause and then gnashed her teeth and exclaimed "Ah" in disgust. Long pause. Fist pounded the table and then catalepsy came, which I had to relieve. I placed my hand on head.]

[Oral.] To Hell! To Hell! [Almost shouted. French or Indian spoken almost a minute. Pause and sigh.] [438]

## [Subliminal.]

Oh why do you make him report here every day?

(To save his soul.)

Oh, I see. Are we saving it?

(Yes.)

[Pause. Groan and sigh, pause and sigh again. Face turned around, opening eyes and stared through the door behind her. Came back into normal position and fell back on cushion of chair. Rubbed her face with her left hand, paused and then rubbed face with both hands.]

Oh, Dr. Hodgson. [Smile and pause.]

(Does he want to say anything?)

---

criminal act of her father in throwing her on the floor, might well be ascribed to hereditary influences, as we know all sorts of abnormalities may be the consequence of alcoholism in a parent.

There is no way of proving that the mother thought her husband's alcoholism was the cause of the child's strange conduct, but that class of people are usually conscious of that possible explanation. The statement is that friends thought this hereditary influence might be the explanation rather than spirit influences, and this fear represents the "skeleton in the closet", which was kept from the public.

The substitution of the expression "1 lb." in a circle to interpret a word that I had not read is an interesting circumlocution, as it indicates the indirect process necessary to express one's self in such situations, and is especially interesting psychologically when we note that the communicator purports to be French. She communicated earlier as one of the guides of the girl and the one writing through the planchette. It is possible that her purpose is to bring and to introduce the communicator who follows and who is evidently to make his confession, so to speak.

438. There is no evidence of this personality in this instance. Whether it was the same one that communicated the day before is not indicated either directly or indirectly.

[Pause a moment and suddenly awakened.] Did you speak to me?

(Yes.)

[But she did not know what I said. She had only the impression that I had spoken to her.]

Mrs. C. J. H. H. March 10th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Distress and groan. Long pause.]

Bene, Bene, Bene. [pronounced 'Bee-nie'.]

(What is Bene?) [439]

[Oral Control.]

[Long pause and face twisted in distress.] What do you want?  
[uttered angrily and with a note of defiance.]

(For you to say what you wish.)

To save my soul. [Same tone as before.]

(Yes.)

To save yours. [Defiantly.]

(All right, if you can do it. I have no objection.)

To hers. [Pause.] I I am to save hers.

(All right, if you can do it.)

You thwart me, take her away from me. [Pause.] Make her common and low to mingle with heretics and fools. [Pause.] I would help her as a child of God. [Long pause.] Sacred to the Church.

(What church.)

The Church. There is only one.

(What is that?) [440]

---

439. It is probable that the word or syllables "Bene" are the beginning of the name Benetto which came later. What significance it would have in this connection is not determinable, except in so far as the later reference to Catholic associations would make it self-interpreting.

440. This personality is evidently a Catholic and is probably the same personality claiming to be or masquerading as a priest later. He is probably one of the relics of that period in the girl's experiences when she was tempted to become a sister at the convent. Later explanations throw light upon his character and the nature of the communications at the same time.



[Long pause.] Please don't. [Groans and distress. Subliminal request.]

[Change of Control.]

He is only playing a part. Don't believe him, don't believe him, don't believe him.

(All right.)

[Pause and groans.] He wouldn't save anybody. I know I have been his victim.

(Whose victim?)

I I I There are thousands of us. [Groan.] \* \* [go?] Oh, Oh, Oh [groans.] He is not holy.

(Who says this?)

I I I

(Who is 'I'?)

Oh, Oh, Oh. [Distress.] Sister Benetto. [Groan.] I will no longer help him. No, no, no. Oh, I serve only those who love truth [pause after each word.] [Long pause.] [441]

[Subliminal.]

Oh please. [Held her right hand on her forehead. Long pause and distress, with 'Oh' whispered twice.]

I don't like all these people who are standing around. They get too near me. They suffocate me. They keep talking about some one whom they call Lizzie.

(Tell about her.)

[Pause.] I can't.

(All right.)

I don't know anything about who she is. Sometimes they say Elizabeth and then they say Lizzie. But I think it is some one living. Do you know who it is?

(No.)

---

441. A new personality appears in this change of control. There is nothing to prove who "Sister Benetto" is. It is probable that it was this name that was begun in "Bene" during the subliminal stage of the trance. Later the name Benedictine came and it may be that "Benetto" is not correct. But whatever it is and means there is nothing verifiable in the use of it. The message implies that it was a woman and a dupe of the supposed priest that communicated just previously. There is nothing in the life of the girl to verify the statements made.

[Pause.] Of course you wouldn't, would you?

(No.) [442]

Why it is like a great court-room here. [Distress, pause and cries of 'Oh' ending with a sigh of relief, distress with left hand over the eyes and groans and half crying. Pause followed by great distress in breathing. Again many cries of 'Oh' and distress. Catching her breath as if dying. Distress and rolling of head.]

I I I I recant.

---

442. There is no recognizable meaning in the name Lizzie or Elizabeth, unless it refers to the same person mentioned earlier in the sittings and associated with the name Margaret in the incident that occurred in New York. Cf. p. 378. But it gives no indication of its meaning here.

Later information came through the automatic writing of Doris herself regarding this Elizabeth or Lizzie and I leave the original note as it was written before this information came. It throws light on the original reference to the name. Cf. p. 378 and Note 204. Dr. Prince comments on the present reference as follows:

"Mrs. Fischer had an intimate friend named 'Elizabeth Curley', as I first learned a few days ago, when she, the mother, [purporting to communicate through Doris by automatic writing] told me so. The reason was that the communicator had been saying that 'some of the others' in Boston had said things about Baby which were not true. Then she appeared to refer to what was said about Roman Catholics, and remarked that the friend had never talked that way. She thought that Doris would remember her, and her two daughters Maggie and Annie. But I found that, while Doris knew that her mother, up to a certain date, had a Roman Catholic friend, she did not know her name or the names of her children. When I next talked with Sleeping Margaret, I found that she remembered the name Curley, but could not remember the names of the girls, until I mentioned them, and at first thought the mother's name was Annie, but the right name came to her before I told it. Sleeping Margaret explained what was familiar to me in other connections; namely, that Real Doris did not know the family, simply because Margaret was so fond of them that she always came out when any of them came along; likewise that they were one of Margaret's secrets which she did not allow Real Doris to know, guarding it whenever Mrs. Fischer started to speak about them by saying, 'S-sh'; that is, not allowing her mother to speak about them before Real Doris, and she knew that the mother could not distinguish between Margaret and Real Doris. But this Elizabeth is dead."

Note here that Margaret could intrude herself or invade the normal Doris state, perhaps only half normal, to interpolate this caution. It suggests a closer connection between Doris and Margaret than the ordinary conception of secondary personality implies.

It may be worth calling attention also to the fact that it is Sleeping Mar-

[Pause for a long time in perfect calm. Hand put on the pad. Long pause and signified desire for pencil. I gave the one used the day before. It was calmly laid down. I gave a fresh one and it was laid down. The third one was accepted.]

[Automatic Writing.]

Mightier works than these shall ye do. I come not to save the righteous but sinners call I to repentance. In the name of our Father may all souls be lifted up devils be cast out death be overcome and sin and sorrow suffering and sickness no more darken the minds of the sons of God until the image of the holy spirit is lost to them.

My peace I give thee but see thou tell it not to them who lift not their hearts to our heavenly father in earnest supplication that the spirit of God become manifest in the world in this hour of its greatest need.

(Do you refer to a special thing or to the work that is being done here with this case?)

[I had in mind the special case of the sitter and also the critical condition of things in the Society.]

[Pause.] I do refer to the world tragedy now being enacted but which could never have been expressed if the pent up passions of unredeemed souls had been directed to fine and holy offices for the coming of the unborn nations. The effort at this point to begin the establishment of soul saving through direct contact with soul energies whether good or bad noble or ignoble [distress] drew me to the centre and give [gave] me kinship with the new disciples.

[In tearing off sheet I struck pencil and loosened hold of fingers on it. The control was lost.] [443]

---

garet that reveals the facts more distinctly than the automatic writing, and that the record elsewhere states that Margaret was at the bottom of the "Sleeping Margaret" state. Note this in connection with the fact that Margaret was fond of Mrs. Curley and it would be natural for her to recall the name, assuming that she is the real personality back of the "Sleeping Margaret" state.

443. There was no indication of the personality that delivered this message. Its biblical associations are apparent and there was no indication that it was Imperator, who usually signifies his identity. The subliminal allusions later might suggest that it was an ancient Greek, but the familiarity shown

[Subliminal.]

[Distress and placed her right hand on her forehead rubbing it with first finger, and then moving the hand and arm out moved them around in the air in the form of a circle. Then she stretched the arm upward and pointed toward the sky with the two front fingers, holding the position for some time. Then came a sigh and a smile.]

Isn't that beautiful.

(Yes, what was it?)

It is such a beautiful clear crystal atmosphere. I was in Hell and then I found myself in Heaven. [Pause.] Tell me, do you know anything about Pythagoras?

(Yes, a little.)

What about him?

(He was a Greek philosopher.)

Long, long, long, long ago.

(Yes.)

Before Christ?

(Yes.) Was he? (Yes.)

Did he have some special ideas about the soul?

(Yes.)

Hm. Was Christ a disciple of him?

(I don't know. It does not appear in the Bible.)

Hm, He might have been influenced by him, don't you think?

(Possibly.)

Well, goodbye.

(Goodbye.) [444]

with important ideas in the New Testament would rather make this doubtful or evidently false. But the association of Pythagoras with Christ would explain it on any theory.

444. The connection between Christian ideas and the philosophy of Pythagoras is evident, tho I know of no evidence whatever that Christianity was influenced by the doctrines of Pythagoras. Mrs. Chenoweth would have to be very ignorant of this philosopher to suppose that he had influenced Christ, unless she meant that he did so after his death. That we could neither verify nor disprove. But his belief in immortality and general ethics in respect of purity and earnestness suggest Christian ideas. But all this might be too much a matter of general knowledge to attach an evidential value to the allusion to him here.

Inquiry of Mrs. Chenoweth shows that she knows nothing whatever about Pythagoras. She thinks she has heard of the name.

[Pause and suddenly awakened feeling light and happy, but with no memory of what had occurred a few seconds before.]

The automatic writing was unusually slow this morning. It was my desire to know the personality involved, but possibly the accident with the pencil prevented getting the name.

The voice in the subliminal, in tone, was exactly like that of a priest.

Mrs. C. J. H. H. March 11th, 1915. 10 A. M.

Mrs. C. told me, before she started into the trance, that after the sitting yesterday she went out upon the hill behind the house to see the heights, and took the dogs with her. She said she felt some person behind her almost touching her shoulder and that it reminded her of the statue of Phillips Brooks at Trinity Church. She thought it was a "beautiful influence".

She also remarked that yesterday before going into the trance she kept hearing the word "Benedictine", and did not tell me of it, but as she heard it again this morning as she felt the trance coming on she thought it best to mention it. She asked me if there was not an order by the name and I replied that there was, but did not tell her what it was. [445]

[Subliminal.]

[Short pause.] Oh! [Distress, and suddenly raised fist and struck the pad with it. Paused, and rolled head in distress.]

[Oral Control.]

Damned if I'll write. [Struck pad with fist several times. Paused and reached for pencil, but immediately broke it. I removed it with difficulty and tried to insert a new one, but hand refused to grasp it. Long pause. Pencil fell and hand pulled away. Pause and reached for pencil. New one given.]

[Change of Control.]

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445. The name "Benedictine" probably explains the "Bene" of the day before and possibly also the name "Benetto". But there is no way to explain its meaning here.

She the light thought it might be P. B. near.

(Who is P. B.?)

Phillips Brooks as he had on several occasions sent a message to various friends but the suggestion was not of him but another. It is as well that she thinks it was he.

(All right.) [446]

The spirit influence stayed for protection and even the walk to the heights was suggested as a release from the more dastardly influence of the yet unbroken will of the leader of the attack on the child who has returned. I am making haste to give you these few points while other work is being done. We are hastening as fast as possible and realize the time that has been consumed in this effort but it would be folly to leave the task incomplete. [447]

(How ....?) [Writing went on.] I am [pause.] (Go ahead.)

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446. This definite avowal that the person accompanying Mrs. C. to the hill behind her house was not Phillips Brooks is a most interesting phenomenon. If her subliminal had been influenced by the experiences which she described in her normal state the impersonation here would have been of Phillips Brooks. Nor did she suppose that it was Phillips Brooks, unless she imagined it without telling me of the fact. The phenomenon, if she actually did think it might be Phillips Brooks, is much like one that is recorded in an earlier number of the *Proceedings*, Vol. VI, pp. 340-343, where the psychic is said to have imagined a certain person present who was or might be in fact an illusion produced by her own mind upon the stimulus of her grandfather. That is, her desire of a given person distorted the impression made by her grandfather. Here, whether Mrs. C. thought it was Phillips Brooks or not, the communicator is content that she should think so, but gives no hint of who he was.

Why the real personality should be concealed from the psychic is not apparent. Apparently it is a part of the process purposely to conceal certain personalities from the mind of the medium. It is a curious trick for the subconscious to do this. It may be that the concealment prevents impersonation or getting into rapport with the minds of such persons when they are known more easily than when unknown. This occurred once with Dr. Hodgson and once with Richard Mansfield. It is probable that the secret of rapport is *attention* on the part of the subconscious, as it is with our sense perceptions when we turn attention to a particular person in a crowd and do not hear a friend talking to us.

447. There is no indication here as to who the "leader" is, but it is possible that it refers to a well known personality whose name comes later and who is said to be the leader in the attack on the girl. Cf. p. 617.



losing can you question.

(How long do you think it will take to complete it?)

This month ought to see it finished.

(All right. Do you know who wrote yesterday?)

Yes and you shall know who for the spirit will return again before this is complete. We are dipping into the past for the evil is of the past mighty forceful and dominant and the past had to be brought into active contact once more to give power to the statement that we were making effort to save spirits for the heavenly kingdom.

The work has taken on such significance and is so vast and mighty that all the past seems but a page from [from] the book [book] of eternity. R. H.

(Thanks, I understand.) [448]

[Pencil fell, drew hand away, groaned and reached for pencil. New one given.]

[Change of Control.]

Idiot [pause] puny [read 'hang' doubtfully.]

(What is that last word?)

impotent ... puny [not read at time] hell you think [not read at time] you [pause] have me cornered [cornered] Oma nox ['Oma' written slowly and parts of the strokes at a time.] [Long pause.] C [pause.] \* \* [scrawl.] [Pencil fell and fist pounded pad. Reached for pencil again.]

Saint Peter that's who I am. [449]

[Oral Control.]

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448. Subsequent incidents indicate what is possibly meant by the statement that they are "dipping into the past". It was not apparent here, but the statement consists with the reference to the "leader" who later is said to be Count Cagliostro. Cf. p. 617. The incidents and personalities from this time on are so connected with a distant past and so removed from all superficial evidence of their influence over the girl as to make their presence here an unexplained circumstance and also unverifiable.

449. It is evident that the claim of being St. Peter is an impersonation and a lying message. He is apparently a priest, but later references would indicate the capacity of the leader referred to to impersonate a priest. But we have no evidence of the priest's influence on the girl nor of the "leader" as he was known in life.

Ha Ha. Ha Ha. Ha Ha. [Fiendish sharp clear voice perfectly indescribable. Then threw the pencil away. Pause.]

(Can you prove that you are Saint Peter? I would like to have you do it.)

[Pause and smile, and pause again. Reached for pencil and threw it away when given.]

Who the Devil are you. [Pause.]

(I suppose I am the Devil.)

Liar. [Pause.]

(Well, who am I then?)

Nothing. [Snaps her fingers.]

(Well, that's a great deal.)

You are the Devil.

(That is what I said and you said I wasn't.)

[Sneer.] You ... you would make no Devil. Fraid, Fraid of Hell. Fraid to be a Devil, fraid you will be damned. [Pause.] Coward. Fraid to do a bad thing. [Pause.] I spit on you.

(All right.)

All right. [said sneeringly and in drawling tone.] You think you are Jesus Christ, don't you.

(No.)

Don't you think you are Mahomet?

(No.)

[Pause.] Oh, you think you are Swedenborg.

(No.)

Windows in your head. [Pause.] [450]

[Subliminal.]

Oh dear. Oh, Oh [distress.] I see so many things. [Pause.] Who is that king?

(I don't know. Can you find out?)

Yes. [Pause.] I think so. [Pause.] Oh. [crying. Then folded hands as in prayer.] Oh, our Father, in heaven. Oh, Oh,

---

450. All this badinage must explain itself. It is quite characteristic of the kind of message that comes from such personalities in all cases and of which there are several examples in this record. The tone of it is wholly unlike Mrs. Chenoweth, and it is evidently designed to annoy me. Whatever significance the several persons mentioned may have can be determined by the reader as easily as by me.

save me. [Groans.] Oh, Oh, Oh. [distress.] C-o-n-s-t ...  
[spelled in distress and with loud voice.] Oh, I cannot. [Distress.] Oh, Oh, please. Please.

(Finish that.) [451.]

Oh, Oh. Why don't some of them come and save me. [Pause.  
Hands slowly pulled from the face where they had been put. Pause,  
sigh, put head back on chair and suddenly awakened.]

Mrs. C. J. H. H. March 12th, 1915. 10 A. M.

[Borderland.]

I did not have that pain until now. I had a headache, but that  
went away and then came this pain again in the neck. [placing her  
left hand on her neck.]

[Subliminal.]

[Pause, groan, pause.] Oh [whispered. Pause.] All men,  
all men, all men. [Pause.] Oh, say! [grabbed my left arm with  
her right hand and held it tightly in her hand.] Oh, Oh, Oh. [dis-  
tress with these utterances.] I don't think it is safe to let them  
come. [Great distress, and pause.] They look so dreadful.  
[Pause.] Oh, I am right. There is a man who has been executed.  
Oh dear. [Distress and cries of 'Oh' for some time.] Do they  
ever kill men for horse stealing?

(Yes.) [452]

Oh. [Pause.] Oh. [groans.] Oh, Oh, Oh. [distress. Re-  
laxed hold on my arm and reached for pencil.]

[Automatic Writing.]

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451. I thought of "Constantine" when the letters "Const" were spelled  
out. But it was not finished as requested and it might have been a mistake  
for some one else. What Constantine would mean in this connection is not  
determinable.

452. The pain in the neck and the allusion to "horse stealing" identify  
this personality with that of previous efforts. Previous notes show that the  
girl used to take horses from the stable of a stranger and have rides on them.  
The owners seem never to have treated it as stealing, but the fact that the act  
had that superficial appearance shows a coincidence between this personality  
and the girl's acts. No other evidence of his identity seems to have been  
stated or to have been known on this side.

Give me the pen I am not afraid to write what I have to say.  
Give a man a chance.

(All right.)

[Pause.] I don't know as I am such a fearful thing that any one should cry out against me. I am a Catholic [N. R.] that is true [not read at time] Catholic all right but I can't see that that makes me any worse than anybody else and I was hung but that is not a sign I had [looks more like 'was'] killed any body is it for a great many men get strung up by mistake. I had no high notions like you folks but I would cut [?] a square deal every time and that is more than some of the high toned ministers do. I aint afraid of God or man. if I have something to do I do it and take my pill afterwards. I know I'm dead [neither word read at first.] I'm dead as far as you think but dead folks have lives and can make other folks walk the plank if they want to and I can do that.

I wouldn't hurt a girl a bit and the girl you are so darned scared [N. R.] over ... scared over I don't want at all but it was fun sometimes to see her do things that some of us just talked about. I am not one of the gang that tried to kidnap [N. R.] kidnap the kid but in the round [N. R.] round up they took me along and I just want to say that I aint afraid of you nor any of the folks around her for I haven't done anything that I am ...

(Change pencil.) [Inserted a new one beside the other in a pause and the hand suddenly dropped the worn one and seized the other with difficulty and a little struggle followed to keep control.]  
afraid to face.

(Can you tell some of the things you made her do?)

Yes if you want me to.

(Yes, I would be glad to have you do it.)

They were only tricks. I didn't mean to have her do so many things and I did not tell her all the things she did. She had a lot of folks around her and nobody seemed to understand her. I told her once or twice to get out of the house and get a change away from her place but to come back again and she did it. She is a good little thing all right and the things she did were only things any girl might want to do. I did not tell her to pray and all that sort of bosh but that was bum \* \* I liked the barn you know she used to go there sometimes and liked it too.—

(What did you do at the barn?)

You mean to have me tell you about the colt [N. R.] colt the horse.

(Yes.)

Oh they must have told you how she took it and went away but came back again and she did not lie when she said she did not know she did it. Is that enough for you. She rode all right. S ... [started to write 'She', owing to delay in reading] yes sir she could ride like a cowboy and it did not seem possible to me that she could forget everything but I guess she did all right. She must have been watched for they kicked up a hell of a row about it and then the Father got a hold on her and he has been trying to convert her ever since but he is such a sly old priest that I have some doubts myself about letting a girl like that stay in his power and so I thought I might as well come and tell you what I know and everytime I come somebody gets a [pause] scare head but that [pause] a man with a black cap is approaching. [Pause and exclamation of 'Oh'] My God has a man got to be shunned [N. R.] forever after he has ... shunned ... paid his price with his life. Yes dam[n] it I was hung but some folks walk on the legs that ought to ough [t] have the feet lifted about a foot above the ground. [Pencil fell and new one given. Sigh.] [453]

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453. This is the final step in the clearing up of this personality. He is induced or made to confess. After this he disappears, as it was indicated in a few moments that he would. There is nothing in the life of the girl to prove the truth of his statements except the fact that she had taken horses from a stable for rides. I had earlier asked him or some personality whether he knew anything about horses and this query may be taken as a suggestion, especially in connection with ideas already in the subconscious about "stealing" generally. But there is nothing in this sitting to suggest the horse stealing to this particular communicator. But we have no proof that he had influenced her as stated. All that we know is that she had an uncontrollable disposition to take horses for rides where she had no normal right to do so without consent, and the only claim here is that she was influenced from the "other side" to do so.

There is no evidence that any one wished to kidnap the girl, but the statement by the communicator does not imply that the living tried to do so. The whole passage refers to what had been going on in the spiritual world, save that the communicator had been hung and evidently had a bad character. We have no indication of what the man was hung for. He hints that it might have been a mistake, but he does not assert this and we may suppose that it was a device to mitigate his guilt or to conceal it, and this even on the theory

[Change of Control.]

Minnehaha. Good he will never come again with the black cap and the pain [written 'pan' and not read] will go away from the light ... pain ... and he will get help from me because he told the truth about the horse and baby and they thought I might have

that the whole incident is a subliminal fabrication. But it is also possible that he was a man who had been concerned in some effort to kidnap a girl when he was living. This, however, has no evidence for itself and the existence of spirits would first have to be proved and the phenomena of this kind well understood before we could even conjecture with any probability that such a thing was true. It seems more reasonable to interpret the reference as meaning what was going on about the girl on the "other side" and that "kidnap" refers either generally to the desire to get the girl under control or to efforts to get her away from her home for any purpose that might be the consequence of it. But we have no clear evidence that any such impulses were ever present and even if they had been they were very likely subconscious and never came to the surface of the normal consciousness.

There is evidence enough that "she could ride like a cowboy" and also that considerable objection was made to it by the owners of the horses.

The remark of the communicator that there are people who ought to be hung is a good indication of some characters whose moral conceptions are purely concrete and who can never see a principle beyond the concrete instances in which their morality is embedded. The personality communicating seems to have had no moral character that we should respect, but he quite probably had his code to which he clung as conscientiously as any one, but did not see, that he might be doing as much wrong as those he would hang. Mrs. Chenoweth's psychological analysis of psychological and ethical problems has not gone that far.

Regarding the expression "I told her once or twice to get out of the house and get a change away from her place, but to come back again and she did it", Dr. Prince remarks:

"There is nothing in particular to substantiate this. Of course Margaret often ran out of the house and took trips lasting part of a day. A number of times Sick Doris was driven out of the house, day or night, by the cruelties of her father, and would walk for hours. Of course no one knows all the adventures."

The point in the message is that the particular person communicating had told the girl to do such things and this statement cannot be confirmed except by cross reference, as there was no definite trace of such a personality in the girl except the facts of her conduct and it seems that the things referred to were correct, but we should have to take the inspiration of them on faith, unless proved by cross reference.

There was a barn or stable near her original home where she used to get the horses for riding.

made her do it because I love horses [N. R.] horses [pencil fell.] [454]

[Subliminal.]

[Indian. Pause and opened her eyes and stared blankly at me, closed them again and paused and then suddenly awakened.]

The handwriting of the first control bore marks of the co-operation of Dr. Hodgson for the whole time, but more at first than later. When the control changed to Minnehaha it resembled hers for a few moments and then became very like that of Jennie P.

Mrs. C. J. H. H. March 13th, 1915. 10 A. M.

Before starting into the trance Mrs. C. spontaneously said that her neck had been sore all along, but that since yesterday it had been getting better. The soreness had begun to disappear. [455]

[Subliminal.]

[Sigh and long pause.] Hm. [Pause, distress.] You have to corral them when it is time.

(Yes.)

It is like a band of gypsies.

[Great distress with cries and "Ohs" interrupted by pauses followed for some minutes and an occasional jerk of the body. Struck pad as if worried, caught breath and shivered frequently.]

Oh, I want to vomit. Oh, I am so sick. [Distress and cries of 'Oh', with apparent effort to vomit and to prevent retching.] Oh dear, Oh dear, Oh dear. Oh Monsieur. [Long calm pause of about five minutes.]

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454. This prediction of Minnehaha that there would be no more pain in Mrs. Chenoweth's neck was fulfilled. I purposely avoided saying anything to her about it and watched the matter for several weeks and not a touch of it was referred to by her, but she did remark several times that she had had no more pain in her neck. Minnehaha's reference to "liking horses" probably explains her earlier reluctance to talk about them.

455. This is the first reference by Mrs. Chenoweth to the disappearance of the pain in the neck. She had feared its renewal and continuance and was surprised to discover its disappearance. While it lasted she had feared some organic trouble.



[Sudden distress again with crying and exclamation of 'Oh', shivering and trembling.]

I don't like it. [Cries of 'Oh', and reached for pencil.] [456]

[Automatic Writing.]

\* \* \* \* [scrawls across page and attempt at letters, but none legible. Cries of distress all the while. Pencil broke and I changed for a new one. Hand relaxed hold and pencil fell after much distress. Placed right hand on forehead. Opened eyes and stared around, put right hand forward, closed eyes, pause and smile and opened her eyes to find her arm, hand and fingers cataleptic in the air and unable to move them. I overcame it in the usual way.]

Mrs. C. J. H. H. March 15th, 1915. 10 A. M.

Before starting into the trance Mrs. C. told me that the trouble in the neck has passed away entirely. She had been expecting it to return as long as I worked on the present case, but it has all gone. [457]

[Subliminal.]

[Sigh. Long pause, and then alternating periods of distress, cries of 'Oh', pauses and sighs.]

Oh, dear. [sigh, pause and distress.] Oh, I ... [Pause.] Hm. [Pause.] Oh, I feel so funny.

(How?)

[Long pause.] Is there any good reason why the child should not be a Catholic?

(I don't know. Go ahead. What do you think?)

456. This was a remarkable sitting. The reader will notice that it is unusually short. It lasted perhaps not more than half an hour after the trance came on and there were only a few scrawls in the attempt to write automatically. The remarkable feature of it was the superficial evidences of her being very sick. I never saw better signs of sickness at the stomach and vigorous efforts to prevent vomiting. I suspected at the time that it was the personality connected with the Sick Doris of the girl's life. No other proof of it came than this apparent illness. Mrs. Chenoweth had no discomfort from it after recovery and never knew what had happened.

457. The reader will remark that this is the second reference to the disappearance of the pain in the neck. No future recurrence of it took place.

You are interfering with the rights of a soul.

(Who wants her to be a Catholic?)

She herself desires it.

(Who hinders it?)

You do. You are trying every way to put obstacles in her path.

(I am not with her.)

[Pause.] You are not obliged to be with her. You have brought forth conditions to prohibit her simply because those who are with her have nothing in common with her and do not desire your aid about them.

(I never said a word.)

It's cowardly. [458]

(When did you want her to be a Catholic?) [Earlier life in mind.]

[Pause.] When her soul received the first impression from friends in spirit life who desired to see her protected [pause] saved from the thralldom of small things.

(Who is speaking this?)

[Pause.] I shall not tell you my name.

(Perhaps I might help you.)

I know too well the spirit that animates you. [Pause.] You think you can free the child when you release her from influences

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458. The reader should remark here, as elsewhere, that the communicators about the girl speak in the present tense. Whether this is a subconscious interpretation of the situation or ignorance of the facts on the "other side" cannot be determined. But the time has long passed when there was any interest on her part in Catholicism. It is not true that she now wishes to be a Catholic, but she once had the desire and it is possible here that we have in this communicator no conception of time. Assuming him or her to be "earth-bound", which means simply hallucinated with past memories, we can understand that time relations would be confused as in a nightmare. On that hypothesis the passage is intelligible and fits the facts. But if applied to present mental states of the girl it is not true.

Of the statement that she "desires" to become a Catholic, Dr. Prince writes:

"The only time in her life that Doris thought of becoming a Catholic was during a two-year period of Sick Doris, or a part of it. Never did Real Doris have such a thought. And it was only a languid interest on the part of Sick Doris. She thought it would be pleasant not to have so much responsibility and so much contention around her. She liked the quiet of the convent. For four years there has never been a thought of becoming a Catholic."

that would guide and protect her. [Pause.] There should be no crusade against the people of one religion.

(All right. Why crusade against me, then?)

I make no crusade against you. I speak for the freedom of the girl.

(It is the freedom of the girl that I seek also.)

Her freedom! What does a child of that age know about a decision except as she is guided by higher impulses from the other life.

(She is old enough to make her own decision.)

Tell me friend if she had sought a church of the Protestant religion would she have been hounded as she has been since her desire to accept the Catholic faith?

(If the kind of things that went on had gone under Protestant auspices, yes, she would have been treated as she has been.)

There was no way to have a fair hearing. It seems foreign and unholy to have her to see a religion outside of what they believed.

(Yes, they have the same rights to influence her as you.)

And she had a right to make a choice which she did.

(Yes, and she also made another choice.)

Poor unfortunate girl to be between forces opposed to each other. Do not blame it all on friends in \* \* [note not legible] life. Opposition creates discord and discord creates sin. Some living here have been born under the roof which covered her.

[Pause and sigh, with cries of distress. Long pause, groan and reached for pencil.] [459]

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459. There is little to be said of this communication, as it has nothing that we can prove to be supernormal. The reader will observe its thoroughly Catholic tone of intolerance and that while it is crying for the girl's freedom it grants none to others, a spirit wholly at variance with the mental temper of Mrs. Chenoweth. The refusal of freedom to the child not only shows the spirit of Catholicism but it also shows entire unconsciousness of the girl's age. She is no longer a child, but in age a mature woman and only her intellect, from lack of education and because of the long periods of alternating personality, is immature. She is quite capable of deciding her own convictions at present. The incident is another evidence of the inability of the "earth-bound" to distinguish time.

It is true that "some living here [spiritual world] were born under the roof which covers her", assuming again that time has no place in the com-

[Automatic Writing.]

We cannot hurry.

(I understand.)

I would much desire to get it over if I did [superposed and not read] did not see how vast the matter is. It is far reaching in its effect for the centers of thought over here are interested in the result. It is somewhat like the slave question who owns the sensitive plate [read 'place' and pencil tapped till read] of the individual. More later. R. H.

(Thanks.)

[Pencil fell and pause.]

[Subliminal.]

So blue, so blue. [Pause and reached for the pencil.]

[Change of Control.]

To gain her confidence we do not push the argument too far. She will see what our plan and purpose is [are]—We do not wish to hinder the free expression of any soul young or old and unfortunately for the friends [N. R.] friends who made effort to get the girl away from her natural [N. R.] protectors ... natu ... [read] they allowed the services of some questionable people to be employed and encouraged deceit [N. R.] and ... deceit and underhand methods. I will not try to tell you all but will let the story come through her. [Writing became heavy and pencil fell.]

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municator's conception of things. Several of her immediate family are dead. This hint of the supernormal in the midst of so much that is not verifiably so is so much evidence that the other matter is what it claims to be, and that once granted the whole case of obsession is won, even tho the specific incidents for proving the presence of this particular personality are lacking in the records of the girl's experience. The form of that influence is not always guaranteed in the fact of it, and much less the evidence of it, as it may be desired.

There is no superficial evidence whatever in the life of the girl that there was any such interest in Catholicism as is implied in this communication. But no one, not even herself, knows what might have taken place in the subliminal. All that we know is that the facts cannot be verified in her normal life. It is quite possible that all the influences intimated were exercised, but that, like the effort to make her drown herself, they were abortive.

She was never "hounded" to go into the church, but a few of the sisters tried to induce her to enter it.

[Change to Oral Control.]

[Raised head and pushed it forward. Great distress and groans. Pause.] Oh, Oh [distress and groans.]

To Hell with psychology. [Said defiantly. Pause and relaxed muscles and I had to prevent the head falling forward by holding it. Finally it was raised.]

[Subliminal.]

Don't look at me that way.

[Change to Oral Control.]

[The following message was spelled a letter at a time.]

FLORENCE REED COMES HERE TO HELP  
YOU FRIEND OF A MISS BANCROFT  
WHO IS INTENSELY INTERESTED IN  
THIS CASE [whispered].

(Thank you.) [460]

[Suddenly awakened without any pause.]

[Normal.]

What did you say?

("Thank you".)

Did you say it very loud?

(No.).

It sounded as tho you shouted it. [461]

Mrs. C. then told me that she saw, as she awakened, a strange

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460. The mention of Miss Bancroft is very pertinent to the case. She once before appeared in connection with a case of obsession. She was interested in feeble minded children during her life and communicated through Mrs. Chenoweth some years ago. Hence the name is not evidential here, tho the pertinence of the reference represents information that Mrs. Chenoweth probably did not have.

461. This exaggerated perception of sound was a frequent phenomenon in the work of Mrs. Piper, a fact not known to Mrs. Chenoweth.

The sitter does not know any Florence Reed, but she knows a Flora Read, who is living, at least was not known to be dead at the time of this sitting. But there is no reason to believe that she is meant, since she is said to be a friend of Miss Bancroft.

Inquiry of a friend proved that Miss Bancroft had a friend by the name of Florence Redman who died in 1912, three years prior to this sitting. I had never known her or heard of her, much less could Mrs. Chenoweth.

tree something like a palm. There was a peculiar brown hairy stuff at the bottom of it and a little brilliant lizard just around the bottom of the tree, and asked me if there were any such lizards. I said there were and she still doubted it because this one seemed so light and brilliant a green. [462]

Mrs. C. J. H. H. March 16th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Slight cry of distress and long pause.]

[Oral Control.]

Why should I speak?

(To free your mind.)

[Long pause.] Huh! [contemptuous voice.] Where is the paper on which I am to write?

(Under the right hand.)

What do you wish me to write?

(All that you can, especially what will prove your identity.)

I don't care to prove my identity.

(It will help science.)

I am not especially interested in science.

(What are you interested in?)

Religion.

(Well, tell us just what you did to help your religion.)

Why should I tell you?

(It might . . . .) [Speaking did not stop.]

You have no comprehension.

(Perhaps you might help my comprehension.)

[Speaking now began to be slow as if adjusted to my taking every word of it without too much effort.]

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462. This vision is pertinent, as it describes conditions in California, where the girl lives, and which Mrs. Chenoweth did not know normally. The allusion to California several times previously in the trance may be supposed to have given a suggestion to the subliminal to develop the idea. The present incident has no evidential peculiarities. It is only a general fact that fits.

Of the allusion to this passage and lizards Dr. Prince writes: "While we have lizards enough in our place, we have none of the kind described. We have one palm tree on the place such as is described. No doubt there are lizards occasionally around it, but none of the complexion described."

I think it would be casting pearls before swine to attempt to tell you about the Order of which I was a part.

(What Order was that?)

[Pause.] St. Benedict. [463]

(Are you a man or a woman?) [Reference to a Catholic woman yesterday and I wished to see the reaction here.]

[Pause.] Can you not see?

(No.)

Are you blind?

(I am in the body and cannot see spirits.)

[Pause.] Your friends do.

(Yes, my friends in the spirit, but I cannot see them because I am in the physical or material body.)

[Pause.] I can see you.

(What part of me do you see?)

[Pause.] Your head. [Pause.]

(Any more?)

[Pause.] Why yes. [Pause.]

(Is it my physical or my spiritual body you see?) [Wanted reaction.]

[Pause.] You look like your friends, like a man among them. You are clothed and apparently like anybody. I think you are some pale, more so than some of your friends. I think your garments rather dark, mixed, perhaps gray. Your feet have shoes that are laced with strings with the one on the right not caught together quite right. [Nothing unusual discoverable afterward.] [464]

(Can you tell what is in my right hand trouser's pocket?)

I don't know.

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463. There is nothing to prove the correctness of this name. It is evidently connected, on any theory, with the "Bene" and "Benedictine" of an earlier communication. It is the name of an order of Monks.

464. This passage about my "blindness" is interesting. It implies that the communicator does not know he is dead, or if he knows this, that he has not yet been able to perceive a spiritual world. He is apparently sensible only of the material world, assuming that I am not dealing with the subconscious of Mrs. Chenoweth. I put my queries to test the case for answers of any kind. I was desirous of ascertaining whether he would distinguish, as the Emperor group would do, between the physical and the spiritual body, tho they might be aware of both.



(Please to try it.)

Two things. [Pause.] I see what looks like a knife and small [pause] thing resting against it like a [pause] hard substance, not money [pause] I ... It looks like steel metal. Why should I tell you these things? I see in another pocket [pause] still on the right hand, a small book, thin, small.

(Can you tell me more about it and what it is for?)

There is some printing and [pause] it is not a book that I am at all used to [distress] but it represents more than what it cost to  
\* \* [Not caught.] \* \* [print read 'brent?'] [465]

[Pause and put head forward with some distress and reached for pencil. I offered a pencil, short one, and it was rejected. Also a second short one.]

I will take a larger one. I cannot hold the smaller one.

[Automatic Writing.]

[Head held forward in a normal position and face showing earnest appearance and evidence of effort to write.]

I fe [pencil ran off pad] a r no evil and do not wish to do evil but if I am forced to do evil that good may come I count [read 'can't', tho it is clear save the 'u' which is shaped like 'i', as is often the case] count it Godly to do such sin for the upbuilding of the faith. It ceases to be sin. I know the narrow bigotry of the

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465. From the apparent perception of my shoes and clothes, which Mrs. Chenoweth knew well enough normally, I resolved to try for supernatural perception. It was correct that I had a knife in my right trousers' pocket, but I had a few times taken it out in the course of several years' experiment to sharpen a pencil, usually employing a mechanical sharpener. Mrs. Chenoweth undoubtedly had the opportunity to see me take the knife out and return it to this pocket. But she did not know that I kept a bunch of keys in the same pocket with the knife. I never once removed them in her presence. But then the keys are not specifically referred to. I had several steel rings for the keys in the pocket, so that allusion to steel was correct, but not evidential.

The reference to a book "also in a pocket at the right" is much better. In my right coat pocket I kept my pocket-book and in it was a small memorandum book which I had never removed in Mrs. Chenoweth's presence. On it was some printing. It is possible that Mrs. Chenoweth may have known that I kept my pocket-book there, tho I do not recall ever removing it in her presence. But she knew nothing of the memorandum book and its character. I cannot make the reference specially evidential.

men who are self elected preachers [head fell back on chair]. Margaret has told me all about this [written 'ths'] feud.

[Catalepsy seized the hand and pencil fell, and it took some time to relieve hand.] [466]

[Oral.]

[Distress and cries of 'Oh'.] Oh, my heart! [Left hand placed over her heart and cries of 'Oh' and distress for some time. Finally the cries calmed a little and then distress began again with difficulty in breathing.]

Oh, I am dying. Oh, Oh, Oh. [Distress and raised head from chair in great distress and then calmed down. Pause.] Oh. [whispered and cry of distress.]

Where did the lady go? Who brought this man.

(I don't know. Tell me about it.) [Distress and cries of 'Oh'.]

Who brought the monk?

(Find out.)

The woman did and then left him. [Distress.] Dear, dear. [Distress.]

[Subliminal.]

Oh, isn't that beautiful! I see such a wonderful building, all white like marble and moonlight, moonlight all over it. [Pause.] It looks like Italy. [Pause.] No, it is not Italy. I am up so high I can see away off all around. [Pause.] I don't think it is marble. I think it is stone. [Pause and distress with cries of 'Oh'. Head fell back and my hand squeezed. Hand brushed in front of face as if "crossing something off".] No, no it's all ... Oh it is different, some light some dark. [Pause.] Oh that monk just crossed it all off. [Pause.] It was the chapel and I could just see them praying. It's a monastery.

(Do you know where it is?)

Why it looks like ... I don't know whether it is California or Spain. Do they have monasteries in Spain.

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466. Apparently the communicator in the automatic writing is the same as in the subliminal. The message has a thoroughly Jesuitic character. The allusion to "Margaret" is pertinent, tho it probably refers to the "Margaret" of Minnehaha, who was Catholic and finally admitted she was the victim of this priest. There certainly was a "feud" between Minnehaha and "Margaret".

(I don't know. I think so.)

No, it is not Spain. It is in this country.

(Where?)

In the west. Why, those old people haunt the places, don't they? The name is something like San Giovanni. Oh, I got to get out of here. I feel as if I were in a den of thieves. Please, please. I wouldn't put that thing on my head for a million of dollars. [Brushed away.]

(What is it?) [467]

[Pause.] I see Dr. Hodgson.

(What has he got to say.)

[Pause.] He just smiles. Oh, it's ... [pause.] Read Dante's *Inferno* for further particulars. [Suddenly awakened with no memory of events.] [468]

The automatic writing was very slow and in very large letters.

Mrs. C. J. H. H. March 17th, 1915. 9 A. M.

Before going into the trance Mrs. C. remarked that she now felt perfectly happy and had no more discomfort or pain such as she had had before and that she had been constantly remarking the fact to the household.

[Subliminal.]

[Long pause. Cleared throat. Long pause and then a groan.]  
What a ... What a ... [pause.]

(What is it?)

[No reply. Long pause and reached for pencil.]

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467. This whole passage about the fine building, Italy, Spain, and San Giovanni is unintelligible. I can find San Giovanni as the name of places in Italy, but nothing in connection with Spain or California, where Spanish influences have been felt.

468. The message attributed to Dr. Hodgson is certainly very relevant to the kind of thing that has come from the supposed obsessing agents. The state of mind indicated by their messages and apparent want of progress for more than a hundred years may well be compared to Dante's *Inferno*. The reader may be entitled to any explanation of the reference here, because we have no scientific proof that the subconscious could not have made the reference.

[Automatic Writing.]

I do not need to suggest that you note the difference between the authority of the powerful ones at the head using no force but thought and mental action and the servants of this authoritative head who seemed to know no power but force and no persuasion but bodily [pause] touch but I want you to know that we are well aware of the difference in action and that we plan our campaign with that in view. I think we have a harder task to release the minds of these leaders who have convinced themselves that they have equal rights to the lives of children as parents and guardians have but it is of course a most erroneous idea from our point of view and the fact that they engage in such work by going into partnership with the very low and common forces is evidence of their inability [N. R.] inability to appreciate freedom of action even [read 'born' doubtfully] in the child mind. ... even ...

I am writing under some difficulties but I wish you to have a thought from me now and again that you may be assured we are not working in the dark. R. H.

(Yes, I wish, when you get the main work done, to ask many questions about it, but not now.)

Yes I shall be ready.

(All right. Thanks.) [469]

R. H. and the group. [Pencil fell, distress and pause.]

[Change of Control. Oral.]

[Sigh and alternations of distress, pauses and cries of 'Oh'.]

Take away the light. [Hand brushes as if driving something away. Pause and distress, rolling of head and clearing throat.]

I bow to no one. [Pause; distress and cries with catalepsy which I had to relieve in the usual way.]

Who commands me to speak the truth.

(God does.) [Said to test the personality.]

[Pause.] God. [Pause.] God. [Pause.] God. [Said each time with a tone of contempt. Pause.] Mary, Mother of God, save us from our sins. Mary, Mother of God, save us from our sins.

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469. This passage must carry its own interpretation. It is signally rational and free from the confused and insane messages from the alleged ob-  
sessing agents.

[The last two sentences were chanted in the Roman Catholic style of voice, and in quite a musical tone.]

[Long pause.] On the crucifix I am dying. [Hand raised in the air. Pause and held her left hand on her forehead, with cries of distress.]

[Subliminal.]

Take him away. [Pause.] It's horrible. Oh I cannot, I cannot stand it. Take his eyes off me. Take them off. [Distress and raised head forward and reaching for my left hand held it on her forehead.]

[Oral Control Resumed.]

Bless me Father. [Distress.] We try to ... [Distress and pause.] Write, write, what shall I write? [Reaching hand for pencil and bending forward in distress.]

[Automatic Writing.]

[Cries of distress, with sound of 'Ach' constantly and gnashing of teeth, all through the writing.]

My work is done by God. I am bereft of occupation. My Soul sinks in Lethe's dark waters a dead thing. Brother Benedict. [Slowly written and pencil fell as soon as last word was written, and head fell back on chair, and body became perfectly calm for some minutes.] [470]

[Subliminal.]

[Sigh, rubbed face, put head forward, opened and closed eyes. Rubbed face again, paused, opened eyes and stared about, pressed fingers on eyes and suddenly awakened.]

Mrs. C. J. H. H. March 22nd, 1915. 10 A. M.

[Subliminal.]

[Long pause. Groan. Long pause. Sigh and long pause again.]

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470. These various messages apparently from different communicators evidently brought to clear up their minds must explain themselves. Readers will note that they are not wholly of a stereotyped form and represent characters slightly different in nature. The reference to "Brother Benedict" has not specifically determinable meaning. It would imply a Benedictine Monk perhaps, but nothing is verifiable about him.

Is there a Leland Stanford?

(Yes, is he here?)

Yes, I thought so. I heard the name.

(What does he want to say?)

[Pause.] Hm. Do you know him?

(No.)

I wondered if you knew what he looked like.

(No.)

Has he got a wife alive?

(No.)

[Pause.] Oh, I don't. [Distress.] I would like to give you

[long pause.] (Well?) Yes, I am waiting. [Pause.] Sounds like an interview. [distress] Ah [pause] for *her*. He keeps saying *her*.

(All right.)

When the arrangements can be made for it.

(All right, as soon as this case is finished I can do it.)

Thank you. I will return for it is of great moment for me.

[From "I would like" to this point each word was spoken slowly as if to be sure I got all of the message.]

(I understand.)

[Pause and then message was spelled a letter at a time.]

L-E-L-A-N-D [Pause.] Looks like C. [Pause.] S-T-A-N-D-F-O-R-D. [Pause.]

(How do you spell that last?)

S-T-A-N-F-O-R-D.

(That's right.)

What did I say first, N?

(S-T-A-N-D-F-O-R-D.)

Did I? Well, he didn't. [Pause.] Too bad we could not have foreseen [pause] the need of [pause and distress] care and provision for such cases as this one you have been investigating. [Pause.] We might have aided you very materially. [All spelled out.] That's all.

(Thank you.)

He will be giving his interview if he does not look out. [Pause.] [471]

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471. The message purporting to come from Mr. Leland Stanford is very pertinent in respect of its alleged interest, but it is not evidential. Curiously he is apparently ignorant of the death of his wife. She died some years

[Apparent Change of Communicator.]

Can you see those roses? (No.) Well look.

(I am not psychic.)

[Cough.] Well, you are not blind are you?

(Psychically I am.)

What a shame. [Long pause, and groan.] Have we got to go through these priests again. [Pause.] I hate to walk by them, don't you?

(Yes, but we have to clear them up as a part of the work.)

Hm. [pause.] I don't suppose we ought to ask them to give up their religion, ought we?

(They will see the light in time.)

[Pause.] I heard some one say that no one wished to make them change their belief. The only thing that was asked of them that they stop proselytizing among people of supersensitive organisms.

(I understand.) [472]

[Pause.] Oh! [distress and struck pad with fist. Pause.]

Ora pro nobis. [chanted.] [Pause and catalepsy in hand which

---

ago and the incident was made much of in the newspapers, the story being that her death was suspiciously connected with poisoning. It might have been easy for Mrs. Chenoweth to know the facts. It is possible that the confusion about her living, which is implied in the desire to get a message to her, may be due to the circumstance that I once met her and talked over our work before she died. This recollection on her part, if present, might confuse the message and make the subconscious believe that she was living.

The expressed desire to communicate some time was realized the next season and the record appears below. I supposed that Mrs. Chenoweth knew all about the man and in the original note said so rather confidently because he was so well known. But after his later appearance inquiry proved that she knew nothing about him. With his wife he was a believer in Spiritualism and founded the University by his name because of it.

472. This allusion to influencing "supersensitive organisms" represents the whole conception of obsession. Whether this influence is limited to psychics is not indicated, but then we may all be more or less psychic, and if so, are exposed to that extent. It is possible that the phenomena occur in the effort to cure the "earthbound" of their nightmare or hallucinations, and hence that many are too ignorant to effect their purpose without injury to the living. This is conjecture, and it disregards the real or apparent evidence for malicious influences.



it took some time to relieve. Then when I bent the wrist the hand relaxed.]

I fixed her now.

(How?) [473]

That hand won't write any more. [Pause.] What do you think you are trying to do?

(To let you express yourself as you wish.)

I have no wish.

(Well, I got that message.)

[Pause, cough, and pause and then reached for pencil.]

[Automatic Writing.]

I will try and help for I now realize the need of the help I can give you. I am not one of the [pause] band formed to corral the child but have been cognizant of the work done by those who felt it best to save her from some influences that were bringing trouble to her.

The first trouble was from some who felt they might get into touch with your life through the child and their lawless ways brought misunderstanding to those about her then the Catholics took up her case with a fine effort to save her from the lawless depredations on her [pause] mind and it soon became a passion with them to save her for themselves and then the real [read 'red', pause and read 'rest'] real conflict began and between the Protestant and Catholic influences there was warfare indeed [read 'until'] indeed. The early trouble was caused by Catholic [N. R.] a Catholic but his religion had nothing to do with his contact with the child but later it colored the efforts.

I cannot go into all the details for I shall lose what I have to say but while the work was going on here I saw much of it and knew when the Indian force was set to work that created new rivalry [N. R.] rivalry and the sister who had been given charge over the soul of the child made a great fight to maintain her status quo but with some difficulty. [474]

473. The Latin "*Ora pro nobis*" may be a well known title to Mrs. Chenoweth, tho she does not know any Latin, save what all of us may pick up in stray phrases.

But Mrs. Chenoweth has no recollection of the phrase and does not understand what it means. She was wholly unable to comprehend it when I asked her about it. Cf. Note 659 and p. 747.

474. Of course it is not possible to verify the statement made by this communicator about the manner of influencing the girl. It is quite consonant,

On the way home after the break here there was quite a contest one night. I mean on the train you understand.

(Yes.)

and yet there was help given by the child herself which never could have been given except for the contact here. In [read 'you'] other words ... In ... her soul was awakened to a sense of responsibility for some of its workings. The effort on the part of the fist [first] group was to keep her asleep and make her unconscious as to what was done or what could be done on the other side the group brought together here kept insisting that an awakening should be allowed and that the child should have a normal interest in what was being done and cease to be a pawn [delay in reading] p ... [read] used by the opposing forces to bring trouble to a man whom they opposed because of his heresy.

(I understand.) [475]

It is a very plain and simple case but the active [read 'child'] active belligerents do not relish self-condemnation so there is where the trouble lies now. I know Sister Margaret right well and will tell you more about her later and do you know any one called May in connection with the child.

(I think I have heard of her. Say more.)

Yes and about some people who lived a little distance from the minister's family who knew the child and who were connected in some way with her. [Struggle.] I lose power but return tomorrow. I am [pause, tapping pencil on pad.] Renaud. [Pencil fell and hand grabbed mine.] [476]

however, with the facts throughout years of work in this field where it would appear that many messages and influences from the "other side" are transmitted unconsciously by the spirit at times. For example, the reproduction of the mental and physical states of the dying person are evidently unconscious results of the presence of the spirit. That fact once admitted or assumed, we have a key to much apparently illegitimate influence on the living.

475. Doris does not know of any struggle she had on the way home. Of course she is said to have been asleep and as she sleeps soundly it is probable that she had no disturbance. If anything occurred at all it must have been with her subconscious.

476. "Sister Margaret" is evidently the "Margaret" to whom Minnehaha referred. The name May came in another connection and was evidential. Cf. p. 377. The name Renaud is not verifiable. It is not even known whether he purports to be a guide about the girl or not.

[Oral Control.]

Oh, spy. (What?) Spy. [Shouted.] [Pause.]

[Subliminal.]

[Opened eyes, stared about, closed eyes and rubbed them.]  
Some one hit me. [Holding finger on forehead. Opened eyes and awakened smiling.] I cannot see anything. [Closed eyes, with hand over eyes and became normal.]

Mrs. C. J. H. H. March 23rd, 1915. 10 A. M.

[Subliminal.]

[The subliminal state began with clearing the throat and after a long pause violent coughing and distress followed. There was then a long period of perhaps fifteen or twenty minutes of alternating coughs, catching of the breath as if dying, pauses, and cries of 'Oh' and distress. The head came forward and swayed at times with very difficult breathing. Finally the head fell back on the chair and a sigh of relief occurred. After a pause the cries of distress began again, with difficult breathing and exclamations of 'Oh dear' and then clearing of the throat.]

I can't talk [difficulty in utterance].

(Who is there?)

[Clears the throat, pause, reached for pencil and coughed.]

[Automatic Writing.]

I am here [large letters. Distress].

(Who is here?)

I am here. [Pause.]

(Who, who is I?)

I am here. [Still large letters and written all over the page in one word.] Distress and groans. Pencil fell and cries of 'Oh dear'. Hands put on the face and then beat them together in distress. Pause and pencil reinserted when reached for. Writing began finer.]

[Pause and thinking 'he' was written I so read it, but soon discovered that it was the first two letters of the 'here' previously written, and writing went on without change.]

will forgive me but will you.

(Yes.)

I give you pain but it is hell for me and I would escape [cries of distress as writing went on.] \* \* [scrawls.] 477]

[P. F. R., distress and long pause. Left hand fell limp off the arm of the chair. The head which had been put forward fell back and the right hand struck the pad, followed by distress. After a pause of limp condition on the part of the head it raised up and took its natural tonicity, sigh and long pause.]

[Subliminal.]

I can see Father John. [Pause.] He is talking to a woman. [Pause.] She is a Sister of Charity. [Pause.] She is very thin. [Pause.] She looks very very ill. [Pause.] She would like to say something to you.

(All right.)

[Pause.] She is very beautiful. [Pause.] She has very large dark eyes, black hair and a skin like a rose, [pause] and fingers like lilies. [Pause.] I think she is Spanish and her name ... [Pause.] Wait a moment. [Long pause.] I can't quite get it.

(Have them spell it.)

Yes. [Long pause.] Oh, what! [clears throat and utters cries of 'Oh, Oh' and general distress.] Just a moment. [Pause.] A-L-A-V-E looks like Z [read 'C'.] Z.

('Z'?)

Yes Z [Pause] then a little more to it I don't get. [Pause.] Hm. [Pause.] It sounds like Aleventh. [Long pause.] [478]

I see a very strange building of brick, red, red brick. Oh I ... [coughs.] I can't, I can't, I can't let her see it. [Pause.] \* \* [words not caught.]

[Cries of distress, rubbed face and seized my hand with her right. Long pause and suddenly turned her head around, opened

477. This personality is not verifiable, unless the clearing of the throat and coughing which persisted through more than one sitting is evidence that it is the personality associated with the condition of the girl when it was thought she had tuberculosis and did not have it. But it was not tuberculosis of the lungs that was suspected.

478. The name Alvarez is not verifiable. It was interesting to remark the pronunciation of it, which was correct, tho Mrs. Chenoweth does not know Spanish. Inquiry shows that Mrs. Chenoweth normally knows the pronunciation of the Spanish letter Z.

her eyes and stared at me and then closed them. Pause, sigh, pause, opened eyes.]

I can't get back. [stammered.] [Pause.] Why did they bury me alive?

(Who did?)

Why did they put me in here and leave me to die?

(They wanted to clear your mind.)

[Sigh and head fell forward.] I feel so sick. [Pause, opened eyes, pause.] I guess I'm back. [Dazed, and in a moment closed her eyes again, rubbed them and slowly winked them as if trying to test them.]

Here I am again. [Pause.] You haven't written my name right.

(What is it?)

[Long pause, head fell back and long pause again, and began spelling the name a second time.

A-L-E ... [pause.]

(A-l-e?)

[Head nodded. Pause.]

(What is the rest?)

[Long pause and suddenly awakened.]

Mrs. C. J. H. H. March 24th, 1915. 10 A. M.

Before starting into the trance Mrs. C. told me that yesterday after the sitting she had quite a spell of coughing. Then in the night she was awakened by violent coughing and it was so violent as to make her throw up somewhat.

[Borderland.]

I think I am going quick. Somebody put something down over my face.

[Long pause and then violent coughing began, and at the same time I began to cough violently and without any known reason for it. It was not suggestion as it was perfectly simultaneous with Mrs. C.'s coughing, and I had no cold. Neither did Mrs. C. This condition alternated with pauses, clearing the throat, occasional catching and difficulty with breathing, as the day before, for perhaps ten or fifteen minutes, and with occasional cries of distress.]

Is there no other way? [Distress and coughing again with occasional cries of 'Oh dear', and then reached for the pencil.]

[Automatic Writing.]

\* \* [evident attempt to write 'I am', when hand relaxed hold on pencil and Mrs. C. began to cough. She continued to cough at intervals during the writing with cries of distress.]

I am sorrowful to be \* \* [scrawls and distress. P. F. R.] a trouble [coughing and distress]. I am only a poor sick thing deserted by God.

(I shall help you all I can.)

[Coughing and distress] and the fathers who can use me no more [coughing] W [pause, coughing and distress] \* \* ['n' or 'a', but not like letter] s [probably 'was'] not to blame for my first wrong acts but I am dead now and in hell and no [coughing, and catching breath] one hears my prayers.

(They will be heard in time.)

My sin is too great. I am lost. [P. F. R., but hand relaxed.]

(No, work patiently.)

[Pause, clearing throat. Pencil fell and reinserted, but dropped again. Cries of distress, and folding of hands together, rubbing face, then folding them on her breast in great distress.] [479]

[Subliminal.]

Let me back quick before I stifle. [Great distress, head forward as this was vigorously uttered.]

[Apparent Change of Control: Oral.]

You, You, You, [pause] You, You, You. [in each instance pointing the forefinger in the air toward some imaginary person and speaking in contempt and anger.] You bring her here. You cannot make her talk. [Head fell back on chair, a pause and then a calm as if in death, and in a few moments reached for pencil.]

[Change of Control.]

She will write and help much in the evidence although this chief sinner tries to balk our efforts. R. H.

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479. There is nothing evidential in this second passage from the same personality that communicated the day before. But she is evidently more ready to accept the situation and to have her mind cleared up.

(I understand.) [480]

[Pencil fell and awakened almost immediately and without any preliminary indications of the transition.]

Mrs. C. J. H. H. March 25th, 1915. 10 A. M.

[Subliminal.]

[Long pause and reached for pencil. Short pause.]

[Automatic Writing.]

Mother of Baby.

(Good morning.)

I did not think I had imposed a task so hard when I begged you to save my little one but the work has passed beyond my comprehension and is like a strange malady [not read till next word was written] sickness which hospital authorities are calling attention to.

I am relieved for she is better and will never have a recurrence of the old spells, I am sure but your friends are determined to [pause] help these spirits who made trouble for us so that they will work with them and never more do the same things.

(I understand.)

I am very much surprised myself because some of the people they have come ['brought' would be better] here to write seem very religious and devout and I would not believe them bad if I did not see the way they insist on having a complete power over those they come in contact with. Perhaps it is that which makes them bad. At first I was some afraid of the Indian and felt perhaps she was the evil [N. R.] evil force but I do not think so any more and I see that she was trying to break up the settled influence of this band and I work with her now. f [spontaneously erased and period inserted before it.] For awhile I worked with the others believing what they said and thinking because they were better mannered and more cultured that they were the better influences to have about my child but I see that I only assisted the people who were trying

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480. Note this resistance or contest between the two spirits, the woman who is trying to escape her persecutor and the man who does not wish to surrender his power over her. The future will have to determine how and why they appear together in this manner.



to take her away from her friends and mine and get her body and soul into their clutches. They care less for bodies than for souls because they know the enduring quality of the soul and the fleeting quality of the body.

Most people like me have an idea that there are a few bad Priests who seek the bodies of maidens for personal gratification but that has little to do with the kind of people you have been coming into contact with here for their [their] purpose is with souls. I think there may be bad men among Catholic clergymen as among any other group but they are the more materialistic and have as little knowledge of the real meaning of their [their] forms as some outsiders do.

You must ask your wise friends about this. I only know a little and have learned it all here since working with them for Baby's release.

(I understand.)

It is strange to me that a group so wise would let [coughed] a man as bad as the one who stole and who came here in such awful state of mind do the work for them but your friend says that the purpose was probably to disgust everybody with Baby and make her discouraged and then she would turn to them for succor. that is reasonable to me for I saw the two influences at work but did not know they were working for the same purpose. I thought they were contesting influences. They tear down a good [pause] character to put a new foundation and build up their [their] own sort—a wrecking crew and then a constructive crew but construction on their principles. [Pencil fell and reinserted, but struggle to control.] [481]

[Oral.]

She shall not write another thing. [Vigorously uttered and pencil fell. Pause and distress.] Sadie.

(Sadie who?)

[Pause.] Oh my goodness! [Head put forward and hands put

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481. This long message from the girl's mother will have to explain itself. There is nothing verifiable in it. It represents a perfectly rational conception of the situation, but we shall have to obtain better evidence than we have of its truth.

on neck a moment and some coughing. Pause and reached for pencil.]

[Automatic Writing.]

G. P.

(All right.)

It is right. We wanted the mother to write but cannot hold longer. You are not discouraged.

(No.)

We are in high feather over some accomplishments. [Coughing.] Will try and write you tomorrow about next week.

(All right.)

R. H. sends greetings.

(Yes, my greetings to all.)

[Pencil fell.]

[Subliminal.]

Oh! [Distress and hands folded and then breast and forehead crossed many times just as a Catholic would do.] [482]

Get me out of this devilish place. [Crosses made on breast and forehead many times again. Pause, smile and suddenly awakened.]

Mrs. C. J. H. H. March 26th, 1915. 9 A. M.

Mrs. C. told me before starting into the trance that at the club last night, a little group of friends for psychic experiences, that the coughing came on her again until those present had to come to her relief.

[Borderland.]

I'm still conscious, but I hear the name Eleanor. Do you know any one by the name of Eleanor?

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482. This making of the sign of the cross in true Catholic fashion was a most interesting phenomenon. It was evidently a relic of the influence of the communicator whom they wished to eliminate and whether it was a mere residue of the earlier appearance or due to actual presence now, as a further effort to clear up his or her mind, is not determinable. But a witness of the making of the crosses on breast and forehead would have admired the dexterity and realism of it, tho Mrs. Chenoweth is as far removed from habit and taste in that matter as east is from west.

(No.) [483]

[Pause.]

[Subliminal.]

[Long pause, groan, pause, sigh and long pause and then distress, pause and reached for pencil but would not seize it when given. Long pause.]

[Automatic Writing.]

\* \* \* \* [scrawls with pauses between.] Will truth help me [mirror writing, and not read.] [Pause.] Will truth help [read after tearing off sheet.]

(Yes it will.)

how do [pause] [not read as it was mirror writing] how do do ... [mirror writing, but read.] [P. F. R. and pause.] Mein [not read at time and in mirror writing] my [normal, but not read.]

(I can't read that. It is not written normally.)

No no. Liebe [not read at time as it is a mere scrawl.] Liebe [pause] von [?] mein [read 'man'] Mein friende [Freunde] \*  
\* \* \* [scrawls. Hand reached for pencil after throwing one down and rejecting one I gave, in manner of Jennie P.] [484]

[Change of Control.]

I will not stay but G. P. asked me to say to you that we are handicapped by a special effort to convince convince [not read either time] convince a leader of one group in [N. R.] opposition ... in ... that the safest way is to tell the exact truth. You see how it is, Hurricane.

(Yes.)

There [N. R.] There is a congress [read 'conquest'] congress of leaders and they come from different parts of the Universe and repsnt [represent] differing opinions of the same thing. It is not

483. It has not been possible to ascertain any meaning for the name Eleanor.

484. This appearance of a German is not easily excusable on the hypothesis of subconscious knowledge, because Mrs. Chenoweth does not know German. She knows only the word "Federmesser" and the phrase "Wie viel Uhr". But there has been no evidence of any German personalities reported to me in the girl's experiences, tho her father is German and her ancestry on the father's side wholly German.

lways because they disbelieve what we know that they oppose but because they do not approve of our methods and only experience gives light and so each one tries for himself.

It was a German friend who believed he could deceive [read 'delude'] use deception ... deceive [after my reading 'delude'] and he kept asking the question of us not of you [N. R.] you on the paper I mean.

(I see.)

but he will try again later. It is no use to try to deceive because there are too many guards about and some one always sees the effort.

If you can come next week we will be better.

(Do you mean all week?)

Yes. Is it too hard for you Hurricane.

(No, I shall be glad to do it, but the light will have to change some arrangements. Is that best?)

Yes Yes and she must join with you for a while until this is settled right. It is a problem of understanding [read 'interesting' doubtfully] understanding how to deal with sin. The greatest problem of the universe and indeed the fa... [erased] sins of the father descend upon the son and the daughter as well. I am [read 'can' and hand pointed till corrected] not much of a Bible student and cannot quote scripture but I trust you to understand.

(Yes, I do.) [485]

I am getting converted somewhat myself. I have hardly [N. R.] seen ... hardly ... [pencil worn out and changed] you this year but I have worked like a locomotive over on this side and now I shall make you jump on the machine to copy my fine [N. R.] fine witticisms [N. R.] witticisms.

(Yes, all right.)

Let the friend try a moment more ... [delay in reading] moment more. [Pencil fell and pause.]

[Change of Control.]

[New pencil given. Pause.] M ... [P. F. R. and Indian.

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485. Jennie P.'s intimation that the girl's trouble is connected with the sins of her father is in the line of a previous statement by another personality. Cf. p. 571. It is not verifiable, especially as it has been supposedly connected with the fall or tragic treatment by her father. Cf. p. 373. Both may have entered into the case.

Pause.] Mein Gott [pause] was \* \* [scrawl] ein König [König]  
[P. F. R. Pause] \* \* [scrawl in apparent attempt at mirror writing.] Die Kinder. \* \* [scrawl. Pause and distress and P. F. R. accompanied by violent coughing for some time.]

[Change of Control.]

I do not wish to harm.

(I know that.)

but I will try and right my wrong if God helps me.

(Yes.)

The child has been tormented with the influences of many but will yet have a life of strength and usefulness if I can but free myself from superstition and alarm as to what my future state may be unless I save so many souls in a given time. It sounds like folly to you but you have only to open [N. R.] your ... open your eyes and ears and you will find my counterpart [N. R.] in ... counterpart in any sect or group you join [N. R.] forces with ... join f ... [read.]

The girl was sensitive and receiving impressions and I tried to save her from some of those states of mind quite detrimental [N. R.] to ... detrimental ... her growth. I have failed for I give only another impression. \* \* \* \* \* [scrawls and pencil dropped.] [486]

[Subliminal.]

[Right hand put up to head and began coughing and then made the sign of the cross on her breast and forehead several times. Paused and awakened suddenly with a little difficulty of speech.]

Mrs. C. J. H. H. March 29th, 1915. 10 A. M.

There were a few coughs in the normal state just before starting into the trance, but there were no indications that they were significant.

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486. This is evidently another appearance of the Catholic personality who was the victim of the priest and who is trying to free her mind from the hallucination of her previous beliefs. It is most interesting as a psychological phenomenon and testimony to the existence of such a condition and the way to gain freedom from it.

[Subliminal.]

[Cough, pause, distress and long pause followed by a groan, a cough and a sigh.]

It takes so long to get back again. [Said in altered voice and apparently that of a man.]

[Alternations of distress, pauses, groans, and rolling of head about with exclamations of 'Oh dear' for some time.]

Birdie. [Pause and distress, long pause, with distress and rolling head, and then reached for pencil in a vigorous manner. Pause.] [487]

[Automatic Writing.]

I will not hurt you \* \*

(Can't you hold the pencil differently?) [Pencil held uprightly in fist.]

No.

(All right.)

I hear you talk and I know what you mean but I have nothing to do with this sort of fiction. It is not in my line and I do not see just why I am asked to take hold of this hand. It is not much of a task but what is the good of it.

(It is to let you express yourself. May I give you another pencil?) [First one worn down from heavy pressure.]

I do not care.

[I gave a new one and hand had difficulty keeping control while the change was made.]

[Pause.] All this is queer. you are on the earth in the dark.

(Yes.)

queer how funny [read 'fancy'] and ... fun ... [read] and small you look like a dwarf [N. R.] you look like a dwarf.

(I understand.)

the walls seem to touch [read 'back' doubtfully to have corrected] you ... touch \* \* [scrawl and pencil fell. Pause.] [488]

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487. The name "Birdie" is possibly an attempt to give the real name of the girl, as this sort of mistake might well occur in the phonetics of the effort, as it might over the telephone.

488. There is nothing evidential in this personality's communication. Its interest lies in its peculiar variation in type from others.

[Oral.]

Oh God! [Head bent forward and fell back.] That is the hardest one we had yet. He is a manipulator. [Pause, and I started to tear off the sheet of paper. The hand pressed down on it to prevent, and I ceased.]

Don't pull it out from under me. [Pause.] Now you can. [Sheet torn off.] [Pause.] Oh, dear. Oh, I don't think I can do it. [Pause.] What's the use of making so much fuss over one little soul? [Long pause and reached for pencil.]

[Change of Control: Automatic Writing.]

This same group had hold of many different friends at different points in the country. It is the same kind of people who took Helen Carrington and nearly [N. R.] nearly destroyed her.

(I understand.) [489]

and there are thousands suffering in the same way and to release one and another is not sufficient. We must make it evident to the world that such a power exists and is a menace to the unprotected and sensitive and that we need the co-operative influence of those on your side before we make much progress.

(Let me change the pencil, please.) [Pencil changed and hand had difficulty keeping control while it was done. It clutched the first pencil until the second one was inserted.]

It is the means of growth to those who need to grow to see the better way and to seek it. Gve [Give] the wicked man some work to do and he will grow interested in that and forget his schemes and climb to God ['God' written slowly.]

(Yes I understand.)

[P. F. R.] S \* \* [read 'air', but might be attempt at word 'Saint'.]

(Try that again.) [490]

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489. This reference to Helen Carrington is very pertinent. Some eight years ago she had an attack which proved to be obsession from the evidence, and Mr. Carrington has already published some of the facts. I have never alluded to my own record of them. Mrs. Chenoweth, however, knew in her normal state about Mrs. Carrington's trouble, but she never knew normally what I had received through herself about it.

490. This communicator did not appear the next day, so far as I could determine: for I did not obtain his name, and what came here was too doubtful for any identification.



[Long pause and pencil fell.]

[Subliminal.]

[Sigh.] What a combination!

(Can you get the last word he tried to write?)

He will come tomorrow.

(All right.)

It wasn't the same one that began, was it?

(No.)

Because I saw two people. [Pause. I then tried to tear off the sheet so that the writing would not be seen when Mrs. C. awakened. The hand pressed down to prevent.]

You always pull those things ... [Pause.] You pull the earth right out from under me. [Pause.] Hah ha, shsh [fiendish laugh and hiss.] Oh I feel so sick. [Pause.] I see Imperator.

(Has he anything to say?) [Pause and awakened.] [491]

Mrs. C. J. H. H. March 30th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Distress and head leaned forward, nodded, as if assenting to something, and then fell back on the chair. Long pause, sigh with 'Oh' and pause.]

One might have. [Pause.]

[I repeated words to have sentence finished, as I thought it was unfinished.]

Yes, that is what I said.

(What have?)

Why I agreed with you. [Pause.] Don't you think so?

(What are you talking about?)

[Pause.] He told me he had different opinions.

(Who did?)

The strange visitor.

(All right. Go ahead.)

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491. There was evidently the intrusion here of either the priest or another personality who appears a little later. It was possibly he that sought to tear the pad a little earlier in the record.

[Pause.] One might have different opinions and still be of [pause] use.

(Yes.)

[Pause.] But what's the use of trying to impress those opinions on me? [Pause.] I don't care. [Pause.] He told me to tell you, you James H. Hyslop, that he didn't agree with you at all.

(On what?)

On the method you are pursuing to change the attitude of certain spirit folks [pause] and he said that, as far as he is concerned, he would write if he felt like it, and if he didn't he wouldn't.

(Well, I am open-minded and if he wants to change my opinions I shall listen.)

[Pause.] He says that you are only persuaded by the Emperor group.

(Well, if he can do better I shall be glad to receive.)

He says he has never had a chance to have years of trial with his method as they have.

(What is the difference between them?)

He uses suggestion only.

(What is theirs?)

They come into literal contact physical. He belongs to a school which [pause] bases the claim to recognition on the theory of hypnotic suggestion which induces a waking trance and allows the functions of all the organs of the body [pause] with and by the will of the operator on the spirit side, but leaves the recording register of the brain which is memory blank. Do you understand that?

(Yes. I wish to know if he used hypnotism when living?)

I hear him say 'Yes I did and was an [pause] early discoverer of the power inherent in the physical body which might be' [pause and sigh] ... I don't hear the word. Wait a minute... [Long pause] 'transfused with the powers of the subject until the subject became the automatic [pause] automatic, no, automaton.

(All right.)

'Automaton for the operator.' Do you know what he means?

(Yes.) [492]

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492. The difference between the method of the Emperor group and that of suggestion is apparent in the work itself. There was no hint at this stage of the communications of the personality whose name comes a little later.

Not of the school of Sharcoal, Charcot, sounds like Sharcoal, but earlier still. [493]

(Who are you?)

[Pause.] Hm. [Pause.] 'The great one', he says.

(I would like to know. I know of Charcot.)

Well, this is not Charcot. [Pause.] C-a-g-l-i ... [long pause.] That is all I can get.

(Get the rest.)

I think I can't. o ... Well, he don't want me, he don't want me. He is fighting me. s-t-r-o.

(That's all right.)

He is made. He is mad. He says you have duped him.

(I did not wish to dupe him.) [494]

He is talking to Dr. Hodgson. Dr. Hodgson is putting the case right down to him [tapping finger on table]. I can hear the words: 'No spirit enters this room who is ashamed or afraid to give his name and no favors are allowed to one who comes nameless.' [Pause.] Strange visitor. [Hands put up to face.] Ha, Ha, Ha,

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493. The phonetic error in the name of Charcot is most interesting. Mrs. Chenoweth knows almost no French and tho she may have heard of Charcot she knew little or nothing about him, and certainly would not know the relation in time between him and the communicator who immediately gives his name, unless we suppose that the subconscious had determined on the method of concealing the name until other data bearing on identity had been given. But the error about the name is so much testimony of her ignorance.

494. The getting of the name of Cagliostro was a most interesting phenomenon. The resistance to it would apparently indicate that it came unintentionally. After a part of it came, sufficient for me to guess the remainder of it, but still desiring to have it finished, the resentment began. I had really duped the communicator, tho not intending that this should be the case. I led him up to communicating freely and when I asked who he was possibly the thought of his identity came spontaneously and before he could inhibit the coming of it or at least the discovery of others near by as to what it was.

All this assumes that the incident is not subconscious fabrication. In fact, he is such a well known historical personality that the evidence of his actual presence is not so good, at present at least, as may be desirable. There is no known reason for his appearance in this connection and we shall have to await the sequel to ascertain what the *raison d'être* of his real or alleged presence is.

Ha! [Fiendish laugh like the one recorded before. Hands over face and fists doubled.] I can twist you to torments.

(What?) [Not certain of statement.]

I can twist you to torments. [Hands twisted about and face writhing in distress.]

[Apparent change of Control.]

Better let her go quickly before he gets hold. [Changed voice and like that of a man. Pause.] [495]

Oh, Oh. [Head up and distress.] I want my mother. Oh I feel so ... I see a finger on my forehead. [Distress and suddenly awakened without memory.]

Mrs. C. J. H. H. March 31st, 1915. 10 A. M.

[Subliminal.]

[Cough, long pause. Rolling head with signs of distress.]

Don't let him. [Reached quickly for my hand and seized it. Pause.] Oh, I don't want him. I don't want him. [Pause.] Oh. [Signs of distress.] I see Dr. Hodgson. [Calm and smile.] I guess I am all right. I was afraid. [Loosened hold of my hand and withdrew hers from it. Long pause.]

[Change of Control.]

[Distress.] The holy ones are here. [Pause and rubbed face.] I wonder what makes that man put his hand on my face. [Rubbing

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495. The muscular action of Mrs. Chenoweth and the evidence of this personality's anger and desire to avenge himself for the transmission of the name showed that he wanted to produce undesirable effects. The change of control and effort to bring her back before he "got hold" were indications of what was going on, not readily excusable on the theory of subconscious fabrication or reproduction of memories from normal knowledge. It will be noticeable that he is not allowed to do much if any automatic writing later.

[All the notes made at the time about Cagliostro in this connection will be subject to qualification by what I ascertained later when questioning Mrs. Chenoweth. I postponed this until I had gotten much more about him through her, as I did not wish to give any normal hints as to what was going on.]

face.] I don't like it. [Pause, distress, and sigh. Pause and then stopped rubbing face. Long pause.]

[Change of Control.]

[Distress and pause.] You think you've cornered me. [Held lips tightly. Long pause and then relaxed lips.] He is a handsome man.

(Who is it?)

I don't know. He has beautiful clothes on.

(What kind?) [Suspecting Cagliostro.]

But you wouldn't like him because he is so foppish. [Pause.] Hm. [Pause.] He wears [pause and distress] those brocaded silk coats you know. Why, who is he? [Pause.] He is vain, very vain. [Pause.] I don't mean that that is his name. I mean v-a-i-n, [spelled] you know.

(Yes.)

[Pause.] I can't tell what he is. He looks foreign. They are all talking to him, all those beautiful spirits, and he don't answer, but I see long white silk stockings and shoes with buckles and jewels on his shoes, jewels, jewels, jewels everywhere.

(When did he live?) [Thinking of 1789.]

I don't know. Some time ago. People don't dress that way now, do they?

(No.)

[Pause.] Oh, I think it was in 17 [pause] and ... He don't want me to tell you. He keeps looking beyond them, these people. Every time he looks I know what he means. I think he is a conspirator.

(See if you can finish that date.)

The 1700 date?

(Yes.)

There is a 3, [pause] a one, a seven and a three and an eight. But I don't know what it means.

(1738?)

Yes I see that date. [Pause.] You know I can see him with a snuff box and a long lace on his, falling over his hands \* \* \* \* [two words in notes undecipherable] and he is so graceful, like a woman almost and he has a broad sash across his shoulder and down to the side, but Oh, look! [Distress.] Oh, he is awfully bad.

[Pause.] There is another side to him. That is just a mask. He is like a devil. He looks like the picture of the Devil creeping from behind him. [Pause.] This what he does, [snaps fingers] and immediately there is a whole lot of people trying to reach him. I think he is in prison.

(What put him there?)

I don't know. [Pause.] Murder I guess. He looks as tho he could murder. [Pause and struck the table with fist.] [496]

(There were certain persons at that time that he knew and it would be well to mention them.)

[Pause and face twisted as if in contempt and refusal.] Adieu, adieu. [Spoken with firm and strong voice.] \* \* [sounded like 'ruma'.]

(What was that word?)

[Hand moved gracefully in the air.] Cara mia. [Pause.] Italiano. [laughed. Pause.] Oh! [Hand seized my wrist tightly.] Please don't. [Pause.] He is a liar. He is a liar, I know it. [Pause.] He says the Italians love all people, do harm to none, live in the light of song and beauty. [Pause.] [497]

(What does he know about Marie Antoinette?) [Thinking of the diamond necklace.]

[Pause.] I know what he knows and I know all these ... you know. [Pause.] He ingratiated himself.... I can't tell you. It is something terrible, terrible. I feel something around my throat, my neck is burning, neck, neck, neck, neck.

(What burns it?)

Neck. Take off the necklace.

(I understand.)

[Pause.] Intrigue, intrigue. Damn the English.

(What did the English do?)

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496. Examination of the encyclopædia shows that Cagliostro was born on June 8th, 1743, not in 1738. All the characteristics referred to him are true. He was a conspirator and played the aristocrat and fop and was guilty of all sorts of crimes. But all these things are so well known that no evidential value can be assigned to their mention here.

497. He was an Italian and knew that language. Mrs. Chenoweth does not know that language but she may be familiar enough from stray usage with such an expression as "cara mia", which most of us know without knowing anything of the Italian language.

[Pause and distress.] Do you know anything about the Queen's staircase?

(No, what kind of a necklace was that?)

I don't know. I ... [pause] say it is all jewels, but they are all ... I don't know whether they are diamonds or pearls, but it looks more like diamonds, glistening, glittering, that's more like it, but then something like ... I can't get it. You tell me to do it and he keeps telling me not to. He is a thief. That is what he is. I said he was a liar, but he is a thief. He is in the atmosphere of a thief. He is the king of thieves. [Pause.] I see a Catholic priest.

(Who is it?) [Thinking of Cardinal de Rohan.] [498]

498. I asked the question about Marie Antoinette purposely to see if the reaction would involve the diamond necklace incident. The reader will observe that the right reaction came and the reference is exposed to classification with telepathic phenomena, tho it is one of the very few reactions of the kind in response to my state of mind. But it might be a natural association with Marie Antoinette in any mind that knew the traditional relation between Cagliostro and the diamond necklace, on the one hand, and the relation between the Marie Antoinette and the diamond necklace, on the other. It seems that Cagliostro was acquitted of any part in that scandal, tho suspected of having something to do with it. Hence the pertinence of the allusion to a priest immediately in this connection. Cardinal de Rohan, who had been made to believe that the Queen was in love with him, had arranged the purchase of the necklace for a present to the Queen. History shows what a fiasco the affair was. But the facts are so well known and the persons associated with it so familiar that no evidential value attaches to the incidents and connections mentioned, unless their fragmentary character may make their subliminal origin questionable. The reference to the Queen's staircase is pertinent, but not important. So is the strong allusion to the English.

The diamond necklace incident is so well known in history that I assumed Mrs. Chenoweth knew all about it, but interrogation of her some time later showed that she knew nothing whatever about it and had never heard of it, saying that she had read nothing on the French Revolution except Carlyle's history of that event. She had read that only because a friend was so fond of it, but Mrs. Chenoweth did not find any interest in it. Carlyle does not discuss the incident in either volume. He mentions it but once and in the following passage, Vol. 1, pp. 54-55.

"Consider that unutterable business of the Diamond Necklace. Red-hatted Cardinal de Rohan; Sicilian jailbird Balsamo Cagliostro; milliner Dame de Lamotte, 'with a face of some piquancy'; the highest Church Dignitaries waltzing in Walpurgis Dance, with quack prophets, pickpurses and public women;—a whole Satan's Invisible World displayed; working there con-



Why do you always ask me that? [Reached for pencil.]

[Automatic Writing.]

Go to hell and there you will find the information you seek my sweet friend.

(I imagine so, but I can't get there now.)

Safe and pleasant voyage to you when you embark. I give you no chance [? read 'idea'. Pause.] chance [?] to ... [Pencil fell and long pause.]

[Subliminal.]

Who is Jennie P.?

(Why do you ask that?)

[Pause.] What does she call herself when she comes here? (Whirlwind.)

Mary Ann.

(She called herself that only once, I think, to me; nearly always Jennie P. or Whirlwind.)

It is Mary Ann when she talks in the family. She didn't want you to get that name. [Pause.] She is French too, you know that don't you?

(Yes.) [499]

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tinually under the daylight visible one; the smoke of its torment going up forever."

There is nothing in this that associates the diamond necklace with Marie Antoinette or even Cagliostro tho he is mentioned in its connection. If Mrs. Chenoweth knew anything about it she obtained her information elsewhere and forgot it. Certainly it produced no impressive interest on her mind if she ever heard of it.

499. This is a curious reference to Jennie P. It is correct as to what she is called in the family and illustrates the ready assumption of names on the part of personalities who might not be able to prove their identity or wish to reserve it. But there is no excuse for this apparent subliminal ignorance: for Mrs. Chenoweth knows well enough normally and should know subconsciously what she is called in my work.

Jennie P. purports to be French and hence it is probable that the name "Mary Ann", as Mrs. Chenoweth pronounces it, would be "*Marianne*". But I give it here in the record as it was pronounced.

The question put to me. "Who is Jennie P.?" suggests an interesting connection between the deep trance and the subliminal state, that may be like the occasional connection between the subliminal and the normal state. The name Marie Antoinette had just been written when Mrs. Chenoweth suddenly

She hates to see this man having an influence over people in the world. [Pause.] Did you touch me?

(No.)

He did. [Pause.] Oh I wish this was over. [Distress and pause.] They made up their minds before the end of the month to finish things, but they haven't got him to do all they wanted him to do. [Pause.] Oh dear! You are going to give them more time, aren't you. [Pause.]

Oh, my God! [shouted and put head forward. Pause. Face twisted and head shaken.] Huh. [Long pause.]

[Change of Control.]

Father let the light of love shine on them [all whispered.] [Pause.] Bring peace to darkened souls, trust to the lying lips, aspiration to the soul of ashes, patience to me ['me' not certain.]

(To what?)

Me. [Pause.] Thy children all. [Pause.] Tho I descend into the depths of hell, there art thou, thou art there. [Last word

entered the subliminal state and probably carried a memory of the name over into the latter state, and as she knew that Jennie P. had always called herself "Mary Ann" in the family, Mrs. Chenoweth's subliminal evidently began to suspect that Jennie P., this last being her *non de plume*, was Marie Antoinette, a suspicion backed up by her normal belief or knowledge that Jennie P. was French. But it is evident to me that Jennie P. is not Marie Antoinette. Jennie P.'s character and style have no resemblance to those of the Queen. When suspected of being Jane Austen she ridiculed it, claiming to belong "several spheres" lower than she. Her humor and manner are wholly different from anything that history associates with Marie Antoinette. But it is interesting to know that Marie Antoinette had a servant by the name of Marie Anne Lamaignan, mentioned in the wages book as connected with the park at Versailles. I accidentally learned this fact from the book of Misses Lamont and Morison, entitled "*An Adventure*". It was discovered among the archives of French history by those ladies while looking up the verification of certain incidents connected with their experiences when taking a walk in the park. We have no reason to believe that the coincidence is significant, but I remark it as a coincidence, which could not be mentioned but for the subliminal conjecture that Jennie P. was Marie Antoinette, and the fact that she claims to be French.

The transmission of the idea of Marie Antoinette to the subliminal is illustrated by the occasional occurrence of the same fact in the transition from the subliminal to the normal state. If Mrs. Chenoweth awakens while she is uttering a sentence she is likely to remember it. She does not always do this, however. It is only occasional.

whispered.] [Pause.] God's work, God's will, God's peace [last words whispered. Head fell forward. Pause and fell forward more as if to fall down, and I caught it. Pause.] [500]

[Change to Starlight.]

[Cry.] Hello.

(Hello.) [Recognized Starlight.]

I bring her back.

(All right.)

[Head now went back to chair.] I could tell you, but they told me not to.

(All right.)

It's a tough customer, isn't it?

(Yes.)

But if you get him turned Godward, you will help a lot of others, won't you?

(Yes.)

[Pause.] Take the poison out of the spring and a lot of people can drink and be refreshed. Goodbye.

(Goodbye.)

[Coughed once and suddenly awakened.]

Mrs. C. J. H. H. April 1st, 1915. 10 A. M.

[Subliminal.]

[Long pause, and alternations of distress and pauses, with exclamation of 'Oh dear' once.]

Have you ever been to Italy?

(Yes.)

It is beautiful, isn't it? [Mrs. C. never in Italy.]

(Yes.)

[Long pause.] Have you ever been in France? [Mrs. C. never in France.]

(Yes.)

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500. This prayer is quite in the character of the Emperor prayers through Mrs. Piper, and it is the first one of the kind in my work with Mrs. Chenoweth. Its source is not avowed and as it is not verbally identical in style with the Piper prayers we must reserve assurance regarding its origin.

[Long pause, sigh and long pause.] I see that same man. [Pause.] Do you know anything about Dumas?

(Only that there was such a man, and perhaps you can say why he is mentioned now.)

All I could think of was "Monte Cristo". I have read "Monte Cristo", have you?

(No.)

Did you know he wrote it?

(No.)

Or "The Count of Monte Cristo." [Pause.]

(There was something else he did.) [Thinking of his account of Cagliostro.]

[Pause.] Yes, I don't know. That is all I ever read of his, I think. Do you know if he ever wrote anything about strange adventures? I guess that is Monte Cristo. I don't know.

(He wrote something else, and perhaps they can say from the other side what it was.)

[Pause.] That man just comes right over to me. You know how he put his hand right over my mouth the other day?

(Yes.)

He don't want me to speak about him. That isn't Dumas. It is this man. I am not talking about Dumas.

(Why does he mention Dumas?)

He didn't want me to.

(All right.) [501]

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501. The mention of Italy and France was pertinent to the personality evidently in mind; namely, Cagliostro. But it is not evidential, as his relation to both those countries is too well known. The mention of Dumas is also very relevant to Cagliostro, tho not evidence of his identity. Dumas wrote a work in which Cagliostro figured as one of the chief characters. It was "Les Mémoires d'un Médecin" and was translated into English. A copy of the translation is in the Boston Library and so is accessible to all readers. I pressed the subconscious for something definite here to see if the work named would be mentioned. But it was not, tho the subconscious confessed to having read *Monte Cristo*. The confession, after this reference to one that had been read by the normal self, that she did not know why Dumas was mentioned and seemed not to have read any other work, is interesting for those who believe in such large powers of the subconscious.

I was afraid you would think this was Dumas. [Pause.] I don't like this. It's intrigue. [Pause and distress.] It's lying and intrigue, everything dreadful. I don't like the atmosphere. I would rather have something lovely and lovely people. [Pause, sigh, and pause.]

Oh, why do you want me to see all these things. They are vile. They are just vile.

(They are an important part of the evidence. Tell all about them.)

[Distress.] Well, I see a woman. [Pause and distress.] She seems to be in disguise, as if she were not a woman at all, but disguised as one, and she is just [pause] masquerading. [Pause and distress] and I am in such a stuffy ... There is no air. It's all so [distress] full of lies and deceit I can't breathe. Nobody trusts anybody.

(Who is this woman?) [Thinking of Cagliostro's accomplice.]

[Distress and pause.] Oh, she makes me so sick. [Pause.]

(Has she anything to do with the man?)

[Distress.] Yes, she has a part in his conviction. [Pause.]

He must be a criminal, but he don't look it. I mean his manners are not like that. [Pause.] I can't. I can't live in that dastardly air.

(Don't worry about that. You will be in it only to get the evidence.)

Oh, I see a wonderful ball. It is like a palace and a wonderful stairway and ladies and gentlemen going up and down and they are broad enough for two by two to go up and down, and there is so

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The consistency of the statements would argue against any real knowledge of Dumas' work on Cagliostro, tho it did not prove this.

I examined every page of Monte Cristo for the name of Cagliostro in the two volume translation of more than five hundred pages each, and the name was found but once in the following sentence: "I believe, while the Countess G— takes you for Lord Ruthven, my mother imagines you to be Cagliostro or the Count Saint Germain." Vol. II, p. 141.

There was no trace of the name Balsamo and there is not enough in the sentence quoted to account for the many incidents in connection with Count Cagliostro in this Report.

Inquiries at a later date showed that Mrs. Chenoweth knew nothing about Dumas' work associated with Cagliostro. Cf. p. 650, where I record the result of this inquiry.

much of that courtly air about everybody and everything, and this man is there, but nobody knows him, I mean nobody knows him to be so bad as he is. He is like a knight in his courtliness and his grace, but he is a devil in his heart. You know what I mean when I say impostor. [Said vigorously.]

(Yes.) [502]

[Fist then struck the table several times. Pause.] Cease. [Said with great emphasis and hand struck me violently. Long pause and reached for pencil.]

[Automatic Writing.]

Que. [Pause and P. F. R.]

(Stick to it.)

[Long pause.] \* \* [scrawl. P. F. R. Pause and distress, and then pencil broken evidently with purpose, and then apparent catalepsy, but I think it was merely a refusal to write, and after I stopped rubbing the arm the pencil fell again and was reinserted, followed by a pause.]

Monsieur. [Pause, relaxed hold on pencil, paused and then threw pencil violently across the room.]

[Long pause, and then clutched her throat with both hands, and face twisted. Rubbed hands, and uttered a sound like 'Ow' and a hissing sound a number of times. Left hand went to forehead.]

Oh dear. [Distress.] I wish you would take him away. Take his eyes off me. Oh, Oh. [Both hands wrung.] Oh he drags me to hell.

(It will not hurt you.)

[Pause. Cries of distress.] They said God was there, didn't they?

(Yes.)

[Long pause. Sigh, opened eyes and stared at window, pointing out of it, closed them again, and put her hands on her breast as if suffering pain.]

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502. All that is said in this long passage is perfectly characteristic of Cagliostro, but cannot be regarded as evidential, as it is either stated in the published matter about him or is easily inferrible from what is said.

Oh I'm poisoned, I'm poisoned. [Awakened without memory.]  
[503]

Mrs. C. J. H. H. April 2nd, 1915. 10 A. M.

[Borderland.]

I can see an awful funny building. I'm not asleep. I see a building, it looks like concrete, at the side is a little iron balcony and a door below and the door is red, dark red, something like cherry. It don't seem to be painted, but is finished like hard wood. It may probably be mahogany, and I see it opened and a man steps out.  
[Long pause.]

[Subliminal.]

Hm. He is tall, slender, with a long cape and a hat with [pause] feathers. [Pause and message begins to be spelled.]

H-e-r-n-a-n-d-e-z [pause] Hm. Y-M-E [Pause.] I can't see the rest.

(Get it if you can.)

Yes, M-e-r-i-o [Pause.] I think that's all. [Last sentence not spelled.]

(What nationality?)

[Spelling resumed.] S-p-a-g-n-o-l-i-a C-a-s-t-i-l-i-a-n. I don't know whether that spells anything.

(Yes.)

but [not spelled. Pause. 'Then spelling begins with next word.] a dupe of Count C—— [word 'dash' spoken three times] who has at last come to the conclusion that he will speak. [Pause.] ['period' indicated by voice.]

(All right.) [504]

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503. The statement "I am poisoned" is pertinent in connection with Cagliostro, not because it is true of him, but because his career exposed him to accusations of having poisoned others.

504. I have not been able to verify the reference to the name of Hernandez Merio, or the pertinence of the allusion to "Spagnolia Castilian". Cagliostro assumed the title "Count", but that is too well known to make a point of it.



The hypnotic power of the great [pause] C—— [word 'dash' spoken three times] has [distress] never been recognized as the explanation of his successes in his draing [spelled so twice for 'daring'] schemes and intrigues but it was unspeakably prominent and effective as those who were under its spell could testify and he still rel [pause] y s lies [for 'relies', correction of 'rely'] on it as his strongest force in dealing with people in your world. [Sigh and exclamation 'Oh' long drawn out. Long pause and face twisted and then normal speech with changed voice and manner began.]

Fair friends in sunny Italy [pause] and green fields on England's shore. [Long pause.] Oh. [Distress. Fist drawn, both hands put on neck and then lips tightened.] I break no law. [Pause and distress. Right hand raised in air, and then both put over the eyes. Distress and reached for pencil as the head was leaned forward so that she sat in an upright position.]

[Automatic Writing.]

M \* \* [scrawl and pause] s r [possibly attempt to write 'Monsieur'] \* \* [scrawl.] I say my pater noster [not read] prayer ['prayer' not aloud as it resembled 'Mayer'] prayer.

("Pater Noster".)

every evening and [distress] I [pause, pencil fell.]

[Oral.]

[Hand first went to the face and then came back and tried to tear the pad. I prevented, but it continued the attempt several times for some minutes. I simply held the hand and kept the pad out of reach.]

Oh you cur. [Fist struck the table and reached for the pad. I prevented reaching it.]

You're afraid of me. You fear me.

(Not much.)

You fear me.

[Struck table with fist, and long pause.] [Distress.] Oh dear, Oh I ... [Pause and smile.] What do you want? [Said curtly.] (You to express yourself just as you please.)

For what?

(To let me see what you can do.)

And why?

(Just to learn what kind of a character you are.)

[Pause.] In whose interest, England's or France's?

(In your own interest.)

[Pause and contempt shown in face.] Ah, Bah! [Pause.] I seek my own fortunes. Ask no favors of you. You are neither attorney nor judge.

(Well, who are you?)

That is my secret.

(Do others near you know?)

They do.

(Well then, it will not be a secret.)

[Pause.] I refuse to be questioned. I paid my price.

(What was that?)

My life, my liberty.

(What for?)

To satisfy the crown.

(What crown?)

[Long pause.] Crafty, are you not?

(No, that is not my object. I wish to serve the truth and to help the living by all I can learn from spirits.)

You had better reform some of the criminals around you. Help your own people and then begin in this, not before. Spend your energies taking care of criminals under your own eye. Let me alone.

(That is exactly what I wish to do by showing them just what the consequences of crime are, just like yours.)

[Pause.] Consequences of what? [Said with great contempt.]

(Crime.)

Every man pays his price.

(He might pay a better price, if he would do the right.)

[Pause, sigh and reached for pencil.] [505]

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505. There is no clue to this personality who tries to baffle me in his messages. He shows the usual craftiness in answering questions and certainly makes a point for the practical man when he demands that I let the spirits alone and endeavor to reform the living. That will appeal to all who prefer to let communication with the dead alone.

[Automatic Writing.]

Much has been accomplished and he is not held to his task by you but by us and you need have no question about your rights. He has come under the law of the land in 1 ... [land not read at first] which he now lives and the price he now pays is acknowledgment of his part in the effort to induce innocent [N. R.] young ... in ... [read] friends to do things which are against the laws of the psychic realm and they in turn influence people in the physical world. He must admit his [pause] effort. [Pencil fell. Distress and head leaned forward. I reinserted pencil.]

(I am not sure who it is yet.) [506]

[Effort to write but failed and head fell back. Pause.]

[Subliminal.]

Oh my, Oh my. [Hands over the eyes.] What street is that? (You tell.)

[Pause.] Oh. [Head forward, opened eyes, stared out of window, closed them again and pause.]

Where have I been? [Pause.] I just saw a lot of poor children playing in the street. [507]

[Awakened as she spoke the last sentence, but did not remember that she had asked me where she had been.]

Mrs. C. J. H. H. April 3rd, 1915. 10 A. M.

Mrs. C. told me that during the week she was unable to dismiss the sittings from her mind and that one morning on awakening she heard a voice, so to speak, say, "Let it alone, Let it alone", meaning that she should not worry about the sittings. She usually is anxious to have them go well.

[Subliminal.]

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506. There is no evidence of this personality's influence over the girl. If any be there it is concealed in the collective influence of the group said to have been around her.

507. There is no known significance in the reference to "poor children playing in the street," unless it is a fragment of the pictures which might be given of the girl's early life in Pennsylvania. She was herself born and bred among the poor of a large city. The fact was not known to Mrs. Chenoweth.

[Long pause. Distress, pause and distress again.]

Who am I dealing with?

(Do you refer to me?)

Is it you or those on the other bank?

(You should know.)

[Pause.] Why this contact with you?

(In order that I may communicate with you.)

For what reason?

(To learn whether there are spirits or not.)

Why do you care?

(It will help the living to know that they exist after so-called death.)

They can know it if they wish.

(Not unless they can communicate.)

They can communicate. They can communicate.

(Not often.)

Yes very often.

(But they do not often get evidence of it.)

What better evidence is there than your senses.

(We never get evidence by the senses.)

When you see a man isn't that evidence that you see him?

(If he is living it is evidence, but if he is dead it might be a hallucination.)

I cannot follow you. You see something, you see it.

(Not necessarily.)

Yes you do. You can't see anything that isn't, can you?

(When we have illusions and hallucinations we think we see things but we don't.)

Yes they do. There are no such things as illusions or hallucinations. The one who \* \* has the illusions and hallucinations. Perhaps you refer to the one who has the tremens. He sees what is there through his habit into the realm where these things exist. You are the fool to think you create things from your own mind. They do exist and you see them. You couldn't see them if they did not exist. [Pause.] You give yourself wonderful powers.

(No I do not give any powers except habit to make things appear which do not exist as seen.)

They do exist.

(We cannot touch them when we see them.)

Yes indeed you can. They are real to touch. They move: they are replete with life and activity. The one stupefied by his life is the one that does not see it and is wrong. He is encased in the body, just as you are in a house and cannot see the trees. Release yourself and you will see the trees, the birds, the worms, the bugs. [Pause.] They are real.

(Not when you have the tremens.)

Yes they are. You are released from the body and go to the place where those things are. The spirit is in contact with them. You never see anything that doesn't exist, somewhere. Some see rats, some see snakes, some see devils, but they don't see things that do not exist. You do not see spiders with men's heads, rats with serpents' tails, etc.

(We often have these absurd combinations in dreams.)

Because you are mixed up, you get a glimpse one a part of one and a part of another, just as in a circus, not being fully released.

(Well, that proves my case.)

It proves mine too. [Pause, sigh and pause.] Do you expect me to confess all the crimes in the calendar? If you do you make a mistake. People come under my influence and it is not my fault. It is because they wish it.

(Who are you?) [Was not certain, but suspected Cagliostro.] [508]

[Pause.] Don't you know?

(No.) You do. (No I don't.)

My name is in your mind this instant. You know it.

(Do you mean Cagliostro?)

[Pause.] One name I bore.

(What was the other?) [Thinking of Joseph Balsamo.]

Count. (Yes, Count Cagliostro, but was there any other?) Yes. (What?)

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508. This argument with me is psychologically interesting because Mrs. Chenoweth knows normally what hallucinations are and would not dispute the case with anyone. But some spiritualists will argue in just this manner about hallucinations, even in instances of *delirium tremens*. It is not possible to embarrass a mind that will argue in that way and so the argument here has its interest. It is just what an "earthbound" spirit would say and is not what the subconscious of Mrs. Chenoweth would naturally say.

The name my father gave me, first, and you know. [Pause.]  
Jean [spoken curtly and in French.]

(Jean?) [509]

[Pause.] I could make this do my bidding. [Referring to Mrs. C.] [Distress.] Please take him away. [Hands folded and then reached for pencil.]

509. He called himself Count Cagliostro. I do not know whether he ever called himself Jean. But history records him as being Joseph Balsamo by birth. This also is a well known fact.

The name Jean had no meaning to me in this connection and I could find no hint of it in any of the encyclopædias referring to Cagliostro. In conversation with a friend who had read the life of Cagliostro he told me that he thought Cagliostro had another name than Balsamo also and this induced me to look up the book whose title he gave me. I could not find the volume in the Boston Public Library and my friend then told me that he had seen it in the Boston Athenæum and gave me a card of admission to it. I secured it there. The author was Henri d'Almeras and the book represented unedited documents. It was published in French in 1904 and seems accessible only in that language. No one but a member can take it from the Athenæum Library and no one can read it there without a card of introduction by a member. Mrs. Chenoweth does not move in circles of those who frequent that Library, is not in the habit of making investigations on any fine points of pedigree or other things, and does not know French, save a few sentences. What she might have casually known no one can say or deny. But it is very improbable that she ever obtained any information from any publication about Cagliostro's pedigree. But from the volume I collected the following facts:

A Mathieu Martello called *Charles Martel* by Cagliostro himself, had two daughters.

(a) The younger, Vincenza, married Joseph Cagliostro. He was evidently one of the older Cagliostros.

(b) The older married Joseph Braconiere, who had three children, Félicité, Mathieu, and Antoine.

Félicité Braconiere married Pierre Balsamo, who had two children.

(c) Jeanne Joséphine Marie Balsamo.

(d) Joseph Balsamo, evidently the impostor.

Jeanne married Jean Baptiste Capitummino. Jeanne was thus the name of Cagliostro's sister and Jean the name of his brother-in-law.

It is evident, therefore, that it was quite relevant to give the name Jean in connection with himself. Probably we got only a fragment of what he was saying or thinking and we cannot tell which person he meant, unless the Jean is an incomplete Jeanne. The difficulty and improbability of Mrs. Chenoweth's getting it in any normal way tends to sustain the genuineness of the whole message about the man.

[Automatic Writing.]

The work goes on and you see why it is not possible to keep him in contact too long for the conceit of his past doings gives him an idea he can arrange to make the light do his work. R. H.

(Has he anything to do, or has he had anything to do with Baby?)

Oh yes. much and that is why we are so persistent. It is his So ... [erased] school of work which must be broken up.

(I see.)

He is at the head of a group and you will see that [read 'and'] much [N. R.] that much of the influence among obsessed people especially young is of the same order and from the same source. [Pencil fell.]

[Subliminal.]

[Head leaned forward and much distress.] Dr. Hodgson, please take him away. He makes me so sick. [Distress.] Oh, I cannot.

It's a fearful thing. Go to Hell. [Pause and head fell back on chair and pause.]

Do you know an impostor?

(Who?)

[Pause.] P-o-s-e-u-r [spelled.] Do you know what that means?

(Yes.)

[Pause.] Is that a name? Does it mean something? (Yes.)

Hm. [Pause.] Very famous, very famous?

(Yes.)

Perhaps notorious is better.

(Yes.)

Very gracious and fluent. Oh he can speak languages and is fascinating very fascinating, you know. Well, I can see a person like that among his group, but he is not deceiving them. They know him. He thinks he is deceiving some of them. [smile] They can see through him. Right close to him is a beautiful spirit [pause] but there is a lot of nuns around him too. It is funny. One minute he seems to be a society man and the next minute he is like a priest, you know, sort of like a priest or unless there are priests around him. I don't know what it is. He is very bad I think.



He wouldn't mind making love to anybody to win a point. He is the Prince of Liars, but I don't know who he is. [510]

(Get his name.)

I don't think I can. He seems too far away to hear it. There seems to be something like a J and a B. Do you know anything like that?

(Yes.)

Are those his initials?

(Yes.)

Well I didn't know it. I don't think I can get the rest.

(All right.)

All right. Goodbye.

(Goodbye.) [511]

[Sigh and pause.] How is that little girl who was here?

(All right.)

She is all right, isn't she, now? (Yes.) Aren't you glad? (Yes.)

She will go on happy. Do you know if she ever sings? (No.)

I can hear her singing in a happy way. She has got some work to do. Do you know that?

(What is it?) [Thinking of automatic writing.]

I don't know. But it is in the home. She is walking about singing. It is just this makes her happy. She is doing some work in a house or home this minute. She is going out bye-and-bye. But she is not dressed for it now. There is a yard where she is. You can look out into the yard and see a few things hanging in the yard, like things to be brushed. They are dark. I thought they were trousers belonging to the man, hung out to be brushed. They are dark and hanging there to be brushed. Goodbye. [Suddenly awakened without memory.]

Mrs. C. J. H. H. April 5th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Sigh. Long pause. Rolled head over as if in

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510. He was decidedly a "poseur" and all else that is said of him is perfectly characteristic. He was a "prince of liars" and a great deceiver, but the fact is too well known to make any point of it.

511. "J. B." represent the initials of Cagliostro's real name, as reported in history. Later Joseph is given, which is correct.

distress. Long pause. Distress. Long pause and then a groan. Pause and reached for pencil. [Pause.]

[Automatic Writing.]

[A head and face drawn.]

(What is that for?)

[Pause and profile of face again drawn.] My [pause] head went into the bastille but did not save me from destruction. [Pencil fell, reinserted and then thrown down.]

(Who is this?) [512]

[Long pause and no reply. Then pulled at pad as if to tear it and I prevented. Pause and then reached for pencil.]

[Change of Control.]

[Six pencils rejected, possibly because they either were too short or had been used before.]

You think you have Joseph B cornered.

(Joseph Who?) [I knew it was intended for Joseph Balsamo.] B B [Pause.] J. B. but you have not. I did not fool the people nor rob the Queen.

(All right. Go ahead and tell all you can.) [513]

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512. This is one of the very rare occasions on which the resort has been to drawing a face or a figure in the effort to communicate. There is no hint of who it was. It was a profile of the entire head the first time and only of the face the second time.

513. Here we get the full Christian name of Joseph Balsamo, but it is not evidential because it is too well known. It is not indicated clearly who it is, but it is possible that it was Balsamo himself trying to conceal his identity while communicating in the third person. It is the general character of the message, taken with the statement of the next communicator, that this one was lying that, favors the hypothesis that it was Cagliostro himself. In saying that he did not "rob the Queen" it is possible that he was referring to the incident of the diamond necklace, and if so history would bear out the statement. It is equally possible that he did not "fool the people", "plebeians" as they were called a moment later, for history puts him among the aristocrats where his intrigues, charlatanry and crimes were carried on.

It should be remarked, however, in spite of what is here said by me, that Mrs. Chenoweth later told me that she had never heard of Joseph Balsamo. Cf. Note 545, p. 659.

There were others far more wicked than J. B. in the plots that surrounded the Royalist party. It is easy to make [pause] plebeians feel that the [pause] monarchs are [pause] inferior to themselves and as for the church it is made up of robbers who cannot work but plunder and brag of the [pause] power to produce M ... [pencil fell with a snap and reinserted. Pause.] I [pause] will tell you that the church is an asylum for the cruel [N. R.] and ... Cruel and the incompetent. I could have been a holy father myself \* \* [Pencil fell and much distress, head leaning forward and struggle to keep control.]

(What is that last word?)

I have never tried to induce that girl to do wrong. I have only said to my companions that it is a world of chance and the man who takes a chance and is not found out gets ahead and they know it is true and so do you and so does everybody and the girl had no chance so I have been told and they tried to help her.

(Did you try to help?)

no. [514]

(What did you do?)

[Pause.] nothing. [P. F. R. and head fell forward and pause in distress.]

[Oral.]

Jesus. [Long pause and head fell forward relaxed on breast. Pause and then head began to rise and fell back limp on chair.]

He lies. He lies.

(Who says that?) [515]

[Pause.] Oh dear. [Pause and hand put over face. Distress. Pause and reached for pencil.]

514. The attitude taken toward the church and the view of life expressed is quite characteristic of his type. No doubt in men like Cardinal de Rohan he found justification of his view and his intrigues with the aristocrats were conceived on his philosophy of life and tended to prove it. Most people would suppose that a hundred years would change a man's view of the universe when he got into the spiritual realm, but this is not true, if we are to accept this at its superficial value. The letter "M." is probably an attempt to write the word "miracle" to describe the work of the priest.

515. There is no hint of the personality who thus characterizes the previous communicator. Nor is there any explanation for the occurrence of the name Jesus. Minnehaha might say that he had lied, but there is no reason to suppose that she would use this exclamation.

[Change of Control.]

J. P.

(Good.)

It is coming to a head. It is the first time he has written for himself. It is the purpose to save him by showing him that no deed [read 'led' doubtfully and pencil tapped and read 'dead'] deed is ever completely hidden and that the Past is always a matter of history and will arise in a moment of unexpected [N. R.] unexp ... [read] time to confute his statements which are untrue [N. R.] false. Time does not dim the pages of past deeds a hundred years or more mean nothing to spirits. The only safety is for a sin sick soul to start upward toward the truth then the Past is not effective. [Pencil fell.] [516]

[Subliminal.]

[Hands put on neck. Long pause.]

Oh my God. All this time. [Pause.] Oh, Oh! Look at the blood. [Caught my arm with right hand in alarm. Pause.] Please don't take me to that French Revolution. [Pause and awakened.] [517]

[Normal.]

Did I say something to you?

(Yes, don't you remember it?)

No, all I can think of is that I saw blood on the moon.

Mrs. C. in a few moments told me that Starlight had made her give up the engagement she had for yesterday to speak. She had told me about it during the past week and I did not object. [518]

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516. Jennie P.'s intervention must explain itself. It clearly reveals what was implied in the message of the personality conjectured to be Cagliostro. The conception advanced coincides with what we ascertain in similar work in New York through another psychic.

517. The location of the events at the time of the French Revolution and the reference to "blood" are correct hints of the facts, but they cannot be made evidential. The time, place, and character of the persons involved are too well known to urge the supernormal nature of the reference to them.

518. This advice or order by Starlight was directly against the personal wishes of Mrs. Chenoweth, but consonant with the plan on which the group has conducted these experiments.

Mrs. C. J. H. H. April 6th, 1915. 10 A. M.

[Subliminal.]

[Long pause.] The inflamed passions of the mob ruling over all  
[Uttered slowly and solemnly. Pause.] Oh my God! [Pause.]  
Whichever way I turn it is awful. [Pause.] Lies, lies, lies,  
and duplicity. [Pause, distress and then a very long pause and  
reached for pencil. [519]

[Automatic Writing.]

Gigantic [very slowly written and pause.] \* \* [scrawl.]  
[Sudden trembling of body. Pause and distress exclaiming 'Oh,  
Oh'. Head raised and then fell back in distress to chair. Pause,  
distress and rolling of head and crying.] [520]

[Subliminal.]

Oh dear. I'm afraid.  
(Don't be afraid.)  
[Crying, and pause.]  
(There is no danger.)  
They'll kill me, they'll kill me.  
(No, they won't. They can't.)

[Automatic Writing.]

\* \* [evident attempt to write 'M'] M a ... [purposely not  
read, as I was uncertain of second letter.] Marie [pause] \* \*  
[scrawl with letters 'An' and purposely not read] antoinette [men-  
tally read but purposely not read aloud.]  
(Please to make that last word clearer.) [521]

519. The significance of this first sentence was not apparent until the signature of the communicator came at the end of the sitting, when it indicated its entire relevance, tho it was also a natural associate of the allusion to the French Revolution the day before, and I saw it was such at the time.

520. There is no indication of the communicator here, but it is possibly the same personality that did the writing after the subconscious fear had been removed. The meaning of the word "gigantic" is not indicated in any manner, and is probably a wandering picture incident to the attempt to get control.

521. The name Antoinette was clear enough to me and the intention to

did not do which was believed. I to [not read and probably for 'too'] did not \* \* [come]

(Did not what?)

to oppose [Not read at time.]

(I can't read it.)

[P. F. R.] I wish to declare the truth.

(All right.)

She was not in the plot [pause.]

(What plot?)

to \* \* [possibly 'steal' and so read.]

(Plot to what?)

[P. F. R. and pencil held awkwardly in hand and in abnormal manner.] \* \* [scrawl.] I cannot tell you more for...

(Let me fix the pencil.)

[Pencil fell and hand would not take it again when offered.]

[Subliminal.]

Oh, I did not like that priest. [Distress and cries of 'Oh'.]

(Who is he?) [Thinking of Cardinal de Rohan.]

[Cries of 'Oh' and distress.] Please don't let him.

(He won't hurt. He wants to clear up some things.)

[Distress.] Oh God! [Patting hands as if in pain.] Oh what an awful thing!

(What is that?) [522]

[Hands put over face as if to hide some sight.] Oh I can't. Oh I can't.

write it in the confused scrawl which contained the letters "An", but I wished it rewritten so that others, if they saw the original, would not question my reading. But the name was not repeated, the communicator probably catching my mind about it and not caring to use up energy in further attempts.

522. We have no hint of who the priest is that here communicates, but his assertion that Marie Antoinette was "not in the plot" might point conjecturally to Cardinal de Rohan. He was in the plot to get her to take the diamond necklace. That this is meant is the only conjecture of a positive nature that can be made here. It is too uncertain, however, to do more than say that the facts fit the hypothesis without tending to prove it. It does not require the spiritistic point of view to suggest it or to explain the facts. Subconscious fragments of reading on the events of that time might suffice to account for them.

(Can't what?)

[Crying and exclaiming 'Oh dear'. Clutching her shoulders in her hands and crying.] [Pause and then calm.]

P-o-n-t-n-e-u-f [spelled and pause.] Oh it is so mixed up. It is so mixed up, and what has he got to do with us.

(Who is it?) [523]

Oh I'm crazy. I really am crazy. The thing is so horrible. [Pause and then became calm and long pause.]

\* \* [Indian or French, but could not catch it distinctly: it sounded like 'Hegeboof'. Reached for pencil.]

[Automatic Writing.]

The terrible scenes of the French intrigues and schemes to live in splendid ['splendid' and so read tho knowing how it was written and not corrected] disregard of honor and outshine each other at hourly [not read aloud] tetetetes [N. R.] hourly tete tete [read 'tete à tete'] brought no real repentance [so written and not read] repentance when discovery came only a morbid sense of martyrdom which lingered in the consciousness long long after death and the state of mind brought a spiritual status quite unexpected and unwished [N. R.] unwished for. This produced [read 'hardened'] produced a desire for revenged wrongs and in time created a center outweighing anything of that nature before known for the earlier periods of dissolution and decay in the Egyptian and Grecian and Roman Empires had been of a less violent type and less active in revengeful spirit personal animosities being lost in a sense of larger National affairs.

The French center has long been a seething cauldron of sin flowing into the world of consciousness below and striking or rather contaminating the more peaceful and serene but psychic souls in the physical world. [Perior inserted.] It has been a menace to the young who have had less power of resistance and the reason for our supreme effort is to get the light of God into the souls of these who are not seeking it and to give definite evidence to the world that the separation by death of souls is superficial and unreal. \* \*

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523. *Pontneuf* is the name of one of the bridges across the Seine in Paris. It was connected with some historical events in connection with the French Revolution, if my memory serves me rightly, but I have not ascertained from any source exactly what they were.



[Not read at time, but possibly attempt to write 'Im'. Lines are apparently 'In', but pencil fell and control lost.]

(Stick to it.) [524]

[Pause and no reply.]

[Subliminal.]

It's better. [Pause.] I feel better. [Pause and suddenly awakened.]

Mrs. C. J. H. H. April 7th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Distress and long pause again. Apparently reached for pencil and one was given, only to be thrown down. Long pause.]

The effect is there just the same only in a more subtle way. [Pause.]

(What effect?)

Of the people in the spirit.

(Just exactly what effect?)

[Pause.] Response to mental conditions.

(Do you feel them?)

Yes when the mental state was entirely produced by recollections of physical illness, it produced a response on the one they came nearest to, but when the mind is less bothered by the physical ills and more keenly alert to the [pause] situations political, spiritual, [pause] intellectual it produces an effect which is responded to by the one nearest and most easily influenced.

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524. This message is remarkably interesting, whatever source we assign it. Unfortunately the control broke down before any hint of the personality giving it was made. But the whole theory of remedying obsessional influences is outlined here. It is to save the souls in the spiritual world that are engaged in it and to convince the living that such influences exist. To get the world to recognize its liabilities and exposures in this matter is to get a grip on much real or apparent insanity, which we have never done in the past. We have no way of proving, however, at present that the source of this influence has been as described: namely, as especially connected with personalities associated with the French Revolution. It could hardly be so accidental as that.

If all the mental activities of the one so influenced could be analyzed you would find direct connection from the same activities of any mind in the life of the spirit.

(I understand.)

It is harder to trace the mental activities and inclinations and movements than the physical. One might be influenced to take a drink of brandy or to steal a watch or accept indecent propositions of relationship or go to church or take a train or a steamer for a foreign land and the direct line be quite easily traced, but when one seeks a certain line of reading or turns to a particular color or thinks incessantly of a historical period and names and dates occur, those things are not so easily traced. Do you understand?

(Yes.)

[Long pause. Distress and pause again.] And again [pause] those subtler connections so fully and dimly recognized are, while quite as forcible and direct, are less [pause and distress] definitely propelled by the spirit and exist more as a result of the being. I don't make it plain.

(Who is helping you, or who is doing it?)

Oh, it is this group who are seeking to enlighten the world through you. The effect of the odor of roses is produced less by will, more by being. The aroma of a spirit entity pervades the universe and some are more responsive than others to the emanation.

[Head raised and fell back in distress.] I can't do it. [Pause.] The will to be is far more important than the will to do. Do you know what they are trying to say to you?

(I understand it partly.) [525]

[Pause.] I don't like these things I see.

(What do you see?)

[Pause.] Do you know how I told you I saw blood everywhere?

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525. This explanation of the process of obsession must be self-interpretative. We have no means of proving that it is true. But it is perfectly and rationally possible after we have once admitted the fact of telepathy and the existence of spirits. The message was delivered slowly and was far above the ordinary subliminal work. It was this that prompted me to inquire who was speaking and the answer, that it was the group helping me, explained its character and its source. It represents a type of oral control which has been very recent in this work with Mrs. Chenoweth.

(Yes.) [526]

Well, I see it now. [Pause and hand fell down from head on table. Pause and hand reached for pencil. It fell at once.]

I can't hold it. [Pause and new pencil given. It also fell.] I must have a bigger one. That is too small. [A long one given. Pause and P. F. R.]

[Automatic Writing.]

I [distress and crying.] Je [pause] am not bewildered [N. R.] bewi ... [read] nor am I confused about the condition of my personal life but the influences surrounding me at this moment are [pause] of such a nature that I am compelled to recall many things that would be of great [pause] moment to me were I to pass through them again. The scenes and events of one's life are always eventful to the individual and if that individual is in a position to create great factions political and religious, the events take wonderful significance to the world.

I see that you are suffering from contact too close with one who was near me in some of the dreadful scenes of my past.

[I had been coughing frequently while the writing was going on and there were apparent pauses in the writing caused by it, and I myself wondered whether it was such an effect as is indicated.]

I have no desire to make explanation to a world from which I have departed and which is still fighting the same battle of ruler and ruled as when I was a bone of contention between the nations. I am astonished sometimes at the influence which proceeds from one historical period to another as if the swaying units of your world were suddenly formed into mighty forces by the influences from this side. The individual activities have never been so vividly portrayed to me as through these days of evidential work which has been so full of the personal animus of individuals long since removed from the earth atmosphere.

I have no part in the [pause] dreadful conflict of soul which is making a part of this record but the contact and the association of the Arch Conspirator of the times in which I participated make my [pause] name one of interest to the case. I did not consider my

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526. The allusion to "blood everywhere" is a return to the scenes of the French Revolution and probably marks the initiation of Marie Antoinette into the automatic writing which follows.

case as important enough to make entry of it but the request was made and here I am.

The church was in no sense to blame for the outrage done it by the charlatan and expriest ['ex' not read] ex ... [read] but always will the smirch of sin stain the fair name of the owner of the hospitable roof and because of the refuge afforded the man of shame, the religion and state bear the marks of the infamous scandalizer. Marie Antoinette [written slowly.]

(Thank you.) [527]

[Pencil fell. Pause.]

[Subliminal.]

[Fist drawn as if to strike, but relaxed and hand put on neck as if in pain.] Oh, Oh. [Distress and pause.]

\* Imperator.

(Yes, was he instrumental in bringing the communicator?)

Yes, it was better so. [Pause and sigh.] Who was the communicator?

(Don't you know?) [528]

No.

(I had better not tell.)

527. There was no hint of the identity of the communicator until the signature of the name began. The French pronoun "Je" at the beginning indicated that the communicator was French, but nothing more. The message was characteristic, in so far as historical connections and incidents were concerned, but it did not reflect the popular conception of Marie Antoinette. The whole tone of it was loftier and more spiritual than anything we should most naturally attribute to her as usually known. But the fact is quickly explained in the allusion to Imperator in the subliminal just afterward. It was his influence that moulded the ethical nature of the message and perhaps otherwise influenced its character. The circumstance is so much in favor of its genuineness, tho the name and historical associations of it are too well known to make an evidential point of the incidents. In the form in which it comes it is not a natural reproduction of the subconscious or an impersonation based upon previous reading. The character of the message deviates too much from actual history to assume that.

528. The expression "it was better so" is an exact reproduction of what the Imperator group used to say in similar situations in the Piper work. Mrs. Chenoweth has not seen a single Report or *Proceedings* of the English Society and cannot be supposed to have known the expression, unless it was accidentally seen in Professor James's Report published by us.

Yes, I suppose so. If they wanted me to know, they'd tell me, wouldn't they?

(Yes.) [529]

I suppose it is just like ... [Pause.] It keeps away the bad ones, doesn't it, or else brings them. I don't know. Wasn't that dreadful, the pain in my neck. It was terrible. [Hand on neck, but not at place nor in manner as earlier.]

(Why is that?)

I don't know. It makes me sick. [Pause.] Blood, blood, blood. [Pause and sigh.] Madam, I keep seeing Madam.

(The word or the person?) [530]

The person. [One of her controls. Suddenly awakened without any memory of what was said.]

Mrs. C. J. H. H. April 8th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Groan, pause.] How beautiful everything is. [Long pause. Sigh.] I wonder what that beautiful building is?

(Can you tell?)

It is all light. It looks like marble. [Pause.] Beautiful columns and [pause] grounds, fountains, statuary [pause] and it is so beautiful, lovely. [Pause.] It's a palace. [Pause.] But I don't see any people yet.

(Get its name, if you can.) [I had no suspicion of its identity.]

\* \* \* [possibly 'yes' but whispered and indistinct.] V [read 'the'] V

(Yes.)

e [pause] V-e-r ... [pause] V-e-r-s ... [spelled] [pause.] I can't see the rest. It's blurred, but I see a figure standing and all active and writing this name and [pause] i-s d-o-o-m-e-d [both

529. I have often observed efforts to conceal names from the subconscious. Evidently the controls fear an influence upon the medium's mind. What it is I do not know.

530. Madam is the assumed name of the chief control of Mrs. Chenoweth outside the Emperor group. Her appearance is evidently to remove the mental impressions of Mrs. Chenoweth reflected in the reference again to scenes of blood.

words spelled] yes but the rest of the name seems to be blurred.  
V-e-r-s-a-i-l-l-e-s.

(Versailles?) [Pronounced in French.]

[Pause.] O-n t-o P-a-r-i-s. [All three words spelled.] [Long pause.] It is very peculiar, this figure writing. This looks just like Mephistopheles. I don't think it's [pause] a real person. I think it's [pause] figurative, you know.

(Yes.)

[Pause.] And all around him are masked people like [pause] representations of folly [pause] fury [pause] fiend. Isn't that strange. They dance around him, folly, fury, fiend, one and then the other. It is like a pantomime. I don't hear anything, I only see movements. It is not real but representative of people. [Pause.] Oh this is like a wonderful angel. [Pause and sigh and groan. Reached for pencil and slight distress.] [531]

[Automatic Writing.]

O [pause] P a ... [P. F. R.]

(Stick to it.)

a r i s. Beloved City on w ... [pencil ran off page] which the sun smiles so soon art thou to to change thy radiant beauty and become the hag of the world thy streams red with blood thy music drowned by shrieks of horror thy beauty dragged to pestilence and shame and thy beloved Royal blood let flow through fingers more fit to trim thy vines and bind thy broken fortunes. Good Angel save thee from the price of sin. I veil my face and weep alone. The crimes of his the false ignoble one who set his

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531. There is nothing evidential in the mention of Versailles. The associations in any subconscious about the French Revolution might recall Versailles. It is evident, however, that the reference here is to that special scene in which Versailles and Paris figured when the dangerous crisis arose in the government and the note at the end of the sitting shows what source is possible for such an expression as "On to Paris". Nothing but securely established habits away from subconscious reproduction can protect such expressions from doubt as to their transcendental source.

It is interesting to remark the view expressed that the personalities and figures seen are "figurative" or symbolical. But for that remark we should be inclined to treat them as real. The pictographic process is apparent in the whole thing and only the pictographic, and when that is once conceded it takes much of the reality out of other representations like it.

crown on the Profligates head and poisoned the people with strange machin [pause and struggle] inations and foul orgies dying in shame died too soon and left the heritage of hate and fury to the innocent and untrained Louis XVI [First read so and then spelled "XVL", as the 'I', in trying to put the strokes on the top and bottom made it appear like an 'L' or attempt at 'E'] sixte ... [read] and his gay and \* \* [scrawl] lovely wi ... Queen [written quickly to correct.]

(I understand.)

The Tragedy of the Earthy Spheres has no equal to the Tragic cries of the children of Kings who came out from the sea of blood [pause] old and bowed by the fiendish fury of an unfathered people. The birth pangs of the French Republic made the whole creation sob in anguish and the shadow of abortion hung over the legitimate heir of the God-like Son ... [Pencil fell, struggle and head came forward in distress and fell back on the chair. [532]

[Subliminal.]

Oh I can't. I can't stay. They press too hard on me. [Pause, sigh and exclamations of 'Oh'.] Please take these people. [Patting hands together in distress.] [Hand reached for pencil.]

[Change of Control.]

Imperator \* \* ['I' or scrawl] would help these souls to light by un ... [pause] understanding of the part they played in the evolutionary process of civilization but the repetition of the crimes must be prevented and the light of knowledge leads darkened souls away from that mysterious borderland where the thoughts of revenge reflect themselves most definitely on the soft minds of your earth friends. sins and crimes and wars are too often but the reflex action of minds in bondage of past sorrows or habits or hatreds and because less effective on the truth [pause] seeing souls of this lighter realm are pressed vehemently on the sensitive minds of the young

532. There was no hint of the personality who indulged in the rather poetic effusion about Paris. I asked for the identity, but got only the promise that it would come on the next day. There is nothing evidential in it, and but for the explanation of the general purpose of this work by Imperator following this communicator, no apology for its character would be possible at this stage of the work.



and unformed and often through pressure produce inhibition of natural up winging desires and a dulling sense of the real activities which have occupied the time. [Pause.]

I know the proof comes in instances which will be brought to your attention from many sources as soon as this theory finds the light and the whole world crying out to be delivered of its sins will look to the idealists who save through the rational idealism of a spiritual life.

(I understand. Do you know who the first communicator was?)

Oh yes. I will tell you tomorrow. [533]

(All right.) [Awakened in a few moments with no utterance but 'Oh' twice.]

As soon as the sitting was over I thought it was time to question Mrs. Chenoweth about Dumas and Cagliostro. I first asked her if she knew anything about Dumas and she replied "nothing" except that she had read Monte Cristo, the same statement that was made in the subliminal. Cf. p. 626. She then went on to remark that she had seen a play called "The Three Guardsmen" played by Salvini many years ago, and added that she thought Dumas had written that, but she was uncertain about it. I asked her if she had read anything else of Dumas' and she replied that she had not.

I then asked her if she had ever heard of Cagliostro and she replied that she had not, but paused a moment and remarked that the name seemed familiar, but she added spontaneously that it might be a left over\* of the trance, as she sometimes had feelings of this kind. But she was certain that she could not clearly recall the name in any part of her normal life. I then asked her if

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533. The Emperor message must explain itself. It is chiefly interesting as showing the two fundamental purposes of this special work and it may have less to do with the girl in particular than with the case as a type. This will have to be determined by the sequel to the experiments. But it is clear that the fundamental object purports to be first to save "earthbound" souls, souls "in bondage" as remarked by Emperor, and then to have the living so convinced of the influence of the dead on them that they will be able to meet the situation intelligently. This view remains to be proved, and the present case is only one looking in that direction.

\*For significance of this expression "left over" compare *Journal Am. S. P. R.* Vol. III, pp. 470, 480, and Vol. IX, p. 459.

she had ever heard of Joseph Balsamo and she said she had not and this was perfectly new to her. She was very confident she had not heard the name.

I asked her then if she had ever heard about the diamond necklace. She had not and she evidently was quite ignorant of the whole incident connected with it, because, she said, it had no meaning to her. I remarked that it had a celebrated place in history, but this recalled nothing and she was as ignorant as before.

I then asked her if she had ever read about the French Revolution, saying that some of the scenes and personalities in the work were laid in that period. She said that she had never read anything about the French Revolution except Carlyle's work on it, and she had a hard time reading it, having been stimulated to it by the remark of a friend that, when in the mood, he always wanted to see a thunder storm in the mountains or read Carlyle's French Revolution. But Mrs. Chenoweth could recall nothing about the diamond necklace in it and no special scenes in it. The incident of the Diamond necklace is not detailed in that work.

These facts tend to show that all the incidents about Count Cagliostro have some evidential value, tho we cannot give them such importance as we might wish to do. I allow for casual information that is forgotten and that weakens any appeal we might wish to urge regarding it. But the subliminal is certainly not a reservoir of much knowledge in this case.

Mrs. C. J. H. H. April 9th, 1915. 9 A. M.

[Subliminal.]

[Long pause, distress and long pause again.] How many babies are influenced by people in the unseen I wonder.

[Long pause, groan and pause.] Oh I ... [Pause.] Blood runs cold. [Pause.] Is there a God?

(Yes.)

[Pause, with distress and rolling of head about.] Oh my reason is going. [Distress, rolling of head and alternations of pause and cries of 'Oh'. Snapped fingers and uttered a sound of contempt like 'Gah', followed by cries of 'Oh', distress and pauses, and pushed the table with both hands as if in great pain. Then a pause

and great distress renewed, trying to tear pad apparently and to break my fingers.]

Oh, I am afraid.

(Don't be afraid.)

Oh, Oh! [distress.] They torture me. [Cries of great distress.] Mon Dieu, Mon Dieu! [Choking as if dying, then became calm and a pause of perhaps five minutes with placid look on face. Then a sigh and long pause. Hand fell off pad, pause, and then hand clutched pad and my hand, rolling head as in great pain. Coughing and choking.]

Oh je, Oh je! Mon Dieu, Mon Dieu, Mon Dieu, Oh my God! [Cries of distress, rubbing face and covering eyes.]

I cannot look. I cannot look. [Distress followed by calm and long pause, and cries of distress to follow. Coughing and clearing throat, followed by pause and crying.] Oh I cannot stand it. It makes me so sick. [Pause.] [534]

[Change of Communicator.]

Imperator. [Pause.] Hm. [Pause.] I see some one who looks like a picture of Napoleon. [Pause.] I don't suppose it is possible.

(Does he wish to say anything?)

He seems 'way off', way off. [Pause.] What a dreadful scene life is! Tragedy after tragedy. [Cough and clearing throat of phlegm. Pause and groan.]

[Oral Control.]

We dare not press this further now.

(All right.)

Bless it, it is the service which brings light to the darkened world. A new dispensation [pause] spiritual kingdom is revealed. The Saviour is born. The passions of men are revealed. [Pause.] The far reaching influences, the fingers of the past clutched tightly around the throats of the children of the present. God give us wisdom to use the knowledge thus obtained for the emancipation of

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534. This personality is not apparently so evident as is desirable. A few intimations are that it is the same person that caused the coughing and sickness before, but only the coughing suggests this. The French might suggest someone else.

the slaves of ignorance. [Pause.] Blessings of the Heavenly Father rest upon you. His Peace abide with you forever. [Pause.] [535]

[Coughing.] Six times come.

(What?) [Not caught.]

Six times coming. [Pause, and I did not understand.] Tuesday, Wednesday, Thursday, Friday, Saturday.

(All right.)

Possible?

(Yes.) [536]

[Sigh and pause.] I just crossed the Charles River. I saw it. [Pause and pointing in the direction of it.] Down there. I saw it. [Smile, and pause.] They had that spectacular fire that lighted up the State House and you didn't know about it.

(When?)

I don't know. I saw it. [Suddenly awakened.] [537]

Mrs. C. J. H. H. April 12th, 1915. 10 A. M.

[Subliminal.]

[Suddenly turned head away without preliminary indications of trance, then rose forward and fell back, with signs of distress. Pause.]

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535. This is the second characteristic prayer of Imperator, tho it undoubtedly has some of the coloring of Mrs. Chenoweth's mind, as no doubt that of Mrs. Piper colored the prayers of the same personality through her. Some pictures of St. Augustine resemble Napoleon.

536. Mrs. Chenoweth had talked about having continuous sittings the following week and both agreed that it was not desired by either of us. Consequently the decision here to have them continuous the next week was against the normal and the subconscious plans of both of us.

537. This reference to the fire evidently intends to remark the fulfillment of a previous prophecy. I had kept watch for it, but had neither observed a fire nor heard of one as described. There was a fire in the neighborhood of Scollay Square, but there was no hint of its fighting up the State House dome.

There were in fact two fires in the vicinity of Scollay Square between the prediction and the present statement. They were on the dates of March 21st and March 25th, 1915. They were the only two fires that occurred in that vicinity from January 1st to April 13th, 1915. One of them illuminated the surrounding region, but not the State House.

I see such strange things.

[Long pause and reached for pencil.]

[Automatic Writing.]

\* \* [scrawls. P. F. R. and pause.] \* \* [pause and P. F. R. Distress and long pause. P. F. R. and distress. Pause and distress with crying. Long pause and then apparent catalepsy in hand. But examination showed that it was confined to first finger and thumb, tho I suspect it was not real catalepsy, but simply purposive clenching of muscles to prevent writing. I finally forced finger and thumb to relax, tho not with violence. Long pause and then distress with cries.]

[Head leaned forward and both hands placed on neck for a few moments, and then distress with cries of 'Oh'. Hands folded as in prayer for a moment and much distress. Then patting hands as if in pain and holding them over face. Pause and same repeated. Then the hands fell forward and the body became limp and fell back on chair. Long pause, with distress and cries of 'Oh', and rubbing of face.] [538]

[Subliminal.]

Can you see those priests?

(No.)

Oh! [distress and folding hands.] Oh, is it always a question between Catholic and Protestant?

(I suppose so.)

And they go to such lengths. Oh, Oh, Oh I don't know. [distress.] We don't see these things in the world today, do we?

(No.)

[Pause.] Do you know any one ... if father father [pause] sounds like [pause] La Roche. [Long pause.] La Roche, La Roche.

(Go ahead.)

I think he is in Hell.

(When did he live?)

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538. There was no definite clue to the personality who tried to write here. The control was lost before any indication came, and the physical symptoms did not identify any previous personality. The apparent catalepsy was no evidence, because it seemed to have been purposive.

Oh, do you want me to talk to him?

(Yes.)

[Pause.] He doesn't want to talk. I'll see if I can [pause] hear what he says. Oh I got so much pain I don't know what to do. [Pause and distress.] S-e-i-n-e [spelled.] [Pause.]

(What is that for?) [539]

Oh. [Distress.] There is an 8 and a 4. I think it is 4, 8 and 4. Sometimes it changes like another figure. I don't know whether it is 3 or 5. You know how much 3 looks like 5. It may be 3, 4, 5, but 8 is the one in front. 83, 84, 85. Oh my and ... [pause.]

(What century?) [Thinking of the 17th Century.]

Wait a moment, till I see. What do you mean. Do you mean 17, 18, or 19, or 16 or 14.

(Yes.)

Oh [distress.] I don't know as I can. Wait a moment. 17 [uttered stressfully.] Oh I'm so dizzy. Why don't some of these big ones I hear help me from getting into such a ... Oh, Oh, isn't that beautiful. [Pause.] Oh, I am in a wonderful church. It is like a great Cathedral. [Pause.] Big arches. Oh, it's beautiful and I'm marching with the priests. It's like a wonderful ... Oh, it's a coronation [pause] I think, or a wedding. It's something so wonderful. They are marching through these ... I don't know the names of things. [Hand seized mine in apparent fright.]

If I only did. It's a Cathedral and away up there [pointing with hand in the air] is the ... It's like an archbishop or something wonderful. Oh my thoughts. I can't get hold of things. I can't think for myself or let them think for me. Prelates, dignitaries [uttered stressfully.] Oh such music! Oh yes... [Pause.] Now, now we have crowned a king and we [hand put back] will rule. [Pause.] [540]

539. The name Laroche has not found any significance for me. It is the name of a place, but the reference to the river Seine indicates that it has probably a reference to Paris. But I know of nothing in connection with these incidents that would identify it. Too little is said about the Seine to indicate the meaning of the allusion to it, more than to show that we are still with the events of the French Revolution, especially as the date of that period follows.

540. The date identifies no one and I did not expect it to do so. I was merely curious to see what my question would bring out and the date is

Scandal. (What?) [Not heard.] Scandal. Lies all in and out through these groups. [Pause.] Why that's a plot. [Pause] A plot. [Hand relaxed pressure on mine.] Machination. [Pause.] Ah, do you hear the gun that battered down the Bastille to let the political prisoners free? [Pause.] Oh, I don't. [Distress and pressure on my hand.] Damn you!

(Why?) [541]

[Pause.] I'll kill her.

(Who?)

She shall not see. [Pause.] Spying, spying [uttered in hate].

(Who is spying?)

This. [striking her head with left hand.] [Pause and reached for pencil.]

[Automatic Writing.]

Have [read 'there'] no fear ... Have ... We will not allow him to stay except for a moment or two for a purpose which can only be explained later but we are pleased to find the clear vision again even in the midst of this distressful epoch. [Pause.]

I am here to win this fight for freedom. Never [N. R.] slave [N. R.] Never slave so completely shackled as the physical enthrallment of the psychical enthrallment of the young. R. H.

(Was La Roche the name of the priest?)

It will come in full as soon as the light comes to him. One after another these plotters give [written 'gve'] up the serets ['secrets'] of the past and lose the incentive for further deception and depravity.

[Pencil fell. Head came forward, leaned with hand on table some moments and then body fell back limp on chair.] [542]

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consistent with the whole affair. The allusion to the Cathedral and the ceremony there does not recall anything to me of that time so far as my historical reading goes. But many occasions would probably fit the brief account given here. If we knew the personality concerned we might locate the event more clearly.

541. It is evident that the bombardment and fall of the Bastille is here referred to, but it is without evidential significance, being such a well known historical event.

542. This account of the work by Dr. Hodgson will have to stand on its own credentials. There is no verification of the statements made and no doubt they would seem to most people to be an exaggeration of the situa-



[Subliminal.]

All this for one miserable girl. [Pause.] Why didn't you let her alone?

(We wanted to cure her.)

[Pause.] Well, just send her to the [pause] convent.

(That would make her worse.)

Well, what is it all about anyway, I want to know. [Head rose and eyes opened. Pause.] Did you come 3000 miles to find out what to do with a miserable girl, did you? Damn fool! [Head fell back.] Please let me come back. Margaret gave it away. [Suddenly awakened without memory.] [543]

Mrs. C. J. H. H. April 13th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Distress.] Oh! [rubbing face, sigh and cough. Long pause. Clearing throat. Long pause and then a little distress.]

I don't like all these [pause] priests. I don't like all these Catholic [pause] things. I suppose I am in it. [Cough, and giberish.] There are good Catholics and bad ones, aren't there?

(Yes.)

Using good in the sense of sincere. One may be sincere in his mistakes. [Long pause.]

Ah, you know, [rubbing forehead with right hand, distress and cries] I don't like that finger on my forehead. [Suddenly grabbed my hand and held it as if frightened. Put left hand on her forehead as if trying to remove the alleged finger there, then took it down and sighed. Pause.] I can hear what he says.

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tion, in so far as the evidence goes. But we cannot determine either side of such a question. All that we can say is that its conception of the process of correcting the "earthbound" or removing their desire to obsess the living consists with what is said and done in other cases for this same end, and I mean other cases than Mrs. Chenoweth.

543. "Margaret" was among the first to precipitate the embarrassment into which associates have been placed in the course of this work, but of her part on the "other side" we have no verification beyond what appears in this record.

(What is that?)

He is talking about some one, and I don't know who, but he says: I can make her do my will and give up this work and join the Catholic church and sway her against all this [pause] ... I don't hear the last word [long pause] which she now believes. I will her to forswear you and her work. Hah! He is talking about me.

(Yes.)

Isn't he silly.

(Yes.) [544]

Where does he think my mother is, or Madam, or my own knowledge. Look at him. [Pause.] He thinks he has more power a little way off than when he comes nearer, but he is coming nearer, nearer, nearer, nearer, nearer to me. [Long pause.]

[Oral Control.]

You! [uttered in great contempt] trying to get evidence against me! [contemptuous voice, and then snaps fingers.] I defy you. [Pause.]

(Well, go ahead.)

[Pause.] The Cardinal lies.

(What Cardinal?) [Suspecting Cardinal de Rohan.]

[Pause and contempt in face.] Rohan! [angry voice.] (What did he lie about?) [Contempt in face.] Hist! [fist doubled to strike] Balsamo. [Accent on first syllable.] He lies. I am the Count. (You are?) [Pause and distress.]

Oh dear. [Hands on head, and then on breast, face in pain.] Goodness! [Head rose in air and distress.] Go out! [Suddenly awakened.] [545]

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544. The sequel shows that the best inference is that Count Cagliostro was present here. But the coughing and clearing of the throat indicated the possibility of another who had not appeared for some time. This personality, however, may have failed to get control and Cagliostro was put in his or her stead.

545. At last we get reference to Cardinal de Rohan, who had figured in the events of the French Revolution and had appeared to be a character about as bad as Cagliostro and was the principal figure in the affair of the diamond necklace. Cagliostro was brought into it, but was acquitted of any part in it, tho one note on him is to the effect that he escaped by his impudence in the defense. Apparently he is here made to say that the Cardinal had lied and it may be that the diamond necklace affair is in mind,

Mrs. C. J. H. H. April 14th, 1915. 10 A. M.

Before any signs of the trance occurred, we were talking about the hills about the place and Mrs. C. mentioned the little monastery of the Paulist Fathers near by and we talked of the monastic life a few minutes, I remarking the excuse for it in the middle ages which had been removed by the ideals of *work* in modern civilization. Nothing was said about Catholics or monks in general. [546]

[Normal.]

Just as we are talking I see a man.

(What is he like?)

I don't like him. I don't like his looks at all. I don't know whether he is talking about the Paulist Fathers or not. He looks

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but that is pure conjecture based only on the juxtaposition of the two names which were associated with it. I cannot make the reference to the name evidential, even of telepathy, which it might be but for the fact that he is so well known in the history of that time.

But the most interesting circumstance was the pronunciation of the name *Balsamo* with the accent on the first syllable. When I questioned her about it the previous week I pronounced it as I have always done with the accent on the penult, or next to the last syllable. Hence it struck me as rather peculiar here that it should be pronounced with the accent on the first syllable. I went immediately to the Boston Library to ascertain the correct pronunciation of it. The 11th Edition of the Britannica, the French Encyclopædia, and the Italian Encyclopædia gave no information on it. I then went to the Century Dictionary and it gave no information. I then went to the chief librarian and asked him if he knew how it was pronounced, and he pronounced it exactly as I had always done; namely, on the penult or next to the last syllable. He referred me to two other dictionaries which did not mention the name. In the meantime he looked up an old Webster and found that it was there pronounced as Mrs. Chenoweth had pronounced it; namely, with the accent on the first syllable. As she had never heard the name, so far as she knows, and had heard me pronounce it with the accent on the next to last syllable it was not natural for the subconscious to deviate from what she had heard from me.

546. It is necessary for the critic to state, as I did, the subject of the conversation between Mrs. Chenoweth and myself prior to the work, as he might wish to claim that the apparition was suggested by it. Previous records and the fact that it was described as that of a "magician", indicating Cagliostro, suggest that the conversation had no special effect perhaps but to hasten and help its appearance in that form, as this personality has been represented as assuming different characters.

like a monk. He has a long cloak with a hood falling back from his head. I can't tell you if he is a monk or not. He has most alarming eyes and they look as tho they would pierce through me. He is not looking at you at all. [Pause.] I am perfectly conscious, but I see him as clearly as I do you. I see right through him, at places. I see the window curtain beyond him. [Long pause.]

I don't know whether he knows you are here or not, but he is not looking at you at all. [Long pause.]

I want to call him a magician. I can't tell you how I know that because he doesn't move, but I seem to know that he could do tricks. It is like a secondary picture you know.

(I know who it is.)

I would almost expect him to swallow a sword, do something like that. [Pause.]

[Subliminal.]

I must go and I'm walking through room after room. [Pause.] Oh I've come into a room where they are all men with shaven heads. [Very long pause.]

[Distress and left hand put on neck as if in pain there. Pause.] It makes my head ache. [I placed my left hand on her forehead.] [Pause, groans and cries for some moments, and then speaking began very slowly.]

[Oral Control.]

There are many ways of looking at this [pause] experience which you call life [not caught.]

(What?)

[Pause.] Life. To be [pause] without all that makes life easy and secure; to work un [pause] remittingly and see no end to toil that brings nothing in return is death to all happiness and peace. To plunge into the vortex of activities and secure the competence which belongs to the victor is life, life. Call me a thief, but call me not coward: call me liar, but call me not fool. Lie I do not, but they lie who claim to love the life of the celibate. The starved

[Not heard.] (What?)

the starved, the burdened, the ignorant, they lie who say they love such lives for Jesus' sake. Imbeciles. [Pause.] They love it not. [Stressfully uttered.] They fear to steal because they fear the fires of Hell. They fear to be [pause] happy, rich, because

they fear they will be damned. They hope to swap their narrow selves for glorious big Heaven, fools! Take, Have, Be! Let Heaven be peopled with idiots who belong there. [Pause.] I teach truth.

(What is truth?)

Exact experience and relating of it. Science! Bosh! Opinions.

(I thought science was fact and experience.)

[Pause.] What makes a woman weep when she loses her virtue? Fear that those around her will condemn her, fear of opinion. I know.

(Have you had experience in taking that virtue away from a woman?)

None of your damned business.

(I thought you were telling the truth and experience: so you said.)

Yes as much of it as I please to give you.

(And you mean to reserve other truths from me.)

If I please. Who are you, that I should say what my past has been. Woman, they love the experience. It is the world that gives them Hell. Reform your world.

(We could hardly reform it if men gave them your kind of experience.)

Yes, the hypocritical chatter, nonsensical standards, foolish prohibitions, damn it! Freedom, freedom, freedom without fear.

(Yes, I understand, but should we not fear to do evil?)

What is evil?

(Injuring others.)

What is injury?

(Doing what causes pain and fear.)

What causes pain and fear?

(The doing of wrong to the individual.)

What is wrong?

(Causing pain and fear.) [Purposely repeated point of view.]

You reason in a circle. Who says that natural experiences are wrong? Men, men, men who stand up in cells. [Pause and loss of control.] [547]

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547. The philosophy of life here defended is as far removed from anything Mrs. Chenoweth would tolerate as can possibly be. It is precisely

[Subliminal.]

Oh dear, Oh, Oh, my throat. [Hand on her throat and pause.]  
Oh, I see Emperor [pause].

[Change of Control: Oral.]

The first step toward God is an aspiration for something higher. Souls [pause] entangled in the physical [pause] network of physical desires cannot at once comprehend the ecstatic happiness of purer and finer states of existence. One glimpse of the fair fields where lilies swing their perfumed censers and the eye never gladly turns to the miasmatic marshes where crawling things poison the atmosphere. To lead gently and reverently the soul away from the lower to a state of interest in what is best is the work of the saint and the Savior.

[Hand fell limp and body relaxed. Both hands put on face in distress. Cry of 'Oh' and distress, hands then folded, eyes opened and stared toward the window, then closed. Face tense and defiant.]  
[548]

[Change of Control. Oral.]

I will not follow. [Pause.]

[Subliminal.]

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the philosophy of the rake and the debauchee. The argument is very insidious and not easily answered without insisting on definition, just as the communicator did when I tackled him, which I did for the purpose of testing him. I did not reason in a circle, but I did answer in a circle, and this intentionally, as the simplest way to keep him debating or embarrassing him. He correctly saw the circle and whether Mrs. Chenoweth would readily see such a thing and speak in those terms might be doubted, but we could not say positively that she is incapable of it.

Note the conception of science, which is just the reverse of what most intelligent people hold, tho it does coincide with the view that some maintain. They conceive it as theory and explanation rather than the observation of facts. But the statement that it is "exact experience and relating of it" is quite correct and perhaps the description of it as "opinions" was an attempt to indicate what others might hold regarding it.

548. The Emperor message is quite in contrast with what preceded it, and was possibly conceived and carried out for this very purpose. It is more in the direction of the natural character of Mrs. Chenoweth, tho it is characteristic of the Emperor personality throughout this record.

Oh! [Both hands on forehead and distress.] Oh, Oh, Oh dear. [Head raised, leaned forward. Eyes opened and looked toward the window staring. Eyes closed.]

I see those people walking, walking. First those in white and then the black robed: magician following on. He has promised to go and see, to go and see. [Sigh and pause.] Look at those clocks, clocks, clocks. They are the King's clocks. [Opened eyes, rubbed face and awakened.] [549]

The speaking during the control was very slow, especially slow and labored in the dialogue between myself and the unknown personality whom I imagine to be Cagliostro, tho it might be another, as the indication of its being a priest would imply.

Mrs. C. J. H. H. April 15th, 1915. 10 A. M.

[Subliminal.]

[Long pause and reached for pencil.]

[Automatic Writing.]

I have a few words I must write if possible.

(Yes, all right.)

I realize the demand we are making on your \* \* energy and time but it is so vast a subject and so all embracing in its magnitude [N. R.] and importance ... magnitude ... that it warrants the effort we are making. I would not trust [N. R.] trust to my own judgment or desire but all the wise and beneficent friends who have had contact with the workers everywhere since these manifestations have been growing feel the importance of the effort here. [Period inserted.]

(When am I going to get a chance to question you about it?)

You may begin next week.

(All right.)

We have had to leave so much to inference and suggestion as the evidential matter is almost impossible to put through. It comes

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549. This sort of message is of the same type as that in the New York experiments when the communicator resolves to try a change of character.



largely ... co ... [delay in reading 'comes'] through the cross reference system.

(Yes I understand.) [550]

It might be very easy to give any number [read 'matter' doubtfully] of details ... 2 3 4 [read] but it would be a miracle to be able to verify them for we are dealing with spirits long since passed from the scenes of their operations in earthly bodies [N. R.] physical bodies. [551]

I have a purpose more than just getting [getting] the evidence in keeping the contact so continuously [N. R.] continuously at this point.

We lose so much when other influences break the established conditions and when we are able to control the time we really gain time in our work. If you had gone to N. Y. yesterday and other sitters had come for the remainder of the week it would have taken the time next week to reestablish and we would not have been any farther ahead than we are this morning. We have to work so carefully [N. R.] Care ... [read] to subdue suspicions on the part of the King of Crime who has so many of his accomplices in the guise of saintly people. [552]

We have prepared special [Not read either time] Special methods of protection [protection] for all connected with the work. but even now the influence of the person leaves an impression on the light and new plans for further insulation are being proposed. It is because this insulation has to be surrendered for [N. R.] for the ordinary [N. R.] work ... ordinary ... that it

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550. Normally Mrs. Chenoweth knows nothing about the character of this experiment in respect of its cross reference. The conception of the evidence here indicated is correct and it is the only form in which the identity of the communicator can be established. It is identity of personality rather than personal identity, if I may distinguish in that way between similarity of messages through different psychics and personal memories of one's earthly life. The apology for taking so much time shows the larger conception of the work and a tendency to explain what has been going on all the while.

551. Note the symbolic manner in which the word "number" was given when I failed to read it. It exhibits rational control.

552. The explanation of the need for continuous sittings is just what I had discovered by the work itself. After my absence for January it required a week's work simply to recover ground.

makes it difficult for us to reconnect or re-charge as it were. I dare stay no longer. R. H.

(Thanks.)

[Pencil fell and long pause.]

[Change of Control: Oral.]

Jesus Christ was an impostor.

(How did you find out that?)

[Pause.] Great pretender. He never rose from the dead. Hallucinations on the part of those who said so. All pure fabrication. Mahomet was a pretender.

(Perhaps both of them were not responsible for the exact beliefs about them.)

[Pause.] They pretended to do things they could not do. Who believes for an instant in the miracles?

(Perhaps they were not reported correctly.)

Well, the fool world believed it because it wants to swallow lies. Get up with a proposition as false as Hell itself and you will get some followers.

(All right. There is no reason to blame them for that, if it is the world that misrepresents it.)

They lied about it. What do you suppose he was crucified for? For being the Savior? For being a pretender.

(Who is communicating now?) [Thinking of Cagliostro.]

None of your damn business. Who are you?

(I am the same person that came before and I judge by your last expression that you are Cagliostro, Count Cagliostro.)

[Pause and sneer in the face.] I am a devil am I?

(I did not say so, but I want to ask if you ever did anything that was a pretense.)

Did you?

(Not that I know of.)

[Pause.] Why should I answer you that question.

(You said Christ and Mahomet were pretenders and they seemed to be in earnest about it, and yesterday you thought people might live according to nature, which was to deceive, and I suppose you might also have pretended.)

[Pause.] I don't feel called upon to make any confession to

you. I have my own ideas about living, living as I please and I am not alone [?] in any of them.

(Then you must not blame or call names about Christ and Mahomet.)

I didn't call any names. I spoke the truth. If a man lies, he lies. If he is a pretender, he is a pretender. I don't see any reason for exalting any man. [Pause.] All come to the same place in the end.

(Then you are as bad as you say Christ and Mahomet were.)

Did I say they were bad? I said they were pretenders, damned good ones. What do you call bad? They got to mumbling prayers and living a false life, these priests, not expressing what you feel. It is a lot of foul priestcraft.

(Why, I should imagine that false things were bad, according to your own estimate.)

What are you trying to do? I tell you there is more falsity under the cloak of religion than in the life of a libertine who is true to the instincts of his nature. Go to Hell, Go to Hell, Go to Hell.

(Yes he may be true to his nature, but that is bad.)

Who said so? Who knows so? Who is to have any judgment about this? You can't hold up your heads and say it is wrong to live up to freedom of nature. That is Godly. Give me that and not the priestcraft \* \* \* \* \* [a sentence not caught and several words of notes not legible.]

[Hand seized pad and tried to throw it off the table: prevented.]

(Nature may be bad and I understand that God is for the good. Do you mean to hold that God and the Devil are the same?)

There is no God. There is no God.

(Why then do you talk about God given powers?)

I was using terms that you understand. I changed it and called it mother nature. Who knows anything about God. Those cowed monks with women's dresses on are subduing every instinct of nature or else they are lying creatures to cover up my nature. Sissy cats. [553]

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553. The argument by this personality can hardly be surpassed for its logical acumen. Of course it is not correct, but it is shrewd and represents precisely the philosophy of the man of the world who does not take things seriously. The appeal to nature and God at the same time that you use

[Subliminal.]

[Distress.] Oh dear. Oh I can't breathe. I want to find God.  
[Pause.] Blasphemy. [Pause, raised head, distress and long pause, and apparently awakened and complained of headache. I placed my hand on her forehead and she went back a moment into the trance.]

Beautiful, isn't it? [Pause, sigh and awakened, thinking she had said something and asking if she had been awake. I said 'yes' and she said she did not remember it. After a few minutes she saw earrings on me, dark hair that was bushy and curly, and that I looked like a courtier. The vision lingered some time.] [554]

Mrs. C. J. H. H. April 16th, 1915. 10 A. M.

[Subliminal.]

[Just before starting into the trance Mrs. C. complained of being

terms implying a distinction is absurd, but this personality never saw it. It was, however, a very shrewd reply to say that he was not calling names, but merely stating the facts, tho he did not see that he had not right to use such terms as he did without implying some sort of blame. If he were merely stating facts there was no reason for such contempt as the manner and voice indicated. This was the reason that I put it up to him to say whether he had ever pretended or not. He saw the contradiction in the use of the word God and acutely resorted to the idea of nature and did not see that this would equally protect the impostors for whom he had such contempt.

I should be inclined to think that the whole argument is beyond Mrs. Chenoweth, but as she is a fairly intelligent person, tho she has not endeavored to think out these large questions, we cannot be sure that she is incapable of so shrewd a discussion. It is an illustration of the fact that men are converted less by argument than by insight or the influence of environment to force their wills into subservience. If a man cannot see moral distinctions while he is tacitly appealing to them in his admirations or contempts, there is no way to influence his mind except through the will which has to be made to alter its thinking by pain and suffering.

554. The normal vision of rings in my ears, dark, curly and bushy hair fits well enough Italian life at the time of Cagliostro and long periods later, extending down to the present day in some parts of the country. I do not know if it fits Cagliostro himself. The vision continued for some time while we were talking about its nature as an hallucination, possibly a veridical one. Note that it was superposed on the sensory image of my face.

nervous. There was then a long pause and she arose or leaned forward in the chair to adjust herself, and fell back into chair. Pause and distress.]

I don't want to argue with you. [Pause, distress, rolling of head.] Oh! [Pause.] He's good to me.

(Who is?)

[Distress.] My husband.

(Who was saying anything about him?)

They were trying to make him say how bad he is and he can't. What is bad?

(Who was trying to make them say that?) [Thinking of Cagliostro.]

All those people who got him. Those people who invite him to talk back to the old world. I like the new world best. [Distress and groans and pause.] Don't you like him?

(Who?)

Don't you like my husband?

(Yes.)

Then why do you want him to tell how bad he is?

(It is not I that wants him. Some one on the other side.)

[555]

[Apparent Oral Control.]

Other side of what?

(The other side of life. Some one in the spirit.)

What is the spirit?

(It is the world out of the physical body.)

Well, it's a world. It's the new world.

(Yes.)

It is better than the old one.

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555. This allusion to Mrs. C.'s husband in the manner indicated in the text is most interesting. There is absolutely no friction in the family and no excuse in fact for the insinuations except the inevitable influence of the character communicating, who evidently was influenced by associated thoughts of the previous day's work. Here is one of those foreign insinuations that might affect anyone were it to get lodgment. There was evidently some confusion in the psychic's mind about the matter, as she seems to have thought—the subconscious seems to have thought—that I was trying to induce her to tell about him. The control became better in a moment and the subject disappeared.

(Yes.) [556]

Hm. [Pause.] There isn't so much lying in it. It isn't any use lying in the new world, because everybody knows what you are doing. [Pause.] Do you know, you can lie better to the folks in the old world. They don't seem to know when you tell them lies. [Pause.] They chase soap bubbles all the time and they don't know anything much do they? [Pause.] What did you talk when you were in the old world? Italian.

(No, I am still in the old world.)

And you can talk with me?

(Yes, through the body of what we call a "light".)

Through a telephone.

(Yes.)

Hm. I heard about that. [Pause.] I don't care about talking with anybody in the old world. So long as I was there I didn't care. They don't care about me and I don't care about them, and so if you will excuse me I will go away.

(Who are you?) [557]

[Sigh, long pause and reached for pencil.]

[Automatic Writing.]



[not interpreted at time, but evidently the Masonic compasses. Pause.]

(What is that sign?)



[Pause.] [second attempt at Masonic sign, and I saw its meaning but remained silent. Pencil relaxed and hand fell over.

556. It was impossible to tell just when the control began and the subliminal lost its perceptions of the situation. The one glided easily and quickly into the other and I have had to determine the control by the subject matter, which is wholly different from the subject of the psychic's husband.

557. Readers should note that the communicator, tho apparently conscious that he was not in the body, had no conception yet of the spiritual world. He saw little or no distinction between that and the present physical world. The only "light" which he seems to be aware of is that of a "sensitive" and this connects him only with the physical world. Occasional references to "leaving my people" and the fear of the consequences show a tendency to take the course which the Emperor group advise and suggest.

Pause and distress.] \* \* [scrawl.] What will become of me if I leave my people. [Pause.]

(You will be able to progress in the spiritual life.)

[Pause.] I have no spiritual light darkness is over me and by its shadow I am able to see [read 'do' to have corrected] the people ... see ... who are sensitive. I think [read 'have'] I [pause] think I will be blind if I leave my [P. F. R.]

(Stick to it.) [558]

[Oral Control.]

I don't want to stick to it. [Pause.] I won't write another thing. I said I would write and I won't try, I won't try to influence \* \* [seized the pad to throw it away and I took it]. I will not do it. I want you to know I am a king in my own dominion. [Distress and raised head leaning forward.] Oh! [Pause and folded hands as in prayer and held face upward.]

Hail, Mother of God. Hail, Mary, Mother of God. Hail, Mary, full of grace. [Pause.] Ora pro nobis. [chanted in very slow tones. Pause and then fell back limp on chair. Folded hands as in prayer again. Pause and then hands fell.] [559]

[Subliminal.]

He'll come to God at last. [Pause and groans.] Is this a play? (No, what do you think?)

They all seem so different from people that we know. It looks

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558. I did not recognize at first the meaning of the symbols indicated in the attempt to draw the Masonic sign. It had no meaning to me until a friend told me that Cagliostro was himself instrumental in organizing some Masonic body, the Philathetes, and was mixed up with much of this sort of thing, and if this be true it is here an incident bearing on personal identity. I have seen no allusion to it in any account of the man that I have read.

559. Evidently there is here the surrender and the expressed desire to "seek God" which is to be the first step in the fellow's redemption. It represents psychologically the course which this Imperator group take and finally induce a spirit to follow. It is not an isolated instance of their method. It is curious that it takes the form of an appeal to the Virgin Mary, the Catholic appeal, after so much contempt has been heaped on it by himself in previous sittings. Mrs. Chenoweth has no Catholic leanings whatever. She is not a member of any church, but sympathizes with the Unitarian position in her beliefs and inclinations.



as if they were producing some great tragedy. [Pause.] I'd rather think it was a play than a reality, wouldn't you.

(Yes.)

If it's real it's terrible.

(What does it look like?)

Like a mighty person, mighty in deception with admirers. Oh it's like a captain of pirates or leader of a mob. [Distress.] One wouldn't feel quite safe to be left alone with them and yet they don't seem to be directing their hate toward us.

[Pause and distress.] There are so many men and women, oh so many women, and then there is a company of strong, good, pure spirits, and they seem to have more powers than the pirate spirits, but they don't touch them. I don't know why, but they don't. And then there are some who look like saints and sages, philosophers, but they are not. [sigh and began coughing.]

Every time that man looks at you, you cough. [Pause. I was still coughing.] Oh, I think that's Imperator. He isn't going to let that affect you any more. [Pause and my coughing ceased.]

It's the blood on the lintel. The evil can't go in where the good are or where he leaves the sign at the door.

So many things I see are strange and weird, but they had their mystical meaning in the olden time. Do you believe in mysticism?

(That depends on the kind.)

Well, I didn't know there was any, but I think they must have known in those old days. Did they believe in the influence of spirits? Many of the strange customs must have been due to the influence of spirits. I never thought of it before, did you? [Pause.]

[560]

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560. All this reference to a "play" is an indication both of the nature of the phenomena before us and of the tendency at this stage of Mrs. Chenoweth's work to discover the nature of the pictures before her mind. It is a vision of the past, evidently a pictographic vision of the memories of the group around Cagliostro who lived at his time. We do not require to regard it as a reality in the sense in which it appears to be that, but simply veridical hallucinations induced by the memories of the dead. Mrs. Chenoweth is evidently at a loss to determine whether it is real or a "play", tho at one time she would not have questioned its reality. Perhaps it is the incongruity of the thing with the present, more than her reflections on the scenes, that induces her to regard it as a "play". However this may be,

Oh, I see Dr. Hodgson. [Pause.] He says to you: We are gaining slowly, gaining on the right side. [Pause.] Most of this seems to be done on the other side and they get their leverage here. (Yes I understand.)

It isn't all for that little girl, but she [pause and distress] called attention ... [raised head, folded hands over head. Pause.] [561]

[Apparent Control: Oral.]

Joseph Balsamo [accent on first syllable again]. A penitent! A new world! [Fell back into chair limp. Pause.] Not the conquered but the victor. [Pause brushed face twice as if making passes. Pause and awakened. In a moment she exclaimed normally: "I thought the sun was shining," and was greatly disappointed at not finding it so. It was cloudy and raining when she went in and the same when she came out.] [562]

Mrs. C. J. H. H. April 17th, 1915. 10 A. M.

[Subliminal.]

those who know the process of communicating through the 'subliminal' will recognize merely the pictographic representation of the memories of the dead. Compare experiences of Miss Lamont and Miss Morison narrated in a book called "*An Adventure*", and representing similar pictures from the past.

561. The remark of Dr. Hodgson that this "isn't all for the little girl, but she called attention" answers a query which I have had in mind for two months. I could not see the meaning of it, as there was no evidence for their influence on the girl and I was curious to know if this interpretation ventured spontaneously and without a hint from me at any time was a possible one. It explains the whole diversion and coincides with the work being done in New York. Apparently the remark that they "get their leverage here" while the work seems "to be done on the other side" is an intimation that they can do little with such personalities except through mediums. If they exist in the "darkness" as they usually claim, it is possible that the more highly developed spirits cannot communicate with them except through mediums and the living in the manner of these sittings. It remains to prove such an hypothesis.

562. Apparently we have the final touch to the communicator's resolutions to change. It was interesting to remark again the pronunciation of the name Balsamo with the accent on the first syllable and this time with the Italian "a". Cf. Note 545, p. 658.

[Long pause. Sigh. Long pause.] I don't know. [Pause, rubbed face and waved hand toward window.] Put that down. [Pause and I did not catch the meaning.] It is too cold. [I found window up and put it down. Pause.] It makes my hands nervous. [Had moved right hand. Long pause and reached for pencil.]

[Automatic Writing.]

When the eyes of the soul turn toward the light the light reveals the true condition and the real g ... [pause] regeneration is begun. Saints [N. R.] and angels ... Saints and angels radiate light but create nothing new. The power to reveal is in the ratio of the power to [pause] receive light from the Source of all Light and receiving s ... [superposing and pencil pulled down] shine [N. R.] shine shine ever as a beacon for the storm tossed and weary lest perchance they turn toward the ray and are revealed to themselves and are so Saved.

(I understand.)

God is the Light of The World in this sense and all men are created in his likeness not specifically bodily likeness but the likeness of expression.

(I understand.)

Some small part of such capacity God-like in its sure and steady shining is expressed in this effort. Storm tossed and sin sick our effort may at least reveal to you the path which leads to Peace. To you we speak our knowledge of the glad hours of rest and joy as the dark past recedes into oblivion the path the path we may not tread for you but eyes that weep and hearts that hope may bring that path to view and sin and pain and wrong and doubt [written 'dout' and reading not corrected] may be by light transfused Till past and present blend in strength to leave the \* \* ['ro' or 'w'.] [Pencil fell and reinserted.]

(Stick to it.) [563]

563. There was no indication of the personality involved in this preliminary message, but it was evidently a means of influencing the personality whom they were inducing to change his character and conduct. The later communicator intimated that it was Cagliostro without hinting at the name. Evidently they were putting the finishing touches on his exorcism.

It dawned on me while the writing was going on, near the end, that the message was to him and not primarily to me. On that hypothesis it con-

[Change of Control: Oral.]

I see. I see. I see. [Long pause, and hand placed on head which was raised from chair. Pause and head fell back on chair limp.]

So. [pause] So [pause] there is another way [pause] another way [whispered] and this is death [sigh and rubbed side of head. Pause.] When? [fist on pad and distress. Pause.] God forgive me! [Hand placed on breast. Long pause.] What shall I do?

(Serve God and man.)

[Pause.] Send me away. I dare not trust myself with power. [Long pause, and reached for pencil.] [564]

[Change of Control. Automatic Writing.]

[Four pencils rejected and hand pointed in air stressfully.]

(I don't understand.) [Giving a pencil.]

\* \* (I can't read it.) String. [I gave pencil with the string on it, seeing that it was Minnehaha coming.]

\* \* [pencil broken.]

(Wait till I sharpen it.)

[Pause while I sharpened pencil and reinserted it.]

My God you got him I said I would not use the pencil again till he was through and now I take it. Minnehaha. [565]

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firms the impression expressed in Note 561; namely, that the higher spirits cannot communicate with the "earthbound" except through the medium and myself, or sitter. Dr. Hodgson's message commented on in the note just referred to indicated as much. The answer in the oral control seems to confirm the view. He had to be reached through the medium. He could not even see the higher spirits or the spiritual world and had to be convinced that such things existed. The message to him pointed the way to light and the result was a resolution to rise.

564. "And this is death" seems to indicate that the man had to go through the process of dying apparently in order to see the light, or if that term implies physically what does not occur, it may suggest the spiritual change which bodily death brings about.

565. The phenomenon of seeking the pencil with the string on it was most interesting. Earlier in the record, readers will recall that Margaret asked to have a pencil marked in this manner for her, and I have kept it untouched by others, except Margaret once, for Minnehaha when she wanted it. Her manner of alluding to it indicates that she had made a resolve not to use it until he left. Note Minnehaha's attribution of the blame.

I am the happiest [happiest] Indian you ever saw and you do not see me yet but you will. This is a good Easter and I will work harder now than ever. Oh [read 'on'] Oh [N. R.] O it is a great day for Minnehaha.

(Yes, I believe it.)

for I was blamed for a heap of things his friends did. Now I can pray like a good Methodist or Episcopal. [Struggle.]

(Yes, I understand. Good.) [Smile on Mrs. C.'s face.]

I will make a new prayer book and it will say God bless him the poor miserable sinner and God bles [bless] the house where he got cured. [Pencil fell and head leaned forward.] [566]

[Subliminal.]

Sarcou [and Indian gibberish for a few moments]. They have to go away with him. He will never trouble anybody again. [Head fell back on chair limp. Pause and opened eyes half dazed.] What is it? Am I awake? [Normal in a moment.]

Mrs. C. J. H. H. April 19th, 1915. 10 A. M.

[Subliminal.]

[Long pause and then a series of cries of 'Oh' with distress alternating with pauses for some minutes, and once the hand put on breast as if in pain, and once clutching the throat.]

Oh! [then tried to talk and could not, followed by distress.] You devil! You took away the leader. [Distress.] You give him back. [Pause.] You give him back.

(Give who back?) [I knew well enough, but wanted to help and to see the reaction.]

Give the Count back to me.

(Who are you?)

Oh, Oh, Oh! [distress and stretching hand in air and then putting it on her breast as if in pain.]

(Who wants the Count?)

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566. The mother of the girl was a Methodist and her present adopted father is an Episcopalian. Mrs. Chenoweth does not normally know the facts. But the names have been mentioned in the trance before.

We all do. We are lost, we are lost, we are lost, we are lost. [Pause.] Oh, devils, to take him away from us! [Distress and crying.] You said, I won't, I won't, I won't, I won't. I won't stand it. [Pause.] I don't want your old God. I want the Count. [Crying.] Give him back.

(He cannot help you.)

Yes, yes, yes, give him back. We are lost, we are lost, we are lost. [Pause and crying.] Oh, you call that Christian. [Sobs and a long pause in calm condition, and then reached for pencil.] [567]

[Automatic Writing.]

Some of the horrors which have been the result of their plots and schemes are now overcoming them in the hour of their separation. Segregation of criminals creates a power for crime quite beyond the belief of man. It may be that prison methods are in part to blame for some of .... [Hold on pencil relaxed and pause.] [568]

[Oral Control.]

You devil! You devil! [uttered with great vehemence and out-

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567. This is a curious passage. It consists with the previous indication that Count Cagliostro had been taken away and rescued. The crying by Mrs. Chenoweth was most interesting psychologically as comporting with the situation, and the apparent distress of the "spirits" was as realistic and as consistent with life in its despair and refusal to take consolation in the divine as anyone could wish. There is no proof that it was real in any sense of the term, except the consistency of the whole with the evidence which the supernormal gives that subconscious fabrication is not a habit of the psychic.

568. The sequel of this effort at automatic writing would seem to indicate that it was for the purpose of giving another "spirit" a chance to express itself. The allusion to prison methods and the segregation of criminals shows that the communicator thought it possible that they affected crime in the living by causing such persons after death to influence the living in the direction of crime. It is not dogmatically asserted, but simply proposed as a possibility. This modest way of stating it has a decided interest, when we find that subconsciousness usually shows itself more dogmatic and confident in its beliefs on such subjects.

We must remember that Count Cagliostro was three times in prison, once in London, once in Paris and once in Italy where he died. This may be the fact that influences the mention of criminals.

stretched hands.] [Pause and folded hands, pause and then hands dropped.]

[Automatic Writing.]

Cannot write more.

[Subliminal.]

Oh, Oh dear. Oh! Who are these Furies? [Pause.] I see Mr. Myers. [Pause.] Did Mr. Myers ever write anything about obsessing influences?

(I am not sure. I shall have to look it up.)

Yes, I think so because he stepped right in as if this threw light on some of his experiences. Oh my, I don't know what is going to happen to me.

(Don't be afraid.) [569]

Oh yes, I can't help it. If you were in my place you would see. Have we done anything wrong? You don't answer. You think we have.

(I am taking down notes.) [I could not answer because I knew she would go on talking, and so used the pause to finish writing what she said.]

(We have not done anything wrong. It was the spirits.)

[Long pause.] They can take them away. They are pushing them away. [Pause and sigh.]

[Oral Control.]

[Began slowly and continued so to end.] George says [Pause.] it is all right. Through impotence they learn the completeness of their downfall and many will surrender and join the powers of light. It is a day [distress and cry of 'Oh'] for gratitude and prayer, not fear and trembling.

(May I ask you a question?)

Yes, if he can answer, I'll tell you.

(Did the Count personally influence the girl?)

Yes, on several occasions.

(What to do?)

[Long pause.] To boldly assert a right to take a stand and make

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569. The reference to "Furies" quite comports with the immediate allusion to Mr. Myers, as a simile which his classical knowledge would naturally employ. The condition of lost spirits is well indicated in it.



a change. The misdemeanors and deeds that warranted punishment were not the result of his personal influence, but when the conditions became unbearable and on three occasions she insisted on going away and gave lucid explanations, that was his influence. I can't see any more. I don't know where George has gone.

[Sigh, rose and leaned forward, opened eyes, stared about.] Who told you? [Breathed heavily as if choking and fell back in chair limp and eyes closed. Pause, and rubbed face.] [570]

Thank you. My head aches. [I put my hand on her forehead.] Please don't poison me.

(I won't.)

Did that girl ever try to poison anybody?

(No.) [571]

[Pause and suddenly awakened.]

Mrs. C. J. H. H. April 20th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Indian. Long pause. Rolled head with signs of distress and then a sigh, with hand over her ear.]

Oh, let her hear. [Rolled head over and took hand off ear.] I am going to hold that ear. [Hand put on ear and held on it to prevent hearing. Pause and reached for pencil.]

[Automatic Writing.]

We have a great problem but already the result proves the wisdom of the methodical work done [read 'one' and hand pointed till corrected.] [Pause.]

It is only by force that I am able to write a little for you now for the clamor of the followers of the man who has resigned his place among the crafty [N. R.] crafty [N. R.] C r ... [read] is loud and keeps us all in a tumult [N. R.] tumult [N. R.] t u mult.

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570. It has not been possible to verify the statement about the influence of Cagliostro on the girl.

571. This allusion to poisoning is probably a reflection of the suspicions that often rested on Count Cagliostro. He was an adept in chemical agencies for all sorts of illegitimate practices.

(What do they wish to do?)

Do something to those who have been breaking up their body of strength. It would be a matter of getting them singly and separately to see the difference between the good and the bad the peace and the war of elementary factions but there is so much to say to you now that I felt it best to interpolate a little of our own work with you that you might be in the light instead of working in the dark.

You have caught the spirit of the work and have seconded our efforts. We did not dream that the work would reach so far into the past. It is so allied with the essence of evil everywhere as if there were one common center for evil and one common center for good and we have found that this particular case had its [pause] roots back in the past with all sorts of connections political and religious and the one particular theme seemed to be to [erased when read] Protestantism—Catholicism [both words slowly written with difficulty]. [572]

(Yes, explain what made you feel that there was this conflict of interests in the case.)

Do I understand you. The conflict on your side or ours.

(I wanted to know about whether there was a conflict with the girl herself.)

Yes the conflict arose because those who had her in charge were opposed to the tendency to join a group of people who professed and probably were in the general term religious but of a different order. In other words a strictly [N. R.] strictly orthodox person with very clear views about the best way to serve God and the church would have antipathy no sympathy with the Catholic methods of instruction. The girl seemingly had ideas quite inconsistent [N. R.] incon ... [read] with her association and was very persistent in them and naturally a contest of will [N. R.] will ['i' dotted]

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572. There is no superficial evidence in the experiences of the girl that her dissociation had any affiliations with political matters. The period in which she was tempted to go into a convent has experiences that coincide with Catholic influences and there was a conflict between Protestant and Catholic tendencies then, and under the tutelage of Dr. Prince the Protestant continued and remains. What occurred on the other side is not a subject for verification and there is no evidence of it except what has been done here, and that is not sufficient to guarantee it.

arose and then she being sensitive and responsive to suggestions from both sides would at one time wish to stay and be as her sponsors were and at another thin ... [erased] time feel [N. R.] the morbid ... feel the morbid desire to go into the life of a convent. [573]

All this was emphasized by her unhappiness and the ignorance of those about her as to the cause of all the freaky ideas she expressed. Naturally the girl is good and unusually pure in spirit and the contest was all the greater because of the freedom aroused by the difference. Her will is quite unusual [N. R.] unusual when aroused and that is her own will but the state of [pause] negative passive non-resistance was the diabolical effort of those on this side who determined to crush the spirit of the girl. [574]

(Just when did she begin to get the mastery over the Catholic influence?) [I thought of the period of her visits to the convent.]

After she had been here not before for we found it lurking in her consciousness on several occasions. Pardon me you asked when she *began* [underscored]. It was completed here but she began to se [see] the difference before she came here and then ensued battles for supremacy. the mother and a few friends on this side were helped by the prayers and efforts of those in charge of her and the whole affair of going to a convent looked less inviting and more to be shunned. [575]

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573. We have already seen the evidence that the girl at one time desired to go into a convent. Mrs. Chenoweth knew nothing of this and I gave no hint of it at any time. The account of this period is accurate enough in general, and, so far as it represents the influences acting on her mind, is correct. But we have no proof that the foreign influences were as they are asserted here.

574. The girl is very properly characterized here. Mrs. Chenoweth did not see or meet her when the girl was present at the sittings and much less has she been able to learn of the girl's inner character.

575. The reader should note that the first answer to my question did not correspond to what I knew to be the facts, at least as we could observe them in her normal and supraliminal life. Of her subconscious life we knew nothing, save what appeared in the abnormal and secondary personalities. But the spontaneous correction of the first statement indicated that another period was in mind, the one that I had thought of when asking the question. The statement coincides with what we know of the case, and it was long before I brought her for sittings that the Catholic influence subsided, and after she was

There was one friend who was not here with her who had an idea after he [N. R.] had an idea ... after he had ... he ... [read] seen some of the efforts she made to explain the case that she was a victim of hallucinations or of some psychological influence and he was more help than the others. [Pencil fell and new one given. Indian.] [576]

I want you to know that I am R. H.

(I understand.)

if I happen to lose my hold I want that much recorded.

(Yes, all right.)

I would be glad to have continuous sittings for a longer time but I am aware of the demands and so do not insist until you are ready.

I say I but I am only writing in the first person through [read 'though' and pencil pointed till corrected] force of habit. It is not my work but is the work of Imperator who has long felt the need of some such station on your side where the truly evil ones might come to a realization of the way to light.

(I understand.) [577]

The girl is all right and while there were spirit people who were brought to bring unfoldment to her it seemed best to hold that power in abeyance unless she could be in direct contact with an

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adopted by Dr. Prince, which was after the mother's death. The allusion to the "prayers of those in charge of her" is to a fact not known by Mrs. Chenoweth, tho we cannot assert their efficiency, and yet the claim consists with the teachings of Imperator through the Piper case in regard to the influence of prayer. Apparently the remarks made about the elimination of the Catholic influence goes back to the earlier period of the girl's illness, the period before her mother's death, tho a part of the message makes the matter overlap with the present régime in the care of the girl.

576. The friend alluded to is not clearly identifiable. Whether he is living or dead is not indicated, but the view ascribed to him tends to imply that he is living and taking this import of the reference it would tend to show that the period about her mother's death and afterward was in mind: for this person on that interpretation might be one of the physicians who knew the case well and would take precisely that view of it. Of course, Mrs. Chenoweth could know none of these facts.

577. At the time I assumed that the reference to the "truly evil ones" was to those on the "other side", but this is not clear and hence whether the purpose avowed is to give light to the living or to clear up the "earth-bound" among the dead is not assured.

uncontaminated light through which advice could be given as to her work. By uncontaminated I might suggest that I mean especially protected by a wisdom group. This cannot always be attained for there must be [pause] unanimous [pause] and [pause] willing help from the familiar guides and too often the familiars are too conceited or too fearful to allow experiments such as we have been trying but I feel that the light in this case has been properly protected [protected] and that no lasting harm can come. Perhaps too the real purpose that actuates the life of the light helps more than we know. [578]

(Is anything going on to unfold her?) [The girl in mind.]

Oh yes much which you will see—The clairaudient power is new and with it a kind of spiritual understanding which makes the story repeated given in a slow and correct manner without previous knowledge, coloring or present questionings interfering. [579]

(Which light do you mean?) [I saw the statements fitted Mrs. C.]

This one. I thought that was the one you meant. I speak of the other as the girl.

578. Again the characterization of the girl is perfectly correct and involves knowledge which Mrs. Chenoweth could not have obtained normally. The reference to conceited "familiars" is a very interesting one. A very marked characteristic of most alleged mediums is the manifestation of conceit which makes it impossible to work with them. I have always assumed that this conceit was due entirely to the subject's own temper and did not imagine that it might represent the fault of the "familiar", tho I have remarked the fact so often that my mind was prepared for just such a remark as has been made here. If the conceit is a foreign inspiration it would indicate frequent presence of such agencies, tho the reason for not supposing their presence is that they give little or no evidence of it. Consequently I had to assume a normal origin for the conceit. I do not now know that it has any other, but it is very interesting to observe the spontaneous statement here that it belongs to "familiars" in many cases. I rather think the Philistine generally would think it reflected in the controls of the Piper case, whatever explanation he gave of it.

579. I saw by the last of this message that the statements fitted Mrs. Chenoweth and so I asked my question next. Mrs. Chenoweth has recently developed clairaudience in precisely the form mentioned, so that the speaking is very slow and enables me to take it all down easily. It began during the work with this special case and is now as good a method as the automatic writing. Mrs. Chenoweth knew nothing of it normally until a few days ago when I told her it had occurred.

(I understand. I wanted to know if anything was being done and what with the girl?)

Yes sitting with her for unfoldment and some new powers coming to light. [Indian and pencil fell and reinsertion refused. Arose and leaned forward with signs of distress.] [580]

[Subliminal.]

God damn it. [Pause.] What did they say that for? What did they say that for?

(I don't know.)

Did they make you cross?

(No.)

Please don't write it down. It sounds awful. [Pause and awakened without memory.] [581]

Mrs. C. J. H. H. April 21st, 1915. 9 A. M.

[Subliminal.]

[Long pause. Distress and long pause.] Oh dear [distress.] If you are through with those people why don't they go away? [Long pause.]

Oh [Distress. Pause.] You can't take away our King without giving us a chance. That is all there is about it. You can't do it. He is our leader. [Slapping pad all through these utterances. Pause.] We don't know what to do. We will get a new leader if you don't give us back the other. [Pause, distress.] Oh! [Rubbing left arm as if resenting something or in pain.] Don't you put those on me. Take them off. [Folded hands as if hand-

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580. The control was lost before my question was clearly answered. Evidently the intervention of those who had been mentioned at the beginning, as clamoring for the one who had been exorcized, put an end to the writing.

581. Mrs. Chenoweth's instincts are wholly opposed to any such language as is here employed. She is as refined in such matters as the best and the fact is reflected here in the subliminal knowledge of what came and protest against recording it. Evidently the attempt to describe the development of the girl which is going on and which is not known to Mrs. Chenoweth, tended to put the intruders into rapport with the medium and their thought put Dr. Hodgson out of control.

cuffed.] I am not dissolute. [Pause and distress.] Just as good as she is. [Pause and distress.] Ow! [as in pain, and pause.]

Bring your old professors. They don't know anything. [Hands loosened and distress. Rubbed face. Pause and distress.] Oh, we don't want to do anything to hurt anybody. [Crying. Head raised and leaned forward, and distress.] There isn't any God. There isn't any God. [Pause.] No angels. They are all just like us. [Pounding the table. Pause and distress. Rubbed face with handkerchief and evidently trying to do something with the mouth to stop it. Distress.] I'll say what I want. I'll say what I want. I'll say what I want. [Struggle to give or prevent utterance. Pause.] I won't cry. I won't cry. [Struggling to prevent it.] I won't cry. [Crying, but trying to inhibit it. Pause.] We'll have the Cardinal. [Whispered.] He shall be our King. [Pause.] [582]

(Cardinal who?) [Thinking of Cardinal Rohan.]

[No reply. Pause and reached for pencil.]

[Automatic Writing.]

[Three pencils rejected and then the next one rejected half a dozen times.] \* \* [line drawn across page.] [Pencil thrown away, and picked up and reinserted] \* \* [line across page and pencil thrown again. Pause.] Hodg [not read aloud and after a pause mentally read 'Hog'.] [Pause.] [583]

[Oral Control.]

Oh. [Pause.] M-i-g-h-t might i-s r-i-g-h-t i-n t-h-e p-h-y-s-i-c-a-l w-o-r-l-d [distress] a-n-d t-h-e l-a-w [only 'aw' caught.] [Pause and reached for pencil. The message was spelled out.] [584]

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582. No special comment is required on this passage. It is a continuance of the work of the previous day and is interesting only as an utterance consistent with the situation left by the disappearance of the Count.

583. It was a mistake of mine that I kept giving the short pencil. I knew that the normal consciousness preferred the long ones, but I had not met with such resistance, and moreover I did not perceive what was wanted. If I had read the word 'long' correctly instead of as 'Hog' I should have caught the meaning at once.

584. The reason for uttering this maxim about might being right in the physical world is not explained. Its connection with the case is only a gen-



[Automatic Writing.]

What she wished before was a long pencil.

(I gave one.)

It is hard to hold the short ones and it takes more energy to write with it but I can overcome that I think. I am not R. H. ['R. H.' not read] R. H. He is busy but I can help a little while he gets some of these people quiet. It is or was his plan to tell you a little more about the Margaret case the case of dual personality in the spirit that is where a spirit assumes two personalities and the case is most remarkable because of its many manifestations and contingent influences. [585]

The girl herself is so simple minded and true and the various influences impinge on her consciousness in such a natural fashion it makes it very hard to tell which is the outside influence and which is the resulting memory or suggestion of a personality. But those about her are now in more harmony [not read at first] with ... accord ... the work and purpose of the real friends in the spirit. When a girl of such temperament is used by spirits it is utterly useless to close the door entirely and to think by so doing that the normal life will be restored. There is only one way and that is to have the right sort of people from [read 'form'] our \* \* [N. R.] ... from ... and take the case ... sphere [for undeciphered word] tak ... and unfold the power. One might as well put cotton [read 'color' doubtfully] in ... cotton in the ears when the hiss [mentally read but not aloud] of ... hiss of a serpent was heard on the mountain side. The bird song and sweet human voices would be lost.

(Do you know who is controlling the girl now?) [586]

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eral one and reflects the spirit of the personality who had been exorcized, tho it is evidently not from him, but is the thought of those left behind.

585. This assertion of dual personality in the spirit world is not new here, tho it is new in the general literature of psychic research. It was affirmed once through Mrs. Piper by a mutual friend of Dr. Hodgson and myself, after the friend's death, and Dr. Hodgson told me personally of the fact. It was never published and so could not have been known by Mrs. Chenoweth.

586. The characterization of the girl as "simple minded and true" is perfectly correct, provided we do not put the wrong construction on the

Yes I do and so do all of the friends who have been in the case here and soon the evidence [N. R.] will ... evidence [N. R.] evidence of the wisdom of the guides ... be forthcoming. as yet there is not much that we can say except that we know of three who are constantly [N. R.] working ... constantly [read 'consciously' with doubt] constant ... [read] with her. We did not wish to write the names while the others were present for it was a part of the plan to have the work there kept under cover that no covert attack might be made in the way [N. R.] of suggestion ... way ... to her, but the friends were not the ones she needed. I will tell you more later. But all the effort has been with spirit [struggle to keep control and distress] can you ... [pencil fell and reinserted.]

(Go ahead.) [587]

[Pencil fell, head leaned forward and distress.]

[Subliminal.]

Oh I can't. [Hands to her head as in pain.] Oh this pressure. [Hands put behind her back.] I am willing to do 'most anything, but I can't do that. Oh! [distress. Folded hands and suddenly awakened.]

There was no memory of what occurred, but as she awakened she thought she said the word 'dear', but I heard nothing of the kind, tho there was a vague utterance of some word which I could not catch.

Mrs. C. J. H. H. April 26th, 1915. 10 A. M.

[Subliminal.]

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words "simple minded". It is innocent frankness and simplicity which we find in wholly unsophisticated people. The remainder of the statements represent alleged facts on the "other side" and are not verifiable, tho they consist with the policy followed and laid down in other cases of mediumship about the method of treating such cases.

587. I had intended to get some idea of what was going on and wished one name to be given. But the spontaneous explanation of the situation left me no choice in the matter but to remain silent. The sitting came to an end too abruptly to go any farther with the question.

[Long pause. Moved hand across pad, pause and moved it back. Distress and Indian gibberish. Pause and hand fell off pad. Pause.]

Oh, my soul!

[Pause and left hand put over eyes, as if hiding from the light. Distress, pause and groans, holding hands on throat as if in great pain. Pause and then suddenly pounded the pad with her fist. Pause and relaxed tension of body.]

Who are all these priests?

(I don't know. Perhaps you can tell.)

[Pause.] It's a great body of them as if they were having a convention, gathering. [Pause.] They don't seem to have anything to do with us, but they are talking to some one whom I don't know. [Pause.] Was Emperor an Emperor?

(I am not yet assured absolutely who he was.)

Why I ... It seems like a Roman Emperor. [Pause.] Hm, I think, I think he wants to tell you some day who he was, don't you think he will?

(I hope he will.)

Well, these people come to him as if he was a man in authority.

(Yes.)

I don't mean just authority here.

(I understand.)

but as if he held a position [pause] where his influence would be far-reaching for—I want to say for Christ.

(I understand.)

Hm, and it's like an old battle between darkness and light. The mediæval beliefs and the strong sweet spirit of truth. He represents the new kingdom of life everlasting and they represent the darkness of an unenlightened people. It is the slave and the king, [Pause.] priestcraft and the one living God. I wonder why I am saying this.

(It is a part of the work.)

Yes, and this little girl was the key to open the door [pause] for larger understanding of what is continually going on, going on over here where I am now. [Pause.] It is Romanism and Protestantism, isn't it?

(Yes.)

[Paused.] And yet Emperor is of that country. [Pause.]

Across the sea. Oh, it is wonderful. It makes one feel like kneeling alone before God in humble recognition of the magnificence of his kingdom. [Pause.] But the monks, the Popes, the friars are so persistent for temporal things. They not only want all the people, but their lands. [Pause.] [588]

I wish they wouldn't look at me. [Cries of 'Oh' and distress. Both hands held on neck as if in great pain, and I placed my left hand on her neck.]

Oh, it's there. [Great distress.] I'm not afraid.

(No, you need not be.)

No, I'd rather die standing with Emperor than live and be with them. Oh, the devils! [Long pause and calm.]

[Control.]

[Pad picked up and thrown, but replaced by me. Pause and pad picked up a second time and thrown, but replaced by me. Fiendish sneer on face. Long pause.]

Damned smart! [Pad seized in both hands, but I caught it and held it. [Pause.] [Folded hands and arms and kept them away from me.]

Keep your hands off. [Pause and distress in face. Hands folded as if in prayer.]

[Change of Control.]

Our Father in Heaven. [Pause.] Hallowed be thy name. [Hands put over eyes.]

[Change of Control.]

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588. If Emperor is the person whose name I have received through three psychics independently he is rightly placed in Roman times and in a "Roman" country, but he was not an Emperor. The name Emperor, of course, means Emperor and it is possible that Mrs. Chenoweth knows that much and it might cause the interpretation of his appearance on any theory. Through Stainton Moses, not read by Mrs. Chenoweth, a Roman emperor was referred to. But it is evident that his relationship to Christ in the work seemed paradoxical or contradictory to the subconsciousness. But this implied characterization of him is correct, if he be the person I have in mind.

The characterization of the contest is not verifiable, tho it indicates the well known terrestrial conflict between these two powers, and may forecast the final alternatives between which it must be fought out.

Damn it! Damn it, I won't have that prayer said here! I won't have that prayer said here!

[Change of Control.]

Our Father in Heaven. Hallowed be thy name. Thy kingdom come. Thy will be done upon earth as it is in Heaven. [Whispered and struggle at times to speak it at all, but now became stronger.] Give us this day our daily bread. Forgive us our trespasses as we forgive those who trespass against us. [589]

589. This alternation of control between the religious and the profane mind was most interesting to observe. Coming in this juxtaposition it offers difficulty to those who would try to explain the profanity as representing the real nature of Mrs. Chenoweth. You would have to include some explanation of the prayer in the theory, and it was apparent that a struggle was going on to prevent the prayer from being uttered. It was noticeable in the faltering voice and difficulty in speaking, until a certain stage of it was reached when it was apparent that it could not be prevented. It then became clear and distinct. But the reader has the same right to insist that the prayer, with all the reverence in which it was uttered, represents her true nature, as it does in fact. You cannot take one of them alone to represent that and not account for the other.

The evident fact is that there was a struggle to control, perhaps instituted for more than one reason. But probably one of them was to show the powers of evil that they could not have things all their way. At least the phenomena have that appearance. In any case the proximity of the reverent and the profane tends to embarrass those who have such unbounded confidence in purely subliminal production.

The only way to eliminate the significance of this contradiction is to suppose that the subconscious is shrewd enough deliberately to work up the contradiction for dispelling the idea that it is so bad as the reference of profanity to its own natural and automatic expression. But that hypothesis will require as much proof as any other before it can be regarded as a fact.

[I accidentally learned the next day after the sitting, in conversation about the conflict with the prayer, that Mrs. Chenoweth had always given it in another form. She was familiar with it and remarked spontaneously, without knowing the form in which it came through her, that people give it differently, remarking that some people said "debtors" instead of "trespassing" and added that she always used "debtors." This shows that the words used the day before were not the most natural reproduction of subliminal memories.]

The allusion to the Forum just after the prayer and in connection with a

[Change of Control.]

[Sneering in face and utterance of 'Yah' or 'Ah' in contempt. Folded hands.] Damned old Christians!

[Cries of 'Oh' and distress and writhing in pain, followed by more distress and cries.] Oh, Oh what is the building where we are? [Hand feeling about in air.] The Forum. [Pause and then hand struck the table twice.]

Put out her eyes. [Hands placed over eyes, and then suddenly removed them when the eyes opened and stared about with a sneering face and shaking her fist at some invisible.] Damnation! [Grunt and fell back limp, and pause.] Thank you. [Awakened.]

Mrs. C. J. H. H. April 27th, 1915. 10 A. M.

While discussing the peculiarity of yesterday's sitting as representing the evident conflict of personalities, Mrs. Chenoweth remarked regarding the Lord's prayer, which I told her had been given, that people gave it in different ways and remarked that some used "debtors" instead of "trespasses" and that she always used "debtors." The reader will observe that the day before the word "trespasses" was used.

[Subliminal.]

[Long pause. Sigh and long pause again, followed by distress.]

I don't understand all these ... [pause] Did you ever see a lot of sisters laughing and really they ... It's ridiculous. It's almost like a ... [pause and distress.] It looks so dreadful. It is not serious at all. It's like a revel. I suppose it is somebody impersonating them, don't you?

(I imagine so.) [590]

profane reference to the Christians perhaps represents a fragment of some recollection regarding their sufferings in the Roman Forum. There is nothing to prove this, but on any theory it has to be accounted for and the fragmentary nature of the message is evident.

590. This passage intimates that the subconscious distinguishes between impersonation and reality probably by some means of distinguishing, evidently not always clearly, between mental pictures and the real. That the distinction is recognized is most important, even tho they may be alike in form and appearance.

[Long pause.] [I moved pad very slightly, perhaps one eighth of an inch.]

What did you mean?

(Nothing.)

What did you hit me for?

(I was just moving the pad.) [591]

You made the room go round. [Pause and distress.] These are real, real people with restraint off.

(I understand.)

[Pause.] They can't stand it forever, you know. It is like human passion burst loose. [Pause.] It makes me sick, it looks so incongruous. I could see them eat, feast and not mind, but this is like fools, as if they had gone crazy, you know.

(I understand.)

[Pause.] Hm. [Pause.] There is a song I hear them singing. "I drink his blood. I sup the cup." [Pause.] Hm. [Pause.] [592]

[Oral Control.]

[Voice changed and spoke very deliberately.] The suppression of human expression never yet brought sanctity. [Pause.] But to grow away from the lower passions of the flesh into realm [pause] of truth and lofty devotion is to become one with the Heavenly Father. [Pause.] Institutional religion, barriers raised between brothers and sisters, all human intercourse forbidden, creates a new form of insanity which frequently leaves the soul [pronounced so that I read it 'sorrow'] in the state of diabolical frenzy ... the soul. The old form must pass away and the new interpretation of the kingdom of God in the heart of humanity will bring peace forever. [Rolled head over and distress.]

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591. The reader will observe here how slight the disturbance may be that will affect control and communication. I hesitated to move the pad and stopped before I got as far as I had intended, and only the distance of one-eighth of an inch sufficed to make the subconscious feel as if the room had been moved around. This may help to explain some of the exaggerations in the communications.

592. This passage must explain itself, save that it may be an effort to vindicate the normal life. It certainly represents the drift of Protestantism, tho its logical development may lead to the removal of all restraints.



[Subliminal.]

[Pause and clutching breast with left hand.] \* \* ['stone'?]  
(What?)

[Long pause and no reply.] Oh it is so beautiful, [pause]  
beautiful. [Pause.]

(What is?)

[Pause and reached for pencil.]

[Automatic Writing.]

We are all at the point where we dare make no departure from the orderly sequence of the work done in the past weeks. We are not ignorant of the desires in your heart for fulfilling of the prophecy that the kingdom of God is at hand. These hundreds of years are but a preparation for the \* \* [scrawl and distress] situation. [P. F. R. and struggle.] \* \* [scrawl and control lost.]

[Subliminal.]

Who is that?

(I don't know. Can you tell?)

[Pause and head raised, face showing a puzzled, twisted appearance, and after a pause, fell back on chair.]

We are in the company of very unusual spirits.

(Do you know any?)

[Pause.] Why they seem entirely of the spirit. [Cries of distress.] They, they are so big, I shrivel. [Arms down in lap and body in shrivelled position, with some distress.] Oh, wait a minute. It is so hard for them to use my head. [Distress. Arms stretched out at full length making the form of a cross for the body. Pause.] God is a spirit. [Pause.] Oh I'm ... I'll lose myself. [Distress.] Please take hold of me. [Head raised and I took right hand into my left.] Please let me see some one I know. [Long pause.]

[Oral Control.]

Through paths of light in God's own smile down deep mysterious ways [long pause], still, still [long pause] the lords of right march on. [Pause.] They touch again in human form the life that throbs and beats about the feet of him whose breath is the atmosphere. The years roll back and once again be-

side the Christ I stand and lean upon his god-like breast and feel his human hand. In vision clear I see the cross. I hear the sob of pain and all the tragedy of sin [Long pause.] enacted once again. [Last word whispered.] Again the cross, the star of God shines out through night of woe. Jesus [pause] Son [pause] of God indeed. [Pause, and head fell back on chair with body limp. Pause.] Jerusalem. [Long pause.] Christ shall come to his own. [All whispered in last sentence, and pause.] [593]

[Subliminal.]

[Distress and cries of 'Oh', followed by a smile on face. Pause.] Hm. [Pause.] These stand so reverent. I see William James. [Pause.] Frederic Myers. [Pause.] Stainton Moses. [Pause.] Professor Sidgwick. [Pause. Opened mouth as if to speak and closed it again. Pause.] George Pellew. [Pause.] Madam. Saint [Not caught.]

(Who?)

Saint [Pause.] Richard Hodgson. [Pause.] William Stead and Annie Bright. [Face twisted as if in perplexity and strain to catch something.] So many I do not know. Yes. [pause] Yes. Speak the name louder so I can hear. Saint Augustine. [Pause.] Yes, oh, so many I cannot say. They come, they come to endeavor to make stronger the influence for righteousness before they allow the onslaught of the enemy, those who worship false gods and bow down before idols of gold and clay. They sanctify, they ... [Control lost.] [594]

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593. These several oral and writing controls are not in any way identifiable. The purport of the automatic writing would indicate that they were older spirits coming perhaps to extend the allusion to influences beyond the period of the French Revolution. But that is not clear, unless it is implied in one statement of the automatic writing.

594. The reference to Saint Augustine is the second one in the work of Mrs. Chenoweth. It came also through Mrs. Piper and Mrs. Smead, the fact not being known to Mrs. Chenoweth.

All the other names have figured frequently in the records of Mrs. Chenoweth. It is natural to have them associated here, as they were all deeply interested in this work during their lives. I leave the real name of George Pelham here because it so rarely comes and because there is no good reason any longer for omitting it. Mrs. Chenoweth never heard of it.

[Subliminal.]

[Distress and cries of 'Oh '.] The king is — [Opened eyes, closed them, and opened them again and stared about.]

I saw an awfully funny thing.

(What is it?)

It seems like a bed, like a royal bed as if it was all gold and satin and ... It seems to be a room, some sort of chamber. [Pause.] It is a death so soon to be.

(Whose?)

Oh I don't know.

(Tell me.) I can't. Is there some one Joseph? (Joseph who?) [Thinking of Joseph Balsamo as possibly intimating his "dying" over again.]

Josef J-o-s-e-f.

(What does he do?) [Thinking of Joseffy, the pianist.]

[Suddenly awakened without memory of what occurred.]

[595]

Mrs. C. J. H. H. April 28th, 1915. 9 A. M.

[Subliminal.]

[Groan. Long pause and reached for pencil.]

[Automatic Writing.]

William James.

(Good morning. Is this you Professor James?)

I am eager to get a short message to you before the other group begins to swirl around the light. I do not forget the importance of

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595. The reader will remark that I finally suspected Joseffy, the pianist, as meant, but the allusion a moment before to a "king" suggests that it refers to Francis Joseph and so predicts his early death.

[Since writing this note I have learned that the "Joseph" of the Emperor of Austria is spelled and pronounced, "Josef", as I should have known before from my knowledge of German, but I had never seen the name in that form and had never heard it so pronounced.]

Joseffy, the pianist, died on June 25th, 1915, which was not long after this prediction. But the coincidence is between what I thought at the time and his death and not between his death and the strict text which fits Francis Joseph, the Emperor of Austria.

recognizing the influence which reading suggestion association environment and memory may have in these sittings experiments I refer to but if there is any explanation for the dramatic play of the two great forces underlying our human organization personified as they have been named and associated in correct relationships with definite and clear and distinct lines of reasoning mark that word reasoning for these communications have been filled with evidence of spontaneous reasoning during the experiment and if I were on your side reading reports instead of on this making them I would be most impressed by these revelations of personalities marking epochs in our past history. I could not have so instantly recalled the make up of the historical records as have been revealed here.

(Yes, I believe it.)

and if the light in a state of somnambulism could do this the mind she possesses will be more remarkable for the psychologist to play with than the spirit hypothesis. [596]

I could not resist the desire to say this to you that you might know the intense interest I feel in the work now being done.

(Does it involve anything more than you believed while living?)

Let me see if I understand you. you mean are our human relations impinged upon by the will and purpose of outsiders in the unseen universe.

(Yes, exactly.)

Yes it is far [read 'for'] far more involved than I dreamed.

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596. The allusion to "reading, suggestion", etc., was very pertinently put into the mouth of Professor James. I had been talking about Cagliostro to her just before the sitting to ascertain if she had taken out of the library the book on him which I was not able to secure yesterday, and she had not. But the whole question of the influence of her reading was involved, tho not discussed in our conversation.

The reference to dramatic play was very characteristic of Professor James and he remarked that feature of the work in his Report on the "Hodgson Piper Control", which Mrs. Chenoweth has seen, and hence we cannot make an evidential point of it. All that is said is so apt and like him that it would have had to be fully appreciated to command it so readily. It is possible that Mrs. Chenoweth understands the point so well that she might be capable of so presenting it, but there was no more reason for putting it into the mouth of Professor James than into that of others. It happens to be more characteristic of him than of others so far as public expression goes, except myself.

I thought the difficulties of communication were so ponderous that we had nothing to fear in the contact but I now see that the contact is spiritual or rather spirit and may be effected without recognition by the persons most affected and the difficulties we experienced [read 'experiment'] experienced in getting exact data may have been undeveloped [read 'in developed'] undeveloped conditions. [597]

(Have you seen the original control in the Piper case?) [Phinuit in mind.]

Yes and have seen the remarkable way in which he has been manifesting here. I do not refer to the Phinuit control but to the group which took care of the later work and to him whom we knew as Imperator.

(I referred to Phinuit.)

I did not and did not read your meaning but I have seen him and know as you must by this time that he has since [?Letters form 'aruen'] been instrumental in much wrong at other places. I am \* \* [scrawl evidently attempt at 'O'] Omega. Gone for this time. [Last four words probably by another.]

(I understand.) [598]

[Pencil fell. Indian and long pause.]

[Change to Oral Control.]

[Distress and cries of 'Oh'. Both hands on face, with pauses and distress alternating with cries of 'Oh'. Head put forward and both hands made to cover left side of head as if in pain. Pulling head away as if resisting something. Head put forward.]

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597. The reaction to my question was prompt and relevant. But it represents an attitude toward the matter which was not his when living. That the influence of the discarnate on the living might not be known by the person affected was not entertained by him when living and so far as I know there was no public expression of his belief on this subject. What he means by the word "ponderous" is not clear or even suggested. But he certainly never feared any dangerous effects from control, so far as I ever knew or so far as public utterances were concerned.

598. I wanted to have Phinuit, the original control in the Piper case, discussed, but the change of control came before I got him launched on it. It is not evidential to have either him or Imperator mentioned, as it is possible for Mrs. Chenoweth to know a little about Phinuit and she knows that Imperator was the later control of Mrs. Piper.

He can't stay.

(Who can't?)

You. You got to go home. Glad of it.

(Why?) Old Scotchman. (Who are you?)

[Long pause. Head fell back. Pause.] You want to know something about the girl, about the boy.

(What boy?) [Boy James referred to before in mind.] [599]

[Pause.] Had to go, if ever you go home, God that's good, you won't have to come again. [Smile on face all through this.]

(What do you want?)

[Pause.] I want Joe.

(Who is Joe?) [Did not think of Joseph Balsamo at time.]

None of your damned business. Put that in your Bible.

(Well, say what you want.) [600]

I want to break up this thing. Who made you a judge of all these ... [Pause.] Who told you to go and investigate here? Who told you to start hospitals? Who told you to go working on folk's brains?

(So far as I know, no one told me. Did any one on your side influence me?)

[Pause.] Yes. [Sneer on face and in voice.]

(Who was it?) [601]

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599. Tho it is not certain what "boy" is meant in the allusion here, whether it was the boy through whom Professor James got the reference to pink pajamas or not, yet when I saw that Professor James was communicating I wished to ask him about the "lad" he mentioned in previous communications with reference to Dr. Sidis. Cf. p. 510. Possibly my mind was read in that.

I am Scotch, but Mrs. Chenoweth knows the fact and I would have welcomed anything said about the girl.

600. It is evident that Joseph Balsamo is meant by Joe. I did not suspect it until I came to make copies of the record. The prediction made the day before occupied my mind. The admonition to "put that in your Bible" is an interesting indication of the way in which Bibles are probably made, as psychic phenomena are plentifully enough indicated in both the Old and the New Testaments. Mrs. Chenoweth believes the Bible is full of psychic phenomena, but this is so apt in this connection that we may well doubt that the subliminal is the source, tho we could not deny it.

601. Unless the knowledge has come to her casually Mrs. Chenoweth does not know that we have organized a little "hospital" for this very work. It is possible that it is more talked about than I know. But the reference is most pertinent.

Ha! [Sneeringly.] Abraham Lincoln.

(Can you prove that?)

[Pause.] Great emancipator of the people. [Smile.] The king your Daddy worshipped. [Pause.] Didn't your father get you all twisted around?

(Not that I know of.) [602]

You lie. Didn't he get you to believe, to believe, to believe, to believe in spirits and had you go and on, and on, and on. Didn't he bring old Abe here telling you that the only slavery was \* \* \* [no time to note it and now forgotten, but its purport was evil desire.] Go on, you can't fool me.

(That did not twist me up.)

To guide the work you are doing. Weren't you going straight in your work you were doing, and he suddenly twisted you around to save souls like a damn fool. [Pause.] [603]

Oh take that band off my head. [Pause and suddenly awakened.]

Mrs. C. J. H. H. May 3rd, 1915. 10 A. M.

[Subliminal.]

[Alternating pauses and slight distress, and then tried to grasp the pad, but desisted. Pause.]

Oh, it's terrible. [Pause, distress and grasped my hand in apparent pain and fear and clutched it desperately.] Oh, I don't like all these bugs. [Not certain that I caught the last word correctly.]

[Clutched my hand in distress again, followed by alternate cries of distress and pauses.]

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602. I do not know anything about such influences on me. My father in earlier sittings referred to Abraham Lincoln and he certainly was a "worshipper" of him. No man was more of a hero to my father than Abraham Lincoln. In his communications at a previous sitting my father alluded to Lincoln, but the fact has not been printed and I never mentioned it to Mrs. Chenoweth, so that the statement here is quite evidential. Why it should have come from an obsessing personality is not explicable.

603. My father was certainly instrumental in changing my views on this subject, the only to give public expression to what I saw was invulnerable before he began his communications through Mrs. Piper. But Mrs. Chenoweth knows what part my father's work played in that.



Oh, it's frightful.

(Don't worry. Don't worry.)

[Marked distress and groans followed by a very long and calm pause.] Hm. [Sigh with 'Oh'.]

Wherever [pause] the stain of sin [pause] rests on a sorrowing soul there the finger of God ... [Pause. Removed hand from mine, paused again and reached for a pencil.]

[Automatic Writing.]

Brother of the Benedictine Monastery knocks at your hospitable door and seeks the light of your worthy presence to guide him through the shadow. Has the ban been placed on monastic orders.

(This age does not have so many of these orders as in the past.)

I sense the bitterness and derision that arises from the world in which you dwell and seek knowledge for my brothers who serve God by solemn worship of the great and glorious power which has sustained the world below and kept the majestic stars in their courses.

(Have you been in the spirit world long?)

Many many years

[Oral.] Domine, Domine: [Spoken while the writing went on.]

and still find my soul \* \* [N. R.] [netted?]

(What is that word?)

[Not rewritten] by the contemplation of the mysteries of the Eternal One the God of Hosts mighty in battle.

(What have you been doing all these years?)

Worshipping the One True God whose face is ever hid from the subjects of His merciful will.

(In what way have you been worshipping him?)

In the true and constant worship of his marvelous Power to make day and night as the glory of the noontide.

(In what particular way do you worship him?)

In prayer.

(Can you give me one of the prayers?)

We bow before Thee Oh Eternal One. We worship at thy feet. Nameless art thou. Yet all names blessed May [Mary?] [scrawl and P. F. R. Pause, and pencil fell.]

[Oral.] Thibeault, Thibeault, Thibeault, Thibeault. [Pro-

nounced "Teebo" and I did not understand it until written which went on while the speaking of the name was continuing.]

[Written.] Thibault. [Pencil fell.] [604]

[Subliminal.]

[Raised head and leaned forward. Distress and folded hands.] Oh. [Pause and sigh. Pause and opened eyes and closed them again.]

Where is your ... Where is your garment? Oh dear. [Opened eyes and stared at me and closed them again.] You do look so funny to me. [Pause and then took off her ring and laid it on the table.] I can wear it no more. [Suddenly awakened and after a few moments said that she felt as if she were a thousand miles away, or ten thousand miles.]

Mrs. C. J. H. H. May 4th, 1915. 10 A. M.

[Subliminal.]

[Long pause.] Deeyah. [Uttered curtly and word spelled according to sound.] [Pause, distress.] Oh it's light. [Long pause and then a groan and a pause.]

[Apparent Oral Control.]

Oh God! [Looking up as if in prayer and then falling back. Long pause.]

[Subliminal.]

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604. Readers will note that the Benedictine order had been referred to before. Cf. p. 593. No identity is proved by the message, but it has a singular character to it. But for my queries there would not have been the appearance of insanity about it. It reflects the appearance of fixed ideas in the other world. The use of the Latin *Domine*, spoken while the writing was going on, is natural and tho it is possible that Mrs. Chenoweth has heard the word employed in music or elsewhere, it represents no organic habits of her mind.

The name had no significance to me and I had to look up the encyclopædias and dictionaries for it. I found the name several times in the encyclopædias, but it was not that of any religious person. There is nothing here to suggest identity with anyone I found mentioned.

[Slight groan. Pause.] Don't push me. [Pause.] Don't crowd me. [Distress.] I'm afraid of them.  
(Don't be afraid. They won't hurt you.)

[Oral Control.]

Won't they? They crowd so.

Brothers, stand back. [Head turned to left and expression shouted so that it startled me.] [Pause.]

[Subliminal.]

Did you speak to me? [Evident reference to her own voice.]  
(No.) [605]

I thought I heard you call your brother. [Pause.] Hm.  
[Pause.] I hear chanting. [Pause.] Hm. [Pause.] Chanting.  
[Pause.] Hm. [Pause. Distress with face twisted and pause.]

[Oral Control.]

[Pause.] We are men no longer, impersonal beings.

(Who are you?)

We do not harm.

(Who are you?)

We seek always to know God [pause] by prayer and fasting, to separate our souls, to be released from bondage.

(What bondage have you been in?)

The bondage of the body, its desires.

(I thought you got free from the body when you left the earthly life.)

[Pause.] The earthly life.

(Did you not once live with a body on the earth?)

Yes, yes [pause] but death does not release the soul.

(Why not?)

I know not.

(What kind of a body have you now?)

[Pause.] Light, light more fluid, etheric, but full full of sensation which did not pass away when death came.

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605. This failure to recognize her own voice is an interesting phenomenon. The anaesthesia may cover everything but hearing and may disturb that sufficiently to prevent recognition. The shouting was evidently to the "Benedictine brothers."

(Where did the sensation come from?)

[Pause.] I know not.

(Do you want to be free from that body?)

No I seek to have you understand that not all those who find themselves together in a brotherhood are sinful and selfish as some have shown themselves to be, but some of us seek to know more of God, of the glory of God. Some cease to exercise a will toward the outside world and I am one of those who would know more of God, of God, of God.

(What is there to hinder you?)

The incomprehensible, the illimitable, the everchanging, ever-powerful, the immeasurable [pause].

(How does that hinder?)

[Pause.] Seeking, seeking always to comprehend the incomprehensible.

(Do you know Imperator?)

Him I know not.

(Why not?)

[Pause.] 'Tis to him I come as to one who may lead me to the light.

(I think he can help. Have you ever communicated with him?)

[Had in mind the hypothesis that communication might not be possible directly with the lower type of spirits.]

Yes, he who bade me speak with thee.

(What can I do to help?)

Tell me, are these sensations of helplessness my own.

(So far as I know, but I myself do not know much about it. It may be that they are your earthly memories and it may be that the sensations of an earthly body are transferred to you. I do not know which.)

[Pause.] This process of speaking with you I but dimly understand. I still see the friends about me. I am still conscious of their wish concerning me. I see their faces. I hear their voices, but I move not toward them. I am bound by this effort to speak with thee. I sink [Gasped, distress and cry of 'Oh'] Thibeault, Thibeault. [Left hand fell down from head.]

(When did you live?) [606]

[Pause and reached for pencil. Pause.]

[Automatic Writing.]

He came yesterday and is of a group of earnest seekers after the light who are ... [P. F. R.] now under the guidance of Emperor who desires to use their sanctified influence to overcome the power of the various groups of monks or friars who are determined to hold in the bondage of their religion the bodies of

inducing the communicator to relieve his mind. I saw it was the same communicator as the day before with the same signs of an abnormal mental condition, whether caused by contact, or by confusion in the spiritual world, or by mere subliminal influences in the medium. When I asked him what kind of a body he had now I had in mind to draw him out and to say whether he had the possession of a physical body. The answer about the "etheric body" was unexpected. I wanted to see if he was an obsessing agent. The reference to feeling sensations was consistent with this and it might also mean that contact for communicating caused his sensations at the time. Nothing was said to contradict this, tho I finally made a statement evading this interpretation and to test whether I would get a rational answer. The reply was evasive, tho it implied confusion at the time and possibly that the sensations were those of the medium, or rather his own due to contact with a bodily organ. If Rector's account of him be correct, the situation would support the hypothesis that contact with a bodily organism causes confusion of mind, the old hypothesis of Dr. Hodgson, and to that extent disfavor the idea that the communicator was confused and "earthbound" in his normal life in the spiritual world. But the whole passage is not clear on any theory.

The allusion to some spirits "ceasing to exercise a will toward the outside world" is a unique piece of evidence for their "earthbound" condition. The dream life or delirium which it characterizes means that they are subjectively occupied with their ideas, whether voluntarily or involuntarily, and so make no proper progress in spite of their devotional nature. There is apparently implied here that it is the objective or perceptive nature that is rational, and the idea coincides or consists with the efforts always made to get this type to realize a spiritual world.

I purposely mentioned Emperor on the assumption that the communicator was "earthbound" and needed help, as well as to see if the hypothesis that this type of spirit could not communicate with him except through a living organism would receive confirmation. It is apparently confirmed in some respects, but after asserting that he does not know Emperor he intimates that it is Emperor's invitation that brought him here to communicate and that would imply intercourse between them. This may have arisen only through the psychic, but there is no way to unravel the perplexity here in a single message. Too much has to be taken for granted.

psychic and responsive earthly people. They, Thibeault and his group, are not familiar with the intercourse existing between all spirits everywhere. It is like taking a person who has no knowledge of telephone communications or any of the modern means of intercourse from the free and untrammelled [one '1' omitted] life in the open and giving the knowledge of constant contact through mechanical devices. It is incomprehensible. So this group who [page finished and torn off] se [read 'see'] members ... whose members voluntarily shut away the world that they might find God do not readily comprehend the contact. [Distress and Indian gibberish.]

They will bring holy and exalted influence without personal desires and be of very remarkable help to Emperor in this battle with elemental influences. by elemental I mean these who seek only gratification of selfish desire whether it be to add members to their allies or accomplish some definite thing which gives zest to their life.

The two great [pause] influences sometimes work in the same way that is they combine [pause] as brothers in a common cause. Formerly the only combinations that could be kept intact were the groups in monasteries where the vows sealed the past with silence and the future gave opportunity for the working of plans. Then the female element with cloister [N. R.] cloister [N. R.] Cloister and nunnery brought together the group of virgins and sisters and such. The rest you may be able to imagine, if I do not take the energy to explain it, but Emperor's plan is to use the highest and best but with the same protection of form and garb that there may be less distinction and thus a less shining mark from afar [read 'affair'] afar. [Pencil fell and head raised leaning forward, and Indian gibberish some moments.] [607]

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607. The explanation of the situation by Rector is most interesting. I would not have inferred anything of the kind from the statements of the previous communicator, who seemed not to have been cleared up in his mental conditions. Of course, the religious possibilities indicated were like those of the Emperor group, tho they seemed diverted to a wrong purpose. Yet Rector's statements may imply that the apparent deviation from the normal in his condition is due solely to contact. But nothing can be proved. All that is most clear is that the explanation is not apparently suggested by the communicator's message.

The allusion to the telephone is very like subconscious action. Rector

[Oral Control.]

[Pause.] (Who was writing?)

Thibeault. Don't you believe them. They are devils. We know more than they do. We know we are dead. We know we are communicating. [Pause.] You don't want Thibeault. [Smile on face.]

(Who is he?)

Fool, wasn't he? Don't you think anybody is a fool that doesn't know where he is? [Reached for pencil.] [608]

[Automatic Writing.]

I wrote Rector.

(All right.) [609]

did not live at a time that would make this a memory of his and we should have to suppose, on the spiritistic theory, that he had kept pace with earthly affairs, as the previous communicator is said not to have done, in order to make such a comparison. While that is conceivable, as we have abundant evidence that the discarnate have knowledge of terrestrial events, it is not to be pressed as an explanation, unless we assume what we are often told; namely, that spirits can use the thoughts and words of the psychic for conveying their ideas. The critic might treat this as a subterfuge to escape explanation by the subconscious, and hence it is no help to the interpretation of the passage to have the analogy of the telephone presented, tho it can be explained by this circuitous process.

The explanation of the term "elemental" is important, because its usage by theosophists and others has not always been made clear.

The remainder of the passage apparently states the conditions on the other side associated with the institutions in the past, which, tho necessitated by the times, seem to have prevented unfortunate conditions after death. But I am not sure that this is the correct interpretation of the passage. The most apparent thing is that the Emperor group, like statesmen and diplomats, are ready to use any forces with good possibilities, no matter what their present condition, to attain their conquest of the lower types of personalities.

608. The implication in this passage that the "earthbound" are not confused is evident. I had had in mind the view that they are, in all my queries presented to the first communicator. Does the contact cause the confusion?

609. I had suspected the presence of Rector while the automatic writing was going on and hence asked to know, to see if I was correct. The name had to be interjected in the work of oral control, and we do not require to suppose that this oral control was interrupted, as the record would make it appear to be. The contrast between the two types of personality is interesting and perhaps more perplexing on the assumption that it is subconscious than on that of spirit communication.



[Oral Control.]

Got smart, didn't he, stuffing a note in your head? They think they are getting near the end of the work, don't they, getting the army of the Lord. [Suddenly awakened while I was writing notes.]

Mrs. C. J. H. H. May 5th, 1915. 9 A. M.

Before sitting Mrs. C. told me that she had shunned the séance room all winter, but yesterday went into it quite happy and sang and played there without any of the previous feelings of fear and distaste.

[Subliminal.]

[Alternations of distress and pauses for some time, with left hand clutching her breast or throat and often cries of 'Oh' and groans. Once she leaned forward and caught her breath and gasped, and after a long pause uttered the sound "Deeyah". Then a long pause again. Much distress, crying and gasping.]

Oh I don't want to die again. [Rubbed face with both hands.] Oh I can't pray. I can't. I can't. I ... I ... [Distress and leaning forward with signs of sickness and retching. Breathing hard, held on to the table with both hands or grasped at it or pounded it with flat of hand, with cries of 'Oh'. Put both fists over her eyes and fell back on chair as if dead and breath apparently ceased, but in a moment reached for a pencil. Pause.]

[Automatic Writing.]

\* \* [scrawl. Pencil fell, pause and reinserted. Pause and P. F. R. again.] \* \* [scrawl across page and back. Long pause.] \* \* [scrawl, but probably attempt at name "Anselm", but not suspected at time and not clear enough to suspect it except from sequel.] \* \* [written backward and apparently mirror writing. Possibly letters 'ans'] [Pencil fell, long pause and new one inserted.] [Pencil voluntarily seized between first and second fingers.] \* \* [scrawl or attempt at 'Anselm', but not suspected at time.] An ... \* \* E [four letters not legible, but one is rather clearly 'o', perhaps two of them.] M M E E [I read 'M-E-E' spelling it.] \* \* ['M'. P. F. R.] M e ..

Anselm [not read at time] is An se . . . [not read at time.] Greece

\* \* [read 'Greet' and 'Greece'] is no more.

Anselm would serve [read 'send'] his God . . . serve his God.

(Yes, thank you.)

Anselm would save his fellow men Anselm would once more be with men who dimly shadow the Almighty in his ways.

(Is this Anselm communicating?)

Anselm seeks to communicate with brothers who would be torch bearers in the world's night of sorrow.

Oh pain and death and fury bearing minds that sweep across the earth tonight. God is lost in battle smoke and the blood of humans runs like rivers of pestilence through the once beautiful land. Poison and gory grief make black the path that leads to heaven's gate and stern despair swings souls wide from Love and Pity brooding there. The gates of hell release the demon spirits and crime stalks unmolested through the Place of lovely growths.

Now the spirits of the dead arise once more and call to souls to arm with love and make for righteousness and God's kingdom. [Distress.]

(Yes.)

Anselm arises with the hosts of God. [Pencil worn out.]

(Can you change pencil?) [610]

---

610. This sitting seems to have only the most general connection with the case under consideration and only through the larger problem involved. It is noticeable that the subject is partly the present European war, and it apparently connects it with the influences involved in the subject of this investigation and the conflict between the two great parties in the cosmic evolution. Whether the allusion to "poison" is to the use of poisoned bombs in the war is not assured. It is capable of that explanation. The message is characteristic of the man named, tho this is not reflected in the language. Only the general characteristic of emotional tone and rhetoric indicate this. The language can be regarded as that of someone else.

Anselm communicated again later. Cf. p. 754 and Notes 665 and 668. He was also alluded to through another psychic in New York in connection with a case of obsession on May 10th, 1915, five days after this communication through Mrs. Chenoweth. The New York case could not possibly have known the reference here.

Inquiry later showed that Mrs. Chenoweth had never heard of him, and this is natural enough as he figures mostly in a theological field about which she knows nothing and in philosophic works about which she knows as little.

[New pencil given, but control at once lost and Mrs. C. awakened immediately without any memory of what was happening.]

Mrs. C. J. H. H. June 16th, 1915. 10 A. M.

Mrs. C. remarked before going into the trance that she felt perfectly well and that she had not been troubled with her throat or a cough, save once or twice. She thought this a mere remnant of the effects. But before she finally started into the trance she coughed somewhat, as if association with the trance condition had brought it on. [611]

[Subliminal.]

[Long pause. Cleared throat. Long pause followed by cataplexy which I had to relieve. Then another long pause. Twitching of hand and fingers and then fingers doubled under. Pause, distress and rolling head over. Pause and reached for pencil.]

[Automatic Writing.]

You seek knowledge concerning [read 'among' doubtfully] concerning the Margaret group.

(Yes I do.)

I know you do and I know that you are in communication with the friends of the light through whom Sister Margaret came.

(Yes.) [612]

and I know that there has scarce ever been such a battle waged

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611. This note refers to conditions brought on by experiments during the previous week when we had a rather difficult case of obsession to deal with. One of the personalities affected the throat of the subject and the haste in removing it resulted in conditions with Mrs. Chenoweth that made work on the present case impossible for two days. Mrs. Chenoweth almost lost her voice and was coughing so violently at times that she would have thought herself ill, as did her friends, but that she knew she had no cold.

612. I was in communication with the friends of Doris, but we may suppose that a possible guess. The reference to the "Margaret group" is most interesting as implying that there were more than this one personality to be reckoned with. Of course this was implied in the whole process of exorcism employed by the Imperator group. Later developments, however, indicate a fuller significance in the allusion.

[cough] as has been waged over that case. not easy is it for you to imagine the ramifications and associations that extend [read 'entered'] extend throughout the whole universe [read 'otherwise' doubtfully] universe

It is not because the girl is so important to us but because she is so important to you. You prove your case against [read 'again' tho suspecting that it was 'against'] \* \* ['th' erased] against us through her. We ought to have dropped her like a viper but could [N. R.] could [read 'would'] not seem [read 'seek' ... could ... seem to do it.

(Who should have dropped her?)

the word should have been given to the ones in charge of her to let her go and take some other but no such word reached [N. R.] reached them [N. R.]. We did ... them ... We did not expect any one like you to appear where [read 'when'] in ... Where in hell did you come from anyway.

(I had known the case a long time and had wished to perform the experiment. Do you know about the two Margarets?)

I know some of the later things done there but all the earlier work was only reported to me. I know that some of the leaders in our organization have flunked in their performance of duties, and that you think because you have converted a few that you have let the light in on every place [N. R.] over ... place over here.

The two Margarets are not so strange a hng ['thing' but not read] as ... thng [N. R.] thing to explain as you think. If a spirit is partially released by a fall an injury or disease the form nearest it in name manner and habit is most [read 'more'] easily ... most easily impressed upon it just as the habit [N. R.] and ... habit and manner of the care-taker of an infant may be most easily [read 'lacking'] easily impressed on the young mind especially if it is not normally [N. R.] normally contacted with its boly [for 'bodily' but read 'body'] bodily functioning power and it may even [read 'never'] Even assume that it is the same personality as it sees and lack reasoning power to separate itself from its close companion. There is the case in a [N. R.] a nutshell [N. R.] nutshell, and we find all those deranged organisms that we can whether [written 'wheher'] deranged by [N. R.]

d ... by disease or accident [accident] and we can more readily manipulate them and carry on our plans. [613]

It is a strange thing that you should appear on the scene now and you have no right to make public [read 'trouble'] public what you have discovered and I come to warn you to let it alone [N. R.] alone. You have gone far enough. We will let that girl [read 'just'] girl alone but we want [read 'won't'] no [N. R.] ... want no strong illustrations [N. R.] illustrations drawn [N. R.] drawn to attract [N. R.] ... to attract the medical fraternity to such cases.

(Why not?) [614]

Let us alone. We won't meddle with you. We only take the

613. The attitude toward me will have to explain itself. It is not in any respect like Mrs. Chenoweth or consistent with her view of obsession. Besides, she does not know normally anything whatever about the details of the case. She merely knows that I have dealt with a case of obsession and she would not have known that but for her own discovery of the significance of her sensations in connection with the personality that claimed to have been hung.

It is interesting to note the intimation that obsession may be due to a fall, injury or disease. There is no way of proving that the view asserted is correct, but it is consistent with what I have observed in several instances; namely, that injury resulted in psychic development. It coincides also with the origin of the alternating personalities in the experience of Doris.

The important thing to be noted here is the indication that obsession may be the consequence of accident or disturbed mental conditions rather than the cause of them. The reverse view would be natural with Mrs. Chenoweth and with most people who believe in obsession. It is certainly more in harmony with orthodox physical science and physiology to find this concession to their point of view, tho supplementing it by adding obsession as an effect rather than a cause. There can be less objection to it on that account.

It was my purpose to ask the communicator what the object had been in the obsession of the girl, but I saw the delicate mental situation and feared breaking down the control. It is probable that the personality would not have revealed it. He was not so accommodating as is desirable.

614. I was at this time preparing the record for early publication and Mrs. Chenoweth, of course, knew nothing about the fact. Moreover she would not normally object to a policy to influence the "medical fraternity." On the contrary she would decidedly favor it. It is certain that the communicating intelligence is correct from his point of view. Any change in that obstinate body of men would involve an assault on obsession that would prove fatal to its ravages. It is a curious threat that is made, tho it is not made definite.

ones [read 'what comes'] we ... the ones we can use to carry on a work which we believe quite as important as your own.

Now I have come farly [fairly] at you and I b ... don't want any high sounding phrases about God. I want you to mind your business and I'll mind mine and you go on giving comfort if you want to but let that settle your part of the work. [Pencil fell and reinserted.]

(Write the name, please.) [615]

[Pencil fell, hand seized pad but I restrained it.]

[Subliminal.]

My God! [Pause and awakened without memory of exclamation.]

Mrs. C. J. H. H. June 17th, 1915. 10 A. M.

Before the trance there was some coughing again by both of us, tho neither had suffered from it in the interval.

[Subliminal.]

[Cough. Long pause and distress.] It is such slow work because they have so much to do with the wills of these people.

[Pause and catalepsy which I had to relieve. Pause and reached for pencil. Pause.]

[Automatic Writing.]

[The writing began with printing the letters and continued so until the change is marked in the record. The letter 't' was invariably crossed.]

what do want.

(I would like to know who you are.)

---

615. There was no chance for a name in this situation, tho I had hoped to wheedle it out of the communicator. For the reason mentioned in the previous note, I was unable to get the nature of the work they planned with the girl. But the temper of the communicator and his evidently irreverent nature intended to forestall efforts to bring him to a religious view of the situation. It is not natural to Mrs. Chenoweth to take such a view of things. But she does prefer work that administers comfort to sitters. I am not primarily interested in such, but in the larger scientific problem.

What for.

(Just to help me understand what you have been doing and where.)

You know.

(No I do not. There is no evidence of it on paper.)

[Pause.] Can you not see me

(No I do not see any one. I can only see the marks you make on the paper here before me.) [616]

[Pause.] You asked about Margaret [Margaret.]

(Yes I did and I wish to know what was meant by the statement made some time ago that Margaret was a dual personality on your side.)

A split expression on two plains [planes] of activities yes [to delayed reading] that means no more than the other to you but to me it means the actual truth.

(Did she appear to be two distinct personalities which had no memory of the activity in one plane when acting in the other?)

Yes precisely that and that is the difference between a split [read 'spirit'] perso ... spl ... [read] personality and a spirit guide the counterpart self is another affair. the counterpart self has connecting link with its past [read 'hast' doubtfully] p ... [read] and future and while it may not be as closely [read 'easily' and hand pointed till corrected] associated as in interchangeable normal mental processes [processes] it still retains a complete whole if [read 'it'] f one is able to trace the way. a split is a sub or a super run a [delay in reading] run away a sub or a super which

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616. I got no hint of this personality in this record. At first I thought him one of the objectionable types, but before the end came it would seem that this was not the case. There was a curious ignorance of my limited knowledge about him. This ignorance on his part is the one fact that suggests he was one of the group around the girl induced to come and tell what he knew of the case. But there is no assurance of this in this record.



has strayed away from the parent [N. R.] paren ... [read] comprehend.

(No, it is not quite clear in that analogy.)  
clear to me.

(Wait a minute and let me reread.) [I read the passage.]  
(You mean strayed from the normal self?)

Yes like a bit of quicksilver.

(I understand now. Just how did Margaret become like that?)

No one knows just when it occurred first but it never occurs unless their [there and delay in reading] there [read 'here'] there is a contest a contact and a contest with other personalities and the contact being in [writing now becomes normal] sufficient for full expression the split becomes infused with a knowledge of being some one who really exists but who either through the inability or inactivity does not take possession of [change pencil] the split. [617]

I have a theory that many [N. R.] many lights are splits and that only the split is used while the other parent goes on in normal life without knowledge or suffering from loss of the section used [delay in reading 'section'] used by by [?] the contating [contacting] spirit. See.

(Yes, I think that is clear.) [618]

617. This account of "split personalities" in the spiritaal world is extraordinarily interesting and apt. No less interesting is the confession of ignorance as to how it occurs. But the supposition of it throws a flood of light upon the perplexities in the two Margarets connected with the present case. What is said simply means that secondary personality is not limited to the living and that the amnesia or cleavage which marks it with us also holds true in the spiritual world. There is no way of verifying the account, except to find it repeated through other psychics who know nothing about the subject. The explanation is very brief and to the point. The language is unique and only in a few instances corresponds to our usage. I have never heard Mrs. Chenoweth make an allusion to the phenomena and I very much doubt if she is familiar with the nomenclature connected with the problem. In any case the discussion is rational when interpreted in the light of what we know. It remains to be proved.

618. The theory advanced by the communicator coincides, so far as it goes, with the theory which I have myself worked out, tho I have never whispered a word of it to Mrs. Chenoweth. She has not seen my discussion

there ought to be more investigation on this theme for herein lies the secret of subconscious crime. [Pencil fell and body leaned forward in distress, and Mrs. C. began to cough.]

[Subliminal.]

My God! [Suddenly awakened and began coughing.]

Mrs. C. J. H. H. July 27th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Sigh, pause and cleared throat. Long pause. Slight groan, pause and reached for pencil. Pause.]

[Threw pencil down and jerked the hand away. Pause and then struck pad with fist. Pause, distress and groan: face twisted in pain or distress.]

God damn it!

(Why?) [619]

[Long pause. Relaxed fist muscles, pause and then tried to take the pad away after seizing it. I prevented by holding it. Pause and tried to seize it again but I would not permit. Pause, and lips tightened, and reached for pencil.]

[Automatic Writing.]

Insidious little rebel. [Threw pencil away violently.] [620]

---

of it in the *Proceedings*, Vol. VII, and very few people have read it. I have long been convinced that in all psychics the subconscious is the vehicle of communication, and the present communicator rather adds to this idea by dealing with instances in which the subconscious is split and only a section of the whole used for psychic work. This remains to be proved. But the intelligent indications of analysis consistent with our own knowledge and either going beyond it or adding to it are far beyond any normal knowledge of the subject by Mrs. Chenoweth.

619. I saw at once that this was a resumption of the Doris Fischer case after a lapse of some months, and it should be contrasted in its language and tone with the sittings in the case of the little child, especially the last few of them with their lofty religious tone.

620. This allusion to the "insidious little rebel" presented no meaning until the name of Laughing Water came in the subliminal recovery later. It then appeared to indicate that he was trying to do something which Laughing Water thwarted.

[Change of Control: Oral.]

I saw him write my name. [Pad seized and I prevented throwing it away.] I saw him write it.

(What name?)

[Pause and clutched both hands in the air as if wanting to seize some one and tear him or her to pieces. Face and mouth twisted in hate and defiance.] [Reached for pencil.] [621]

[Automatic Writing.]

We wish to return to the Cal. case for a bit more evidence as there were a few things that were not quite complete but this man resents giving evidence. It will come do not worry. R. H.

(All right.)

[Pencil laid down.]

[Oral Control.]

Damn him! [Seized pad and tried to remove it. I prevented.] Damn him! [Pause and clutched hands as before with twisted face and mouth in same manner as before.]

Oh my head. [Distress and clutching at table-top as if trying to get the pad.] Damn you!

(Why?)

[Pause.] You stubble lathered gate! [Last three words uncertain, but given as nearly as I could catch them. Pause.]

(What can you do?)

[Pause, face twisted, and pause.] Oh! [Distress and left hand put on forehead.]

Oh, Father. [Pause, and left hand slowly moved down from head. Pause and again clutched wildly at table and then repeated this under the table, as if trying to get at the pad there. Then lifted the wing on the table and slammed it down. Pause.]

[Opened her eyes.] What happened to me? [Stared behind her. Distress and cries of 'Oh'. Pause, sighed and closed her eyes.]

Amen, Amen. [Said sharply.] Do you know any spirit named Laughing Water?

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621. Apparently the man was trying to impersonate Laughing Water and she resented it. I, of course, got no name and only the psychological play has any interest.

(Yes.)

Well I just heard that name, but I feel so sick.

[Opened eyes and was awake almost instantly, but remembered nothing and did not know that she had said anything.] [622]

Mrs. C. J. H. H. July 28th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Rolled head. Long pause, followed by groan, pause and another groan. Then the arm stiffened and apparently the hand tried to seize the pad, and I had a struggle to prevent it, and when I succeeded the fist was doubled.]

Margaret, Margaret. [Contemptuous voice.]

(Who says that?) [Pause.] (Are you Margaret?)

No. [Contemptuous voice.] Margaret is in hell, or some other fair country.

(Where are you?)

Where do you think I am?

(I don't know.)

Of course you don't. You don't know anything. [Pause.]

(I think you must be in hell, too.)

Then you are.

(Are you in the same place as I am?)

Of course I am.

(I thought you were dead.)

You think so. Many are alive here. I could pound you! [Struck table with fist.] I could kill you!

(You couldn't kill me, if you tried.)

Well, I could.

(Try it.)

[Struck me with fist, but half inhibited it. I paid no attention.]

You don't know enough to put up your fins.

(I knew you couldn't hurt me.)

---

622. "Oh Father" evidently began a prayer, but ended there and the "Amen" uttered sharply later was by some one else in irony or defiance. The name Laughing Water indicated who the "insidious little rebel" was in the mind of the personality who resented her action, whatever it was. Note that the subconscious seemed to have no memory of the name Laughing Water.

Ah! [contemptuous voice] Heretic, heretic! [contemptuous voice.]

(All right. What difference does that make?)

Bring back Margaret. [Fist pounded table.] Bring her back. You damned old redskins. Bring back our chief.

(He is doing better now.)

How do you know?

(Because he got away from such a devil as you are.) [623]

[Struck me rather hard. I paid no attention.] Devil! Devil! Hellhound! You hid the girl. You hid the kid.

(What kid?)

[Pause.] The kid that talks, talks. Her head wiggles right around every time you thought of her. [Pause and distress with cry of 'Oh'.] You got her to work now.

(What at?)

[Struck me again.] You know. You know.

(What is she doing?)

B-o-o-k-s [spelled] books, books.

(What do you mean by books?)

Pumpkins, [pause] stars, goldfield.

(I don't know any one that got her to work about books.)

[Pause.] You are a liar.

(I am not. I did not put any one to work with books. That is sure.)

[Pause.] They had her sent across the country and put with a lot of men. Send her back. There are books around the people. She is happy. [Struck me again.] Just on account of you. [624]

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623. There is no indication as yet of identity in this message. It only implies that Margaret has gone. The language employed is far from natural to Mrs. Chenoweth and she would writhe a little if she saw it as coming from her.

624. All this about hiding the "kid" and her working with books is unintelligible to me. I know of no facts whatever that could be distorted into anything of the kind.

Later information showed that there were hints of true facts in some of the allusions here. Doris had studied books in connection with poultry culture. She was quite happy. But she had not been sent among a lot of men. Yet there is no assurance that these hits were anything more than co-

[Distress, wrung her hands and cries of 'Oh' with pauses between.]

Will they never go away. [Pause, distress and cry of 'Oh'.] It is like a mob shouting Joe, Joe, Joe. [Pause and 'Oh' with a sigh. Long pause, and then seized the pad and tried to break it. I prevented.]

You can't get me to be good. I am a devil.

(Yes, I thought so.) [625]

That's what I am. I would rather be a devil than any one else. I want to be a mighty good devil. \* \* \* \* [Sentence lost, but not important.] Yes, I'll poison her. [Face twisted, followed by pause and distress. Opened her eyes.]

[Borderland.]

Did you call me?

(No.)

I thought I heard you.

[Awakened tired.]

Mrs. C. J. H. H. July 29th, 1915. 10 A. M.

[Subliminal.]

[Pause. Distress and rolling head. Pause and reached for pencil, but would not grasp it when offered. Pause and reached for pencil again. Long pause.]

[Oral Control.]

I won't write.

(Oh yes. Try it and see how it goes.)

[Long pause. Left hand put on brow and distress with cries of 'Oh'.]

---

incidences, because the communicator evidently wants to annoy me and says the first things that come into his mind. If the coincidences are not casual they may be the product of automatic reproduction but not intended.

625. Joe is evidently for Joseph Balsamo who had been removed from the case long ago. The idea expressed or implied here is that his removal has ever since been an embarrassment to his associates and this one of them is lost without him. There is nothing verifiable in all this and it must pass as a part of the problem in this work, on any theory whatsoever.

[Automatic Writing.]

\* \* [scrawl. Pause.] not alone

(All right.)

minnehaha [not read at once] be damed [damned]

(I don't read all that. I get only the last two words.)

m i n n e h a h a.

(I understand.)

You think i [I] am [pause] wicked.

(I shall not think so of you if you do the right thing.)

[Pause] i [?] i see wickeder men than i am

(Possibly.)

wearing high hats and soft looks. i hate them all dam[n] fool preachers.

(What preacher in particular?) [626]

[Distress with cries of 'Oh' and rubbing upper part of arm. I discovered catalepsy and had to relieve it.]

\* \* [pause and scrawl] it is far off in a better place than [this].

[Pencil fell, folded her hands on her breast and showed marked signs of distress with cries of 'Oh'. Pause and same distress repeated, rubbing her breast with both her hands. Finally reached for pencil.]

[Change of Control.]

He does not know how to use the body and the effect of a wound [read 'would' doubtfully] of a wound brings brings agonizing pain intensified by the supersensitive state induced [N. R.] for the ... induced ... purpose of making [N. R.] it possible ... mak ... [read] for him to write. He is one of the gang [read 'young'] gang of camp followers who would not go far away when Cagliostro left and as the work is resumed with no purpose of further removals but with plan to clean up what is still in unsettled state he is found in the surroundings with no power to do harm at the center where relief has come but Emperor thought we ought to try and give him a start forward if possible because

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626. There is no evidence in the allusion to preachers, even tho it be intended for the man who had charge of the Doris case, since allusion was made to him much earlier in the record.



each one who has had contact if not started away from such further contact may appear at a new and unprotected center.

It was the plan to have a few wise spirits write a message and in that atmosphere of larger understanding and broader conceptions finish the California-Margaret case, but this bit of local color will intensify your record [N. R.] although ... record ... it was quite out of the plan.

I am rushing this though [through and so read] but ask your question. R. H. [I had wished to ask some questions, but kept still for a chance.] [627]

(I want to have some sittings to ask questions about it, and shall not begin this morning, but I will ask if this man you have been speaking about has long since been dead?)

Not as long as some of those who were in the [pause] affair.

(Well, you referred to a wound. How was he killed?)

[Pause.] I think I will let him tell you but it is not because it is a secret but because I wish to leave [N. R.] leave no impression of the case. I only came [two words not read] to ... only came ... give you some idea of what is occurring [N. R.] O c curring. [Pencil fell.]

(I understand.)

[Change of Control.] [Oral.]

[Distress and struck me with right hand. Pause. Then tried to break the pad which I prevented. Reached for pencil and I

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627. It is interesting to note the spontaneous statement of the plan, as I had no inkling of this and did not expect it. The reference to the preacher being far off might be suggested by the name California and in that case it specifically refers to the one I had in mind.

The most interesting part of the statement is that in which it is indicated that it was not a personality to be removed from the case, but one whom it was their purpose to redeem, so to speak, one whom they wished to put into the path of progress. One may ask why do it in this way instead of giving evidence. The answer to this question is what was said at a sitting; namely, that contact with a psychic and thwarting the efforts of the earth-bound is one of the most important steps in preventing them from continuing in that lower life. Hence the evident purpose is the salvation of a soul rather than furnishing evidence to us poor sceptics. The plan has a rational tone about it and coincides with what has gone on for ages without being recognized or proved scientifically.

gave it, but attempted to break it which I prevented by holding it. Long pause.]

I won't write. [Seized pad again and I prevented tearing it. Took her hand away from mine which was holding hers to prevent breaking the pencil. Held lips tightly. Pause.]

I never had a mother. [Pause.]

[Subliminal.]

Please, Oh I can't. [Distress and wringing hands.] Father John. [Two hands in attitude of prayer. Opened eyes, paused and smiled.] Beautiful. [Awakened without memory of what had happened and with no effects even of weariness.]

The letter 'i' when used for the pronoun was written in a peculiar manner, which it was best to read as a small letter, not a capital. I never had it made in this manner before.

Mrs. C. J. H. H. July 30th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Rolled head in distress. Long pause. Struck pad with fist once, paused, and then tried to seize the pad which I prevented. Pause and distress and pause again.]

I see Dr. Hodgson. [Long pause. Distress and cry of 'Oh'.] I don't want to see that one. [Pulled face away in distress and tried to hide it from view. Pause and cry of 'Oh' and then groans while pulling her left hand over her brow as if soothing herself or trying to hypnotize herself. Pause.]

Take off your mask. [Pause. Rolled fist over, pause and then dropped hand in her lap. Long pause and then finger began to move as if trying to get a pencil. I put hand on pad and gave pencil. Pause.]

[Automatic Writing.]

\* \* ['I' or scrawl] was going [none of it read] was i going on bad [pause] i won't [N. R.] hurt [read 'lost'] any ... won't hurt anybody if you let me be but i hate to be tied like this you have got no right to make [reading guessed from context] me use

this pen. i don't want to write. [Pencil dropped and reinserted and thrown down again.]

[Oral Control.]

Go to Hell! [Pause.]

(I would be glad to know how you met your death. That is, how did you come to pass out. I was told you were wounded and would be glad to know how and when.)

[Automatic Writing.]

\* \* [crowded letters so that it is a mere scrawl.]

(What is that word?)

shot me you mean.

(Yes tell about it.)

What for.

(Just that I can inform the world that spirits can communicate with the living.)

\* \* \* \* i dont want the world to know. you would stop us doing it that \* \* ['thing' possibly, or not legible at all.]

[Here Mrs. C. began striking me with her fist and I paid no attention to it. Finding that I ignored it—I was taking notes—she doubled both fists and began a regular pugilistic fight with me. I parried the blows with my left hand while I took notes with the right, she talking all the while.]

I'm here, by God, and I am going to do something. [Striking me with all her might and with blows that had now and then a pugilistic color and not feminine, tho many movements were feminine and showed lack of experience in that sort of thing.]

Smart. You are going to tell the world: you are going to tell the world, are you? Go to Hell! Tell the world! [Struck me again.]

[Sudden pause and distress followed by pause and catalepsy in right hand which I had to relieve. Then her mouth was twisted into a terribly distorted position as if seized by some fiend. Pause and cry of 'Oh' in distress, and put her left hand on her breast. Seized the pad and endeavored to tear it to pieces. I prevented it with some difficulty, as her hands had a tight grip on it. I said I would see about it and forcibly removed it from her hands. She relaxed and showed signs of distress.]

It's a damned woman. It's a spy. [Then clutched her hands and twisted her face in defiance.]

I'll tear her eyes out.

[Subliminal.]

[Pause and suddenly opened her eyes and stared at me, but was in no respect awake.]

Did I say anything about a person named Greene?

(No.)

I saw the name spelled G-r-e-e-n-e. [Distress.] Oh I don't know what is the matter with me. [Clutched her throat and tried to choke herself. Her face became almost blue and I removed her hands, finding that they were not really causing the color in the face. In a moment she awakened and knew nothing, complaining that she felt funny and in a moment remarked that she felt as if she had been choked and not from without but from within. She did not know what had happened. I then told her, in order to have her know a little about the nature of the work.] [628]

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628. There is nothing evidential in this record. I got the name Greene which is evidently for the person trying to communicate. It is, of course, not verifiable, but I did not wish it with any expectation of securing verification, but as a part of the process of getting him to express himself.

The violence shown toward me was the most striking that I have experienced in my work and had all the appearances of being realistic, especially when the actions took the form of something more natural than the quiet and peaceful nature of Mrs. Chenoweth is capable of, having had no experience in pugilism.

The statement that my proving communication with the spiritual world would put a stop to their doing that kind of thing is the nearest to evidence that I have received from this personality. I have received the same thing in some form through three other psychics when communicating with this type of personality. It is worth recalling in this connection that Imperator said through Mrs. Piper, according to a statement made to me by Dr. Hodgson personally when living, that he had another object in trying to communicate with the living than merely proving survival, and that he wanted to have a short cut to dealing with earthbound and obsessing spirits by getting the human race to know what was going on in many instances where spirit obsession was not suspected. They had a hard task on that side exorcizing them without our help. Apparently there is knowledge on the other side of organized efforts to eliminate evil obsession and I seem to be a party to that conspiracy, apparently known by these earthbound personalities.

The letter 'i' used as a pronoun was written in the same manner as the day before and can be read best as 'I'.

Mrs. C. J. H. H. July 31st, 1915. 9 A. M.

[Subliminal.]

[Long pause, rolled head and cleared throat. Long pause and a groan. Put right hand in lap and held it a moment there and then clasped the two hands together folding the fingers into each other, and tightened the lips as if trying to prevent something. Pause and made a face, and groaned.]

Let go my hands. Let go my hands. [Said sharply.] What do you make me hold them that way for. Think you are smart. [Pause and face showing contempt. Pause and I then opened the hands, and they reached for pencil.]

[Automatic Writing.]

We held them together to give him a lesson [read 'less' as part of the word was superposed and not seen by me] son. To find himself powerless yet in a ['in' neglected in reading] yet in a state of active communication with you gave him an understanding that it is a borrowed body he uses and he must respect it but if we were not here you would see [see] some [distress] strange actions and herein lies [read 'this' doubtfully] the ... lies [pause] ... secret of the influence from this side. [Distress and leaned forward with a groan. Pencil fell.] [629]

[Change of Control. Oral.]

[Put up both hands and clutched at the air with them, making faces.] God damn it. What's the use a ... What's the use a ... to trap. [Two hands wrung in distress and half crying.] It's a trap. It's a trap. It's a trap. [Shaking fists violently in the air]

---

629. This was a new phenomenon and I noticed it as such at the time. I therefore left the hands alone until I saw them slightly relax. Yesterday's performance is testimony to what might happen were it not for the control exercised by other personalities at the same time. Note the ignorance asserted of the communicator in regard to the use of the body. This is a frequent phenomenon in the New York work. The mystery of that life, at least that form of it for the earthbound, is certainly interesting.

at some invisible person, and with desperate anger.] Distress, and striking hands together, followed by a pause and then distress again.]

Frank, Frank. My name.

(Frank?)

Yes, damn it, what do I care. [Crying.]

(What is the rest of it?)

[Shaking the two hands in the air, now patting them in distress or wringing them and then shaking them again. Pause and distress.]

It's a trap. It's a trap. It's a trap. [Reached for pencil vigorously.] Give me that damned scratcher. [I gave pencil.]

[Automatic Writing.]

Frank. [Pause.] M [pause.]

(Frank M.)

[Pause, made a face and long pause.] o ... [Long pause.]

M o ... M organ. What do you want now you have trapped me. [630]

(I did not wish to trap you for any bad purposes. I wish only to help you to advance and it will help both you and the world to know all you can tell about yourself.)

go on you jay. i know your game. you want to make me confess [pause] and I ... [pause] let that go. i will not ... and let [read 'bet' doubtfully first time] that ... i will not confess anything. i never [N. R.] never did a wrong thing in my life you dam[n] fool.

(Well, it will not be wrong to tell all, if you never did anything wrong.) [Pencil fell.]

[Oral Control.]

I'll plug you so full of bullets you will think you are a sieve. [Hands wringing and great distress.] Then I'd sell you to the junk man. [Pause and began tearing her hair and trying to get the combs out. I soon prevented. Cries of distress, opened her eyes, stared a moment and closed them with cries of 'Oh', and then a long

---

630. The name Frank Morgan is not verifiable. It is not the same as the one given yesterday; namely, Greene. Either an error crept in yesterday, or the communicator was lying, or the reference was to someone else.

pause. Opened eyes again and closed them. Folded hands together with some distress. Then seized the pillow and threw it down on the floor with some violence. Paused, smiled and awakened, with no memory of anything done.] [631]

The small 'i' continued in the automatic writing, where this personality was concerned, and it was otherwise characteristic.

Mrs. C. J. H. H. August 2nd, 1915. 10 A. M.

[Subliminal.]

[Long pause. Distress and groan, and pause. Fist tightened as if cataleptic and mouth tightened, as if trying to prevent speaking. Pause, and I took hold of the arm, but did not test it for catalepsy, assuming that it might be intentional. Arm was presently drawn away, but I held to it, thinking it might strike. Mouth relaxed. Pause and distress.]

[Oral Control.]

Go away. Go away. I want to be bad. [Pause and reached for pad and tried to break it, but I prevented, and then hand struck me. Pause and then drew up her fists and twisted her face. Then doubled both fists and shook them apparently at some one in the air, but in a moment they stiffened, arms and all, and would not budge.]

Let go the hands. [The hands would not move.] I will, I will, I will, I will. [Face and mouth twisted as if for a fight.] The damned things. [Groan. Pause and rolled the arms about each other with doubled fists, as if motioning for a fight.. Pause and reached for pencil.] [632]

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631 The personality was not to be drawn into a confession. This is a peculiarly uniform attitude of mind in this work in New York as well as here, and Mrs. Chenoweth does not normally know anything about that work.

632. This was a remarkable phenomenon as there was evidently a struggle between the two personalities, one of them showing the evil personality that he or they could prevent his doing what he wished to do. The arms would not move under the restraint. They were held as in a vise. The same phenomenon occurred in the New York work.



[Automatic Writing.]

Mor [pause.] \* \* [probably 'se', the 's' being clear.]  
[Pause.] fra \* \* [probably for "frank", but 'ra' not clear  
and rest a scrawl] frank [N. R.] fra ... [read.]

(Oh, Frank.)

i told you that before.

(Yes.) [633]

why don't you swear at me.

(I am not that kind of a man.)

you think you are to [too] much of a gentleman.

(No, I only had a good training and do not need that kind of  
language to express myself.)

what do you say when the gang gets after you.

(No gang ever gets after me.)

you must be a tender foot.

(Perhaps so. I can't help it.) [634]

neither can I I [made very large] is that big enough.

(Yes.) [I had not even hinted that the letter had been made  
small before.]

they said make a big i.

(Yes, I noticed that. I noticed you used to make it small.)

and i did it. I I I [made very large each time.] it looks as if i  
was more consequential than the others. [635]

[Distress. P. F. R. Threw the pencil away violently.]

[Change to Oral Control.]

Oh, I don't want it. Go to Hell. I don't want it. Playing  
something I aint. [Pause.] Eh-heh. Play a fool like that.  
[Pause.] Get out of here. What are you doing here. [Waving  
arms.] I don't care if you are God Almighty. I won't stand it.

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633. The name is much nearer "Morse" than Morgan. Indeed none of  
the letters of the latter name are even apparent except the first three, "Mor".

634. As soon as I uttered the expression "I can't help it", I saw the  
chance for the excuse that came, but there may have been no harm in it, as  
it may have offered the communicator an idea of fellow feeling.

635. The discovery that the letter "i" was not a capital was interesting  
because I had not hinted at it in the course of the sittings, tho I had noticed  
it at the time.

[Pause.] Give me a gun. [Waving arms about.] And I'll clear out the whole damned nest. [Distress and pause.] I don't want any damned religion. I don't want any damned religion: no saints. [Seized pad and tried to make away with it. I prevented. Pause.] I make no confessions. Priests can go to Hell. Priests can go to Hell. Go to Hell. Go to Hell. That's all. [Pause and distress.] Don't be a bother to me [pounding table with fist]. I I aint your brother. I aint your brother and I won't be your brother. [Distress and pause.] Is that so. Is that so. I'll twist your damned little white livered face right off you. [Seized my hand.] What are you writing down there? What are you writing down there? Did you dare to write this down there? [Pause and I let him hold my left hand while I wrote. Distress and sigh. Pause.]

Oh. [Arms folded on breast. Pause. Held both hands on her neck.] Please don't. Oh, Oh. [Distress, and hands put to neck again, then threw them out and held them in claw-like condition on table. I found them rigid and immovable, but suspected that it was intentional on the part of the controls and did nothing for it.]

[Change of Control.]

Peace. [Pause.] Light. [Pause.] Love. [Pause.] Joy. [Pause.] Faith in God. [Left hand relaxed and fell down from table, but right hand remained rigid.] Sanctification with the gifts of speech [pause] and that charity. [Pause.] Oh, Oh. [Pause.]

[Change of Control.]

[Then began feeling her two eyes with finger tips very carefully and tenderly.]

She is not dead. She said I killed her. [Pause, with contempt shown in face.] Who in the devil came around me anyway. [Opened eyes, looked carefully at hands, rubbed them slightly and then felt and rubbed face carefully. Closed the eyes again and fell back in chair.] Hah, Hah. [Said in fiendish laugh.] Oh! [and awakened without any memory of what was occurring.] [636]

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636. The investigation of the eyes was an amusing act and I had not the slightest suspicion of its meaning until told. But the dramatic play manifested in the intervention of Imperator or one of the group, either to put an end to the communicator's manners or to show the nature of the psychological control in such cases, was a most interesting phenomenon. It

Mrs. C. J. H. H. August 3rd, 1915. 10 A. M.

[Subliminal.]

[Long pause. Distress and pause with face twisted.]

[Oral Control.]

I'm in Hell. I'm in Hell. [Uttered sharply.] [Pause.]

(Don't you want to get out?)

I didn't know I was there before. [Pause.] Yes I want to get out.

(All right. You can do it.)

You don't know who you are talking to.

(Who is it?)

Devilish Frank. How did I get here so easy? How did I get here so easy? [Long pause.] I aint got no people.

(Where is your father?)

I never knew him.

(Do you know where you lived?)

Of course I do. What kind of a bloke do you think I am.

(I thought it possible you had forgotten it.)

Well I aint. I don't know as I'll tell you.

(Oh yes, please.)

Well, Frisco. [San Francisco.]

(Thank you.)

What are you thanking me for?

(I am glad to get it.) [637]

has to be seen to be fully appreciated. But it is clear that, with the recovery of normal consciousness without a trace of disturbance and going on in her normal life immediately, it is not like hysterical and allied phenomena. They have a rational character.

Indeed the phenomena must be looked at with the hypothesis that the effort is to prove to the bad personality that he cannot accomplish anything without the coöperation of the controls. He is powerless to frustrate their plans and power. The whole conflict between the two sets of personalities was extraordinarily interesting and no theory will explain the phenomena without taking account of this rational feature of them.

637. It would probably be impossible to verify the name Frank Morgan as a man who lived in San Francisco. But it is characteristic of those who have lived there to speak of it as Frisco, especially if they be of the type which this personality is. It is not natural for Mrs. Chenoweth to do it, nor

You are not so bad after all, are you? You held my hands yesterday. You can't make me write. I won't do it. [Picked up the pad and slashed it out in the air and on the table.] I'm not going to write. I don't care what you say. You were afraid I was going to tear it. [Pause.] Who said habits of brain?

(Some friend of mine I think.)

[Pause and catalepsy in arm and hand.] Oh, look at the spiders. [Said in a terrified voice and face turned away.] Oh, they are crawling on me. Oh, they are crawling on me. [Face twisted and long pause.]

Say! [I gave no answer: was busily writing.] Say! (Yes.) [Pause.] On the level, tell me what you did with Joe? [638]

(I did not do anything. It was my friends on your side who took him out of Hell.)

You broke up the camp.

(Well, it will help to make the world better to get rid of Hell, won't it?)

Oh, you've got to have Hell. The parson says you got to have Hell for fellers like me.

(Yes, only so long as it is necessary to help them to get out of it.)

[Long pause.] It's a joke.

(What is a joke?)

[Pause.] Fellows don't die.

(What do they do?)

They shed their carcasses.

---

have I ever heard the place so named by Eastern people; that is natives of the East.

Accepting the phenomena at their superficial value, this not being aware of being in "hell" is an interesting psychological phenomenon and it coincides with what occurs through other mediums in our experiments. It is but a continuance or repetition of the phenomena with which we are familiar among the living, who are in "hell" all the time and do not know it. It is personal experience of the better life that makes "heaven."

638. This is a reference again to Cagliostro who had been the leader of this "gang."

This reference to spiders crawling on the personality may be to what has been indicated through several psychics: namely, that the conditions for communicating involve something like lines of connection with the body of the psychic, often compared to spider webs. On the other hand, one might refer it to subliminal sensations so interpreted.

(Yes, I know.)

Some fellers think they die. I know they don't. You know they didn't.

(I understand.)

I'm going to stay right here in this place as long as I want to.

You and your folks can't get me out. [Pause and distress.] Oh!

[Pause.] You aint doing nothing to me, are you?

(No.)

I aint doing nothing to you.

(No.)

I tried, didn't I.

(Yes.)

You thought I didn't have the strength, didn't you? It was your old bum protectors. [Pause.] Huh. It is a smooth talking feminine I'm working, aint it?

(Yes.)

I make her swear, don't I?

(Yes.) [639]

She would roll over in convulsions of happiness, if she knew it. [Pause.] [Hands folded on breast and then wrung in distress with cries of 'Oh'.] [640]

I aint sorry yet. I aint sorry yet. I aint sorry yet. [Pause. Then reached hands out into the air stretching them to full length and held them thus uplifted for some time. I found them cataleptic, but let them alone. Long pause. Then folded hands together, put them on back of her neck a moment and then forward on the table. Distress: pause and reached for pencil with the two hands clasped together, and tried to write with them thus.]

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639. This discovery that the body he is using is that of a woman is an interesting phenomenon on any theory. The subconscious ought to be well aware of the situation on any conception of its powers. There is no excuse for the ignorance of Mrs. Chenoweth in such a matter. Nor is it evident that a spirit would have such ignorance. It is only an interesting light on the limitations of spirit knowledge about the physical world, in case we interpret the facts on that hypothesis. The same phenomenon occurs in the New York work.

640. This statement is evidently ironical. Mrs. Chenoweth would not be delighted with any such phenomenon. She dislikes it very much and would much prefer that I omitted it from the record.

[Automatic Writing.]

d ... \* \* [scrawls.] [Pause.] \* \* [scrawls and cry of 'Oh'.]

(What's that?) [Letters not legible.]

\* \* [scrawls.]

[Hands relaxed and pencil fell. Folded arms and then relaxed them to clasp the hands together and then folded arms again. Cried like a child and then wrung her hands in distress and crying. Reached for pencil, paused and pencil which had been given fell and was picked up to be held in an abnormal position, but no writing. Then pencil fell again and was reinserted. Pause and I removed pencil and this was followed by a long pause. Reached for pencil and pause.]

[Change of Control.]

Strange little creature following him who heard the declaration he made about staying here and who got into contact but could not write and we had to release him to release her but we think it the better way to let them both come and see the futility of such an effort and do not be alarmed if at the next interview there seems a mixture of personalities.

(All right.)

for there may be a conflict quite serious or it may open the door for larger life to two dissipated [so read but intended for 'dissipated'] dissipated souls.

(I understand.)

I write under great difficulty now but it is G. P. not much energy to spare I assure you. [Pencil fell.]

[Subliminal.]

Oh. [Long drawn out and catalepsy noticed in right hand. Distress, long pause and groans.]

Is that Imperator? Would you please tell him how long it will take to finish up these awful cases? I'm tired.

(They will let me know soon I think.)

[Pause.] There seems so much of it. There isn't anything but depression. I suppose there will be something like an uplift when it's over.

(Yes.)

It makes the cold chills go over me. I think it would be beautiful to go down into the slums and help poor little lives there.

(Yes.)

All right. Perhaps we are getting at the cause of the poor little things in the slums.

(Yes.)

We are getting at the breeding places of crime, aren't we?

(Yes.) [Pause and awakened without memory of anything.]  
[641]

Mrs. C. J. H. H. August 4th, 1915. 10 A. M.

[Subliminal.]

[Entered subliminal without any waiting or preliminary signs, almost as suddenly as she has been accustomed to come out of the trance.]

My I can see just like the scenes of another city.

(Where?) [Suspecting San Francisco.]

It is a strange city to me.

(Any hills about?)

Yes, back. [Pause.]

(Anything else?) [Thinking of Bay.]

[Pause.] I think it is on the coast somewhere. I get a feeling of the ocean. [Pause.] I am trying to see something, a building [pause] a great big square ... [Pause.] It's a ... [pause] circular with little paths out from it and a public building of some sort. I come out right across to see where I am. There is a great big round gilt ball, but it is not a ball, of course, but round and gilt and very high. There is an eagle on it. [Pause.] Now whether that is a hotel or a government building I can't tell, but it is very light like ... [pause] looks like sand stone, if you know what that is, do you?

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641. Mrs. Chenoweth fully appreciates the merits of slum work and has no aristocratic dislike to help in such a field. Indeed a few days before she entertained, as she does every year, a lot of poor children to brighten their lives, and was reproached for it by one who had some aristocratic tastes. Evidently the subconscious has caught the nature of the work we are doing.



(Yes.) [642]

[Pause.] But I don't think I have the right name for it. It is not granite, not yellow, but between these colors. There are great blocks of it. I think it is a hotel. You don't know whether there is a hotel with that eagle that would suggest the name, do you?

(No, what city is it?)

Hm. It is west. [Pause.] Here comes a man walking down the street. Oh what a sky! It is the most beautiful sky I ever saw, soft and liquid almost. I don't know how to express it. [Pause and reached for pencil.] [643]

[Automatic Writing.]

[Pencil broken and new one given. Relaxed hold and long pause. Reached for pencil which had fallen. Long pause. Cry.]  
f r a n k.

(Good morning.)

[Pause. P. F. R. and struggle with distress, and pencil held in awkward manner in palm of hand.] b e [pause, distress and struggle.]

[Oral.] I can't write.

f r a n k.

[Oral.] I can't write. I can't write. You make me write and I don't want to. [Pause.] I don't know how. I don't know how. I don't know how. I don't know how. [Said in distress and rapidly.]

[Written.] M ... [P. F. R. pause and distress.] f ... [pause.]

[Oral.] I can't make it like that. You do it again you bloke.

[Written.] F ... [very slowly done and oral directions at same time] down [pause] round. That's all, that an F?

642. The statement about the hills and the ocean is correct and confirms to that extent what I had in mind, which was that the communicator of the day before had tried to give that much in proof of identity. The hills are quite back from the city, tho a part of it is built on low hills. The later statement that "it is west" further identifies it.

643. I have not been able to identify the hotel. If it existed before the earthquake it would not be easy to learn more than the name and that is not assured here. A friend found an Eagle Hotel in Sacramento City not far from San Francisco. But I could get no details to verify the description. The kind of communicator would not assure a good hotel.

(Yes it is.)

[Oral.] No F is like that.

[Written.] f ... [Oral] so so [Making the letter slowly.]

[Written.] Frank.

(That's good. Go ahead.)

[Oral.] Is that any better than the other one?

(Yes.)

[Pause.] Morse. [written.]

[Oral.] I told you that before. I told you that before.

(Yes I know.)

[Oral.] I don't like this. [Pause.]

[Written.] M ... [pause] I a m e [P. F. R. Struggle to keep control. Leaned forward and choked, saying "I'm choked". Pause. Broke the pencil by pressure and new one given. Pause and much distress.]

\* \* [scrawls] drow ... water [Cries of distress and 'Oh'] drowned [Great distress] went down. [Great distress with cries of 'Oh'] [Pencil fell, followed by a pause and much distress. Rose and leaned forward, struck the table with hands in pain, rubbed face and put both hands on her neck, followed by great distress and cries and long pause. Gradually fell back in very limp condition. Very long pause.] [644]

[Subliminal.]

[Cries of distress and pause.] Can't explain yet. [Whispered and not caught.]

(What?)

Can't explain yet. [Cries of distress.] Do you know any girl who ever tried to drown herself?

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644. Evidently the name is Morse instead of Morgan, as it was written clearly enough this time.

The dramatic play between two personalities was more than usually interesting. One of them is so ignorant that he or she does not know the way to make a capital F, but gets directions and help from the other. The play between speech and writing shows the influence of two personalities, as predicted the day before. Nothing of a serious nature occurred, however, to create any concern. The reference to drowning was not intelligible until the subliminal matter came. It then became evident that it was an effort on the part of the personality to confess to what he had tried to do with "Baby", the name for Doris Fischer.

(Tell all about her.) [Did not recognize.]

I mean do you know any one that ever tried to drown herself?

(Not that I recall. What is the name?)

I don't know. She has been here. Do you remember?

(No, I don't remember.)

Do you know any one called Baby. Did she ever try to drown herself?

(Oh, I think so.)

Hm. [645]

(Who made her do that?)

This fellow. You see the various things she did were caused by various people. Who told me to tell you that? It seems as tho I would die. [Distress, and pause.] [646]

[Opened eyes and stared at me.] Who in Hell are you? [Pause and awakened without memory of what had occurred.]

A few minutes later when perfectly normal, Mrs. C. said to me, or rather asked: "Did you say anything about water?" I replied that it had been mentioned in the communications. She added that it seemed more like a river than the ocean, and then asked me if I knew anything about falls. I could only say I was not certain about their relevance here.

Mrs. C. J. H. H. August 5th, 1915. 10 A. M.

[Subliminal.]

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645. My impression is that the girl did try to drown herself or often thought of it. But I had not the slightest conception that she was meant and did not recall it until she was definitely referred to. Cf. p. 529 and Note 383.

646. The statement that various things were done by various people coincides with what I have observed in other cases. The distinction of personalities in cases of obsession is not always clear. As the dissociation is primarily a certain condition with its external signs and as the subconscious will always color what comes to it, the natural result would be that various personalities might influence the subject to act without indicating any distinction of foreign personality. It is quite important that this should have been said spontaneously rather than to have been a mere conjecture on my part. I have been wondering for some time if this was not what often took place.

[Sigh. Long pause. Rolled head over. Pause and reached for pencil.]

[Automatic Writing.]

We may be obliged to bring to bear some unusual [read 'universal'] u n--usual effort in the next few days as there are more camp followers than we knew, each one following a leader to him but Imperator thinks it may be advisable to have Cagliostro himself return and let some of these disciples [—] excuse the bad use of a good term [—]

(I see.)

se ['see' but not read] him at the ... see ... work here and give them confidence in the method.

(I see. When shall I be able to ask my questions?)

We plan to use this week and part of next and we now think all will be in a condition for you to get away week 2.

(All right.)

The questions could be asked at any time except that it would take an amount of energy that it has been impossible to spare.

(I understand and it will probably give rise to some important communications when I ask my questions.)

Just that and that is why I fear the week following next may have to be partly consumed. It is not strange so many follow this line of work. They seem to trace [read 'have' and hand pointed till correct] their own way here in much the same way that an animal follows his mater ['master' but not read] master. It is a sort of sense which is keenly developed by a certain class of spirits and is akin to the animal instinct.

We did not sek [seek] the last communicator. he sought us and the woman sought him. It is work that should have been done in your world first.

(Yes.)

Do you understand how hard it is to bring men to a sense of right without fear or love. The two elements lost by lack of strong affection and the new knowledge of larger opportunity make for a liberty in selfish indulgence that is quite beyond reasoning and if the old orthodoxy [read 'authority'] orthodoxy could see the result of its teachings [read 'leanings' doubtfully] teachings a new regime would be established making God a God

of love and adoration [N. R.] doration ['adoration' and so read] and caling [calling] out the finest and holiest expressions of the children of earth—

This is Imperator's teaching as you know and the sooner it becomes universal in your life the better it will be for this life. all to [too] suddenly give a man a liberty that he was supposed to be deprived of by death is too much like leaving children with the liberty of men undeveloped they can see nothing \* \* ['but', looks like 'ny'] to have ... but ... their own selfish play. developed they see opportunities for larger and more wonderful and abundant [N. R.] life ... abundant.

It is not pleasant to know these things but Truth is not a thing of mere pleasure. It is a Re v e a l e r.

(Yes, just so.)

To know the Truth is to make men Free.

(Exactly.)

Free from selfishness and sin and sorrow and all its incumbent pain not simply free to act. [Struggle to keep control.]

We have so much so much to say but [distress: new pencil given] we realize the value of every moment and must make our sermons short and our deeds of service long. I felt [written 'fel' and read 'feel' when hand tried to cross a letter for 't' and I read correctly] it would be best to give you this respite and understanding of the situation today and also it would leave a better effect and some strength for the work.

The light must not be subjected to the influence unremittingly as it is better to break [read 'bear'] break the connection now and again but in *our* way [hand went back to underscore 'our' but got the line above and to the right of it. I did not catch the meaning of it] in *our* [underscored] way.

(Yes I understand.)

You know that I am R. H. and I am commissioned by G. P. to tell you that he is not idle as it might appear but that he misses the old time work but it will be resumed later.

(Do you keep in touch with the case I am working with each day after this?)

Yes and know that some excellent [written 'seelent' and not read] excellnt [excellent] things are coming out of that. I will explain later.

(Yes, all right.)

but wherever you are at work you know we [written 'vve'] go and if we do not make evidential [N. R.] evidential [N. R.] evidential [N. R.] evid ... [read] report it is only because other matters keep pressing. [Pencil fell.]

(I understand.) [647]

[Change to Oral Control.]

[Hands folded on breast and pause.] My, tell 'em to let me come. My, tell 'em to let me come. [Said sharply.] [648]

[Opened eyes, stared at me, closed them and fell back into the chair and in a few seconds awakened without memory of what had just been said.]

Mrs. C. J. H. H. August 6th, 1915. 10 A. M.

[Subliminal.]

[Suddenly closed her eyes with a slight groan at the end of a sentence in which we were talking about the family worship of some people. Pause, groan and a long pause. Sigh with a cry of 'Oh'. Then catalepsy ensued with the arm stretching out toward me. I seized it and held it for perhaps ten or fifteen minutes while there were alternations of groans, writhing of arms and hands, pauses, cries of distress and pain and constant 'Ohs'.]

647. There is nothing to remark of this sitting from the ordinary evidential point of view. But its rationale is worthy of special note. No reader can examine it in relation to all that has been done during the year without being struck by the rational nature of what is said of the general work. There is no twaddle or insane talk. Tho we cannot see behind the scenes to verify what is said, it all fits in with the situation which the facts reveal. The prediction of more "camp followers" is interesting as not like fabrication.

648. It is not indicated who intruded here. It may have been the "woman" said to be with "Frank Morse" the day before, or any one else we may wish to conjecture as among the "camp followers" mentioned. I should treat the incidents as "left overs" or material transmitted at previous sittings were it not for the evident connection of the phenomenon with the present situation. It is probable that it was a personality kept near to become trained for later appearance. There is evidence that this sort of thing occurs.

Oh I can't. [Indian gibberish. Long pause. Great stress shown and stretching of arm with distress, cries and twisting of hand about as I held it. Pause and cries of distress. Raised right hand, while I held it, to face and rubbed it vigorously, with cries of 'Oh'.]

I can't confess. I can't. I can't. [Pause.]

(Can't what?) [Had thought the word 'confess' to be convince.']

[No reply. Pause.] Babies, babies, babies everywhere. I didn't kill them. I didn't. I didn't. [Pause and cry of 'Oh' in distress.] I can't confess. I can't.

(What is it you cannot confess?) [Wished to help the confession.]

[Long pause and reached for pencil.] [649]

[Simultaneous Automatic Writing and Oral Control.]

[Written.] my [Oral.] I can't. [Written] name [Oral.] I can't. [Written] is [Oral.] I can't. [Written.] Rosa. [Oral.] I can't [Pause.] [Written.] Sister Rosa [Distress and Oral.] I can't.

(Stick to it. You will get it.) [Great distress and struggle.]

[Oral.] No, I don't want to. I don't want to. I don't want to. I don't want to. [Written.] Rosa [distress and crying.] Rosamond Rosamond Sinner I know.

[Oral Control.]

I can't. I can't. I can't. I can't. I can't. I can't. I can't. [Crying and writhing with arms and hands.] They'll kill me. They'll kill me. They'll kill me. They'll kill me. They'll kill me. [Long pause in which medium was perfectly calm. Cry of 'Oh', put both hands over her eyes, followed by cries of 'Oh' and distress. Then folded hands in prayer a moment and a long pause.]

I won't go near her again. Oh. [Reached for pencil.] [650]

[Automatic Writing.]

Margaret made me say the \* \* [lies?] lies. [Pencil fell, leaned forward in distress and fell back.]

649. No accident or incident in the girl's life would confirm what is implied here by the reference to "babies." It evidently refers to Rosalie.

650. The name Rosamond suggests nothing in the Daily Record, nor does the name of Frank Morse occur in it.



[Oral Control.]

Please let me go. Please let me go. I'll never, I'll never, never never go near her any more again. [Pause.] I won't work with Frank any more. [Pause, distress and reached for pencil. I gave pencil and it was rejected and hand reached out toward box for a pencil. I suspected it was Minnehaha and got her pencil.]

[Automatic Writing.]

Minne ... Laughing Water.

(Good, glad to see you again.)

Got her in a trap. I am working like ... [pencil broke and lost control when I tried to give another.] [651]

[Oral Control.]

[Pause. Struck pad with fist.] Go 'way you redskin. [Cries of 'Oh' and awakened without memory of anything that happened.

Mrs. C. J. H. H. August 7th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Distress and pause. Then arm showed a strained condition and began to stretch out toward me and I found it getting cataleptic. I rubbed it for some time without relief and then more or less forcibly pulled out the fingers and they would relax for a moment, but the catalepsy would recur. I had to continue manipulating the hand. Finally the face twisted and the body assumed a strained position, the left shoulder turning partly over toward me and remaining strained, while the left arm and hand also became cataleptic. I let both hands go for a long pause and distress occurred, when I again took hold of them and started to relieve the catalepsy.]

[Oral Control.]

Oh let go. Oh let go. Oh let go. [Cries of 'Oh' and distress.] They'll kill me. [Distress and long pause. Then slight relaxation

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651. The reaching for her pencil is the interesting mechanical feature of this incident. It has been months since Minnehaha appeared and her pencil simply lay in the pencil box near by for emergency.

of arms and hands, accompanied by sigh and groans, with cries of 'Oh'. Then opened her eyes and stared at me and looked about. Then saw her arms cataleptic and herself unable to move them.] [652]

[Normal.]

Something has happened. I don't know what.

[I rubbed and bent arms and fingers until I relieved the catalepsy and told her that this had often occurred, but never before had she awakened in it.]

Mrs. C. J. H. H. August 9th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Distress and face twisted. Pause and reached for pencil.]

[Automatic Writing.]

\* \* [scrawl and pause, then a line drawn to the left. Pause.]  
\* \* [scrawl.] [Then a vertical line drawn.] Ros ['s' implied by later attempt, not legible in this instance] Ros \* \* [scrawls.] \* \* \* \* [might be attempts to write 'Rosalie,' but not apparent in the writing] will do anything to get peace [N. R.] and get away ... peace ... from him. He tried to make them think I followed but I did not. Maggie brought me but I am in hell hell hell.

(Can ....?) [Writing went on.]

I made the woman sick and am sorry but I must get help this time or I shall be a fiend like \* \* [scrawl] Frank. [Pencil fell and catalepsy came. I had to relieve it by rubbing.]

(Can I help you?) [653]

652. This was evidently the same communicator as the day before. But nothing occurred to indicate more than that fact.

653. After the sitting Mrs. Chenoweth told me that she had been very sick yesterday and had to stay in bed much of the day. She noticed that she could not get Lucky, the dog, near her. He seemed to be disturbed in some way. The sickness occurred when she went to breakfast, tho after I left Saturday she had occasionally felt sick. On Sunday when she first fell ill she simply went to bed and had to cancel some social calls. Mr. C. inferred that it was due to an outside influence and hence no alarm was felt at it.

[Distress and cries of 'Oh'. Pause and reached for pencil.]

I think you can or some of your friends can. You do not know what a hell it is to find yourself with these people because you did something you ... [Pause and pencil thrown away quickly.]

[Change of Control: Oral.]

She shan't write. She shan't write. She shan't write. Nobody shall. Nobody shall. Nobody shall. [Then struck my hand with fist two or three times.]

[Subliminal.]

Who's the nun? Who's the nun?

(Tell me.)

Rosa ... [pause] Rosalie, Rosalie, Rosalie.

(Rosalie?)

Sister Rosalie. [Cries of distress.] She is just looking to you not to desert her.

(I won't.) [654]

She makes me so sick. Either he or she. They fight so they make me sick. [Pause. Distress and cries of 'Oh'. Opened her eyes.]

[Borderland.]

I think I'm awake [weak voice]. I had a terrible time. I'm back again.

Mrs. C. J. H. H. August 10th, 1915. 10 A. M.

[Subliminal.]

[Sigh. Long pause. Distress and cry of 'Oh'. Long pause and distress and cries repeated with a groan, and reached for pencil. Pause.]

[Automatic Writing.]

\* \* [scrawl] Rosa ...

(Rosa.)

654. I have no verification of the name Rosalie. It is probably the same personality named previously as Rosamond. Calling her "Sister Rosalie" and implying that she was a nun in the subliminal question consists with the allusion to "Maggie", who is evidently Margaret.

I tried to communicate somewhere else ['some' read 'come' and delay reading 'else'] another place

(Yes, can you tell about it?)

at which the spirits get words to you in a different form sometimes and get so close it is hard to place the individual [pencil ran off pad and word unfinished] where it belongs.

(Was I present there?)

you were there.

(Did you know what the spirit communicated about?) [Money in mind.]

about a person who was ill and a case you had tried to assist [pause and not read] isist [assist.]

(Yes.)

Large room and door to another room where were many pretty things ... [pause and distress with cries of 'Oh' during remainder of writing] ornamental things.

(Yes.)

and I could not say much. woman [read 'roman' and not corrected] please do not desert me.

(No I shall not.) [655]

it is so fearful to be so punished for a crime a crime I grow discouraged sometimes and think there is no God for I work to get girls into the church to atone for my sin and still I find no ... [P. F. R. Pause and calm for some time. Then suddenly drew back pencil and tried to throw it away. I seized it. Pause.] [656]

[Change to Oral Control.]

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655. Mrs. Chenoweth does not know that I am experimenting elsewhere. The case is one that is ill; it was in a large room with large door opening into a hall, and it is that of a woman. I was endeavoring to assist her. The record shows there was no trace of any such communicator, but that a mischievous personality confessed to his taking or influencing the subject to make way with some money. The method is automatic writing. I do not understand the reference to different words from this case unless it be taken literally.

656. It is interesting to remark the allusion to trying to get girls into the church to atone for her sin, as influences were brought to bear on Doris Fischer (Sick Doris) by the nuns to join the Catholic Church. It is equally interesting to note that much the same was associated with "Margaret" (Cf. p. 539) and that "Maggie", Margaret, is said to have brought this Rosa or Rosalie here. The association is correct.

Take that away. [I prevented throwing pencil and Mrs. C. suddenly awakened.]

Mrs. C. J. H. H. August 11th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Distress and long pause again. Fist doubled, opened and then doubled again. Pause and then suddenly seized pad and put it in left hand and held it out of my reach. Long pause and threw pad down. I recovered it. Long pause, face drawn meanwhile. Distress and groan. Then fingers of left hand pressed on lips to prevent speech. Pause and tried to seize the pad again, but I prevented. Effort made at speech and left hand put to lips to prevent it. I forcibly removed the same and lips were drawn tight. Pause. Moved out the right hand and fingers became stiff or cataleptic, I think merely held stiff to prevent writing. After a pause I pulled out the fingers by force.]

[Then a long period in which I manipulated fingers, wrist and arm to relax the muscles which were stiffly held, but not cataleptic. When they relaxed I put hand down and there was a long pause. Reached with difficulty for pencil and I gave it, but the fingers were kept stiff and only the thumb held it and tried to write in this situation.]

[Automatic Writing.]

\* \* [scrawls and line across page, fingers relaxed slightly.]  
Fran ... [struggle to make 'k'. Pause and P. F. R. Pause.]  
devil here.

(All right. I'll help. Stick to it.)

[Pause and hand pushed out stiff. Long pause and then threw the pencil suddenly to left. I pulled the hand back forcibly and inserted new pencil.]

\* \* [pause] \* \* [scrawls.]

(I can't read that.)

[Long pause. Distress and cries of pain.]

[Change of Control.]

[Hand reached out into space for pencil, and I gave the Minnehaha pencil.] [Distress.] L ... [pencil broken.]

(You broke the pencil.)

[New one given.] L ... [Indian gibberish: "Labica cada yie."] \* \* two vertical lines probably for capital 'A'.  
[Pause.] [657]

[Two fingers of left hand lifted into the air and put on lips.]

[Oral.]

Two devils. [Leaned forward and groaned.] Oh my God!

[Writing.]

f r a n k gon[e] must let P [probably intended for 'R' but incomplete] [pause] her alone. she is crazy and lies. [Pencil fell.]  
[658]

[Change of Control. Oral.]

Can't hurt me, you devil. You only hurt the woman. Tried [word not decipherable in notes] to break her fingers. You don't hurt me. Snap her fingers off. [Pause with a sneer on the face.] Ha Ha! [Fiendish laugh.] Take the testimony of a prostitute nun! [Pause, reached for pencil.]

[Change of Control: Writing.]

Please do not believe Frank. I am not a lying spirit Rosalie. I only want to get out of this [this] hell.

(I understand.)

And keep others out if I may.

(Yes.)

[Pencil fell.]

[Oral and Singing.]

[Chant begun in tremulo voice and continued so to the end with

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657. Evidently Laughing Water came, but she could not stay. I had to put down what I caught of the Indian gibberish as best I could. There was more of it, but I could not remember it. The voice was very vigorous in uttering it.

658. I am not sure that there was a single control here. Nor is there any hint as to who it is. It is possible that there were two personalities struggling for control and that the allusion to "her being crazy" may be from the one that immediately gets the oral control. But all this is conjecture and assumes that there is a consistency lying at the basis of the whole phenomenon.

voice and words prolonged, and not all of them caught. They were in Latin.]

\* \* \* [Ora.] pro nobis \* \* \* \* [Ora.] nobis. \* \*  
[Ora.] pro nobis. \* \* Maria. O-o-o-o-r-a-a \* \* Maria [prolonged] pro nobis Maria \* \* Amen Amen. [tremulo and very prolonged. Long pause.] 659]

[Change of Control. Oral.]

*In pace.* [whispered and not caught.]

(What?)

*In pace.* [Long pause.] [660]

[Subliminal.]

[Distress.] Oh. [Left hand rubbed face.] Oh. [sigh.] Oh, I'm so tired. [Pause. Suddenly awakened.]

(You all right?)

Wait a minute. You say ... [Pause.] I lost it.

Mrs. C. J. H. H. August 12th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Distress and groans with cries of 'Oh' alternating until catalepsy came on. I then rubbed the hands and fingers for some time and then forced open the hand, which was followed by relaxation of muscles in arm and body with a sign of distress. Pause and reached for pencil and then distress and a groan.]

[Automatic Writing.]

659. I could catch no other words than "pro nobis" and "Maria." There were only a few and they were prolonged in the chanting, so that their loss is not specially important, so far as evidence goes. Mrs. Chenoweth does not know Latin, tho she might have heard some chant with this phrase in it. The chanting was most interesting and the tremulo kept up well. But the lips did not open sufficiently for me to catch the lost words. Mrs. Chenoweth is not a church goer, so that she has seen and heard very little of this mediaeval chanting. Tho it was plain that "Ora" was intended in the chanting, if I had not known it, I should not have perceived it.

Inquiry of Mrs. Chenoweth resulted in the statement that she did not know any meaning whatever for the expression "ora pro nobis." She apparently never heard it or about it. She certainly did not know its import.

660. Evidently "In pace", Latin which almost any one might casually know, was from Imperator or some one of his group.



Rosa ... [slow writing.] I will thank you for help and now I begin to see why you are ['a' written and then a struggle making 'r' a scrawl, with 'e' clear] doi ... ['doing' intended but 'n' only half made when pencil fell and reinserted, and distress followed. Pencil spontaneously enclosed in hand.] [661]

[Oral Control.]

Hide it. Hide it. [Not caught, but read 'I did'.] Hide it so he won't see. [Opened hand and adjusted pencil spontaneously.]

[Automatic Writing.]

you are doing it. It is not a personal interest in me but a plan to help all who like me have sinned and suffered and sinned again.

(I understand.)

[Pause.] I f ... [pause, distress and cries of 'Oh'.]

[Oral Control.]

Jesus Jesus [pause] Jesus. [Long pause and then distress.]

[Change of Control. Oral.]

[Tried to seize pad and I held it down tight. Great strength was used to pull it, but I prevented. Fist drawn and struck out toward me, but voluntarily inhibited. Pause and tried to seize pad again, but was prevented. Distress and cries of 'Oh'. The hands were then crossed at the wrists as if tied and held tightly on the breast.]

Don't tie me. [Said sharply.] [Pause and unloosed arms and folded them a moment and then held them down in lap with hands interlocked. Distress.]

Oh it's a warfare. [Distress.] Principalities of darkness. [Evidently an interruption, or intrusion.]

[Pause with distress and cries of 'Oh'.] You cawnt make me a prisoner. You cawnt cawnt win. [Face drawn as if for fight.] Oh, Oh. [Hands put to brow and then down. Distress and cries of 'Oh'.]

I don't care any more for Jesus than I do for ... [Pause and fists doubled up.] I don't care any more for Jesus than I do for that [snapping fingers.]

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661. It is evident that the personality is getting cleared up. This recovery of balance is the constant sign of this fact.

(You had better.)

[Distress and rubbed hands.] Heretics! [Sharply uttered.]

(Who says this?) I say it. (Who are you?) [Pause.] \* \*

[Not caught.]

(Who are you? Rosalie?) Rosalie? No. (Who then?) I hate Rosalie. (Who are you?)

Ha! [fiendish voice.] Rosalie. [Sneers on face.] Rosalie is the property of priests.

(Well, who are you?)

Oh. [Hands on brow.] Rosalie!

(Are you Rosalie?) No. (Who are you then?)

None of your business. Try to take Rosalie's words. She's a liar. She's a liar. She tells lies about ...

(About what?) About me. (Who are you?)

Rosalie, Rosalie in my arms. [Fiercely uttered and arms folded.]

Ah! Rosalie. [Pause.] Stamp her damnable evidence or crush the life of this body. [Pause, arms drawn tightly and then relaxed and fell limp at her side. Cries of distress, and hands placed on neck.] I'm not ... [Opened eyes and looked around.] Go it. [Pause, leaned forward and cry of 'Oh'.] [662]

[Change of Control. Oral.]

It was Frank.

(I thought so.)

Got him in a corner. It is hard to believe. [Pause.]

(What?)

This fight for conquest when souls go out with blood and rapine and plunder in their hearts. Every war of conquest has its price from the law of the dark past of history to the moment. [Pause.]

[Opened eyes, stared around, and then fixed gaze straight to front and right, and paused some time.]

Don't go. [Left hand stretched out as if for help.] Take me with you to the light. Take me to the light. Oh, must I stay. [Pause and awakened, but with some surprise that she was back.]

In the borderland, which lasted perhaps two minutes, Mrs. Cheno-

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662. The dramatic play is all that we can call attention to. There is no further evidence of identity, but the controls do not seem to care for this, if only they can redeem a soul from its tendency to obsession.

weth remarked that I looked perfectly white, both my clothes and my face. [663]

Mrs. C. J. H. H. August 13th, 1915. 9 A. M.

[Subliminal.]

[Long pause. Distress and groans. Pause, and then quick as a flash the pad was seized and held in the lap. I had to forcibly remove the hands from it.] Ha Ha! [Sharp quick and defiant utterance with fiendish manner.]

[Pause and then groans and long pause during which perfect calm. Then both hands doubled the fists and one struck the other. Pause and groans. Held the hands together tightly and gritted teeth and clenched the muscles of the face. Groans, distress as in pain. Pause and distress with cries of 'Oh'. Mouth then tightened the muscles with clenched teeth.]

Damn it! [whispered and evident effort to prevent speaking.] Get out o' here or I'll ... Get out o' here. [Pause.] Get out o' here. Get out o' here. Get out o' here. [Distress and groans. Fists doubled in lap.]

Get out o' here. [Tried to speak this aloud, but could not. Lips could hardly move and spoken with clenched lips.] Get out o' here. [Said clearly.]

(Whom are you talking to?)

[Long pause and hand raised itself to pad and reached for pencil. Pause.]

[Automatic Writing.]

Sorry to have the conflict but glad for you to have the experience. The two spirits striving for possession of the same vantage point one for one purpose and the other for different reasons made an atmosphere most sickening.

It is fairly simple for one spirit whatever his status to get control and use his power as if he owned the body for a greater or less degree but the difficulty is to combine for co-operative work or fuse

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663. This superposition of white on me in her sensation is probably a reflex of the remark about wanting to go with the controls to the light, the white world of happiness.

two of different calibre and in this case the effort was made by Frank to keep Rosalie away. Sometimes a mother will make desperate effort to keep away a low order of spirit attracted by Earthly contact with some people or situations and the same sort of conflict is present and the one fought for becomes ill or the mother in her effort makes no headway at communicating her desires. All is in the power of perfect fusion.

I [distress and pause.] \* \* [probably 'made'] made this explanation because it was most important [distress] for you

(I understand.) [664]

\* \* [possibly attempt to write 'but' tho symbols resemble 'n it'] but so hard to get by. [Pencil fell, distress and Mrs. C. leaned forward.]

[Oral Control.]

Get out o' here. Get out o' here. [Folded arms. Pause, clasped hands together and held them tightly. Distress.]

They'll get you. [Quickly dashed right hand toward me.] They'll get you. [Pounded the table a moment with both fists. [Long pause and then clasped hands together and cries of distress and pain.]

[Subliminal.]

He talks so bad. [Fingers placed over her ears.] I won't listen. (You won't listen to whom?)

I won't listen to him.

(Tell me what he says.)

Oh it's terrible It's vile. It's vile. [Long pause. Distress and rubbed face and then a very long pause followed by a smile on the face. Pause and distress and then both hands placed over the eyes.]

(What's the matter?)

[Pause and hands came slowly down from the eyes. Pause.]

[Change of Control. Oral.]

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664. There is nothing evidential in this account, nor in the phenomena, except that they reproduce in the organism of Mrs. Chenoweth the same conditions that exist in all the cases of obsession with which we have dealt. The explanation that was given, that this was the object, confirmed my conjecture made some time ago and felt strongly on this occasion.

Infinite spirit. [Long pause.] Peace, Peace. [Whispered.] Seek the light. [Long pause. Sigh and cry of 'Oh'. The two hands put up to her neck. Opened eyes and stared at me a moment and closed them. Pause and then alternations of opening and closing the eyes.]

Oh I feel so ill. [Pause, alternations of opening and closing the eyes and then suddenly awakened without memory.]

Mrs. C. J. H. H. August 16th, 1915. 10 A. M.

[Subliminal.]

[Long pause and catalepsy ensued and after rubbing hand and fingers awhile I forced fingers open. But catalepsy resumed its assault and between distress and groans and manipulating the hand a considerable time elapsed. Finally there was a sudden jerk of the hand, the fist doubled tried to strike out, but was inhibited. Then the fist began trembling and continued so for some time, followed by groans and distress. Then the hand fell down limp.]

Paris. [I understood it 'Pillory' and it may have been this.]

(What?) [Pause.] (What was that?)

[Pause and distress.] Paris. [Long pause.] Paris.

(Why mention Paris?)

[Long pause and distress with groans. Catalepsy in hand again and relieved. Then hand suddenly jerked and tried to seize pad, but I prevented. Indian gibberish. Long pause. Face twisted.]

Paris. [Pause, distress, cries of 'oh', and reached for pencil. Pause.]

[Automatic Writing.]

\* \* [scrawl.] J o \* \* [scrawl. Leaned forward and seized throat with left hand and showed great distress with cries and groans.]

B a l ... [Pause and distress. Left hand seized throat again.]

\* \* [scrawls.] To help ... [pencil fell, leaned forward. Long pause and distress.]

[Subliminal.]

Oh please, please. Oh I can't stand it. [Both hands placed on neck and held there in distress.]

The axe. Oh, Oh. [Hands still on neck.] Oh, Oh. Mon  
Monsieur. Oh Monsieur. I'm dead. [Arms fell down and body  
limp.] Oh dear. Oh, Oh. [Leaning forward and staring with open  
eyes.] My children. Oh, Oh. [Fell back in chair and distress.  
\* \* \* \*] [possibly 'Loraine'] Loraine. [?] Oh dear. [Op-  
ened eyes and soon awakened.]

After awakening she asked me if some one had hit her on the  
neck and remarked that she felt dizzy. Evidently this was in the  
borderland state.

Mrs. C. J. H. H. August 17th, 1915. 10 A. M.

[Normal.]

[Closed her eyes to go into trance and then opening them  
remarked that she was conscious and saw a vision.]

Oh I see the funniest thing. I am wide awake. I see a  
priest and cassock I suppose. It is a priest, but it is like a  
cassock and a [pause] girdle and on his breast is a Maltese cross  
and [pause] like red. It looks like red enamel and gold edge  
all around it. It is quite large and something on it. I can't read it  
but there are some letters and I think they are Latin. Isn't that  
strange?

He is not fat. He's [pause] strong looking, rather large, very  
clean strong face. [Pause.] Isn't that strange. I feel so happy  
with him. He has a wonderful influence. I thought I was going  
to get a name but I ... [pause]

(See if you can.)

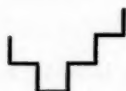
Hm. [Pause.] My imagination gets to work when I try  
to. [Pause.] Let me see. L-e-o-n [spelled. Pause.] I think  
and then D-e [Pause.] P [pause] I can't quite .. It's P ... I'm  
afraid I'm getting it mixed up. I guess I had better not try, Dr.  
Hyslop. I can't see it clearly. [Pause.] But I am looking right  
out of the side of a green hill. There is a little monastery at the  
top. [Pause.] It may be much larger than I think. I seem to  
be looking up and get a glimpse of a portion of it. I wonder  
why I would see that?

[A long pause followed and hand reached for pencil without

showing a subconscious interval, tho it is probable that she went into and through the subliminal stage while talking, in spite of the fact that her eyes were open till she ceased speaking.]

[Automatic Writing.]

\* \* [A clearly drawn but unintelligible figure drawn. First a straight vertical line, then a short horizontal, another vertical one downward and a horizontal one to the right from that, and similar lines upward, vertical and horizontal, making a form like the following :] [665]



\* \* [scrawl: could be read 'et', but no evidence that it was so intended.] Pubica [read 'Publica' and not corrected] veritas honorarium [pause \* \* scrawls] \* \* [could be read 'futu' or attempt at 'fath ...'] L u c c a [not read at time except that I saw the L, which was made on the next sheet owing to the way the top sheet was placed] [P. F. R. Long pause.]

665. There is no indication of who this personality may be. It is evidently not Frank Morse and there is no evidence that it is Rosalie. But there is a reference to Joseph Balsamo, tho it is not indicated why.

The names "Leon", "Anselm" and the statement that he was a Benedictine would imply that the theologian was meant, but one cannot understand why "Lucca" would occur in that connection. Other facts, as readers will note, militate against the supposition that the painter is meant, tho the names "Lucca" and "Anselm" point in that direction. Whether the apparent change of control means that two were present I cannot tell.

Mrs. Chenoweth knows neither French nor Italian, save a few sentences in French and a few words that every one knows in Italian. No mention of any of these is found in the Britannica (11th Edition). I consulted La Grande Encyclopædia in French and the Nuova Encyclopædia Italiano for the Italian.

There was also an Anselme de Saint-Remi who was a Benedictine monk and lived at the same time as the Archbishop of Canterbury and wrote a book in 1056 on the occasion in which his church was dedicated by Pope Leon IX, and entitled "*Itinerarium Leonis*".

On the same date as this, but in the afternoon, through another psychic who was suffering from obsession, I obtained this same sign, tho there was nothing else to indicate the personality from whom it came.



I come [read 'came'] come to add the support of my people to your work and L u c c a [read 'Lucia'] is my name. L u c c a. [written and read 'Lueea'] Lucca [written and read 'Lueea'] L u c c a. Yes [to reading.]

[Apparent Change of Control.]

\* \* [scrawls. P. F. R. and distress. Leaned forward and remained so until end of this control.]

I came too near. I am warned but will tarry. We all seek the same purpose. [Distress so great that I placed my left hand on Mrs. C.'s brow.] Life eternal and God. I am not Catholic but a Brother Order Benedicti ... [Distress and cries of 'Oh'.] be patient.

(Yes.)

a n s e l m \* \* [scrawl] Seek [read 'I seek'] Anselm seeks to save the forsaken.

[Started to fall over, dropped pencil and I held her up and set her back carefully on chair. Long pause.] [666]

[Change of Control.]

[Oral.] Six days and rest. Ha Ha.

[Hand suddenly reached out for pencil and I did not at first suspect the meaning. In a moment I saw that it was Minnehaha reaching for her pencil. I gave it. It broke immediately and I

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666. The name Anselm came once before and communications purported to come from him. Cf. p. 707. I took it to refer to the famous Archbishop of Canterbury, who was the author of the celebrated ontological argument for the existence of God. But there is no evidence that this is the Anselm referred to. I had never heard of any other in my reading. But consultation of the encyclopædias showed the following facts.

There is a Lucca, the name of an important city, but no name of a person or "Father" by that name, except Bartolomeo Lucca, b. 1236, d. 1327, an Italian historian, friend of Thomas Aquinas, but no trace of his being a Benedictine, tho he was Prior of the Convent of his Order at his native place, Lucques. There was an Anselm or Anselme de Laon, who was a theologian and died in 1117. He studied, according to tradition, with the Benedictines at Bec and was of a quiet and austere nature. There was also an Anselmi, known as Michael-Angelo da Lucca. He was born in 1491 and died in 1554. He was a painter and nothing is said to indicate whether he belonged to the Benedictine Order, which is unlikely.

had to give a new one which there was a little difficulty in getting.]

Laughing Water. I know the work the big father does most done now. He will gather them in and save Baby forever and ever and ever amen. [Pencil fell.]

[Subliminal.]

Oh so beautiful. [Pause.] Who is the saint?

(You tell.)

St Ansem [So pronounced.]

(Yes.)

[Pause.] What does he teach?

(Don't you know?)

Love.

(I think so.)

Love [pause] Love [pause] Love.

(Yes.)

Of God for man [pause] man for God. [Pause and opened eyes, stared a moment and suddenly awakened.] [667]

Who woke me up? I still see that priest. I still see him.

Mrs. C. J. H. H. August 18th, 1915. 10 A. M.

[Subliminal.]

[Suddenly closed eyes and began speaking.]

Oh I see London. [Pause.] Personal service and individual

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667. The reference to Love as the characteristic of the communicator would seemingly not fit the Anselm who was the Archbishop of Canterbury, since his conception of God seems to have been founded on Justice rather than Love. At least his doctrine of the Atonement would so represent him. Nothing is mentioned in the encyclopædias on this point in regard to any of the conjectured or named personalities.

Inquiry in Moehler's life of Anselm and the same by Church reveals the fact that Anselm is characteristically intimated in the reference to Love as the essential thing, tho his main work was not devotional as it appears in his writings. There is no trace of it in his celebrated *Cur Deus Homo*, which is argumentative. But the identification of knowledge and love in his conception of God as intimated by Moehler shows that the reference is not wrong. It could not be obtained, however, about him by any cursory reading.

responsibility the keynote. [Long pause and reached for pencil and when given was seized with some stress of muscular effort.]

[Automatic Writing.]

Only gradually may a soul receive the light as an infant is open into the larger life of the family or as a flower unfolds its folded bud to the blessed sunshine of God's giving. Were it possible to take the darkened ones at once into the full light of Truth as we have come to know it there would be no long weeks and months of preparatory service but such light would but bewilder and make afraid and though ['through' and so read] devious paths of shaded light the soul is led to the full and actual stature of divinity.

The forms and ceremonies are the coverings and even in the spiritual life after the body is no longer a mass of clay the same religious rites [read 'rules'] rites and ceremonies help the progressing spirit toward heaven [written 'haven']. This is not purgatorial belief but is a state of progress whih [which] attends these [those] who have not attained the state of purification [read 'perfection' hastily and hand pointed for correction] before death to take a sinner vile [N. R.] and .... vile and dark and give hm [him] freedom to go and come at will among the finer poised and clearer visioned spirits would avail nothing but to attend him on his way though [through] various stations of unfoldment is the mission of many saintly [saintly] spirits sanctified and some of these poor Catholic sinners are more quickly helped by contact with a group of spirits who maintain a form somewhat similar to ther [their] own church and they would be lost in the mysterious ways of naked freedom which the mere [more] advanced spirits rightly enjoy. The more advanced are stripped of priestly trappings and such physical vestures as appeal to undeveloped souls.

Education has little to do with the development of the real soul except as a means of larger contacting. Joseph B how [so written and read, but intended for 'known'] as Cagliostro is ... known as Cagliostro is with us at this mission of which I am a part and I hope to soon have the others who are so much in contact here. Anselm Bishop of Canterbury. [668]

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668. The contents of this message will have to determine their own value. They show large knowledge and widely liberal conceptions, but are

[Pencil fell, leaned forward and groaned and suddenly awakened with a sigh and complained of difficulty in breathing.]

Mrs. C. J. H. H. August 19th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Slight distress and long pause. Three or four heavy breaths, pause and two heavy breaths, pause, and face twisted as in pain. Groans, fist stiffened and much distress, followed by long pause of calm. Then distress and cries of 'Oh' and reached for pencil and took it with some stress and strain in the muscles.]

[Automatic Writing.]

\* \* [scrawls and might be 'Tr ...' with 'r' clear.] [P. F. R.]

not verifiable except in personal experience. The reference to London is very significant, considering that it was Anselm that came.

It was my intention today to ask what Anselm was intended yesterday. I received the answer without putting the query. Of course it does not decide positively that the Anselm of the day before was the Archbishop of Canterbury. But it makes it more probable that the same person is meant in both cases, tho the claim in this case is perfectly definite and specific. There can be no doubt as to who is intended in the present record. The Anselm mentioned in the note to yesterday's record and who was a Benedictine has often been mistaken in history for the present Anselm. But Anselm, the Archbishop of Canterbury was once a teacher in the Monastery or school at Bec, which seems to have been a Benedictine institution. He lived in the reign of Pope Leon (Leo) IX. Later I questioned Mrs. C. and she never heard of Anselm. She knew a friend Ansel, but knew absolutely nothing of Anselm.

Moehler's *Life of Anselm*, as also that of Church, show that St. Anselm was a Benedictine. They do not denominate him in that way, but say that he lived and taught at Bec under the most rigid rules of St. Benedict. It would take more than cursory reading to ascertain this, as the encyclopædias do not mention it.

It will be interesting to note that a reference to the Archbishop of Canterbury was made through a psychic in New York with whom we were working in connection with obsession. This reference to him occurred on the date of May 10th, 1915. The present allusion to him through Mrs. Chenoweth was on August 17th, 1915. He appeared also in connection with these sittings on the date of May 5th, 1915, which was close to that of New York.

(What's that?)

[Pause.] I [pause] am afraid.

(Why?)

a man knows [not read] why he is afraid...

(What is that word, 'shears'?) [Knew it was not but wished it corrected.]

a man knows why he is afraid but cannot always explain.

(I understand.)

It is a new experience and a strange feeling comes over me. I am not of the order of those who have preceded me but am familiar with their methods of helping those who are in darkness and distress and I suppose it is the better way to lead [read 'deal'] lead [N. R.] lead them gradually from the evil to the good in a kind of unconscious [N. R. with assurance] unconscious conversion but that is so much like dealing [read 'leading' and hand pointed till corrected] with children that I have hard [read 'had'] hard work making myself believe the effect will be good on men.

Perhaps men are only children larger grown until the illumination of the life of virtue becomes incorporated [N. R.] incorpo ... [read] into their [written 'ther'] being. I too am working for the better state of life for those in darkness and strive to create a feeling of faith [faith] and love in and for mankind and to have these darkened lives made light by the inflowing knowledge that good is God and goodness is godlikeness and that power is not simply a leech [N. R.] like ... leech like capacity to draw virtuous desires from others as is so often done. [669]

Perhaps I am less fond of applying power in its ripeness to those who have used it for sinful per ... [pause] purposes but I am heart and soul in the effort to release the too sensitive [Distress and pause] ones from the power of those who have no concern except

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669. This difference of opinion with the previous communicators is a most interesting psychological phenomenon. In the literature of this subject, the non-evidential type, there is usually, uniformly in my experience, no trace of this sort of thing. All that I have ever seen takes one view of the subject discussed and that quite dogmatic. There is no controversy between different spirits. There is only one person usually concerned and the teaching is the dogmatic utterance of the one person. Here we have the personal equation reflected, as it is between the regular group and the alleged obsessing agents. It represents a perfectly natural world or situation.

to carry [read 'worry' and at once corrected as hand paused] out evil designs. anything is evil which holds in bondage [N. R.] the .. bo ... [read] will of men. the will is the motive power which moves the soul toward [toward] God and when left free the upward flight is as sure as the glance of the infant toward [toward] the mother's eye.

I find the cause [read 'tense' doubtfully] of ... cause ... this [this] untoward contact and will killing influence is primarily because [because] the fear of God and of man created a great Cult to pacify this anger and the ever increasing demand for soldiers and armaments for the continued warfare gave rise to an unwarranted [Distress and cries of 'Oh'] ardor and effort to contest wherever and however and whenever possible furley [so written but not read] or ... fairly ... unfairly made no difference and death only quickened that impulse and the nature of the disease drew to the one so diseased all selfish and designing influences and many very heinous crimes were forgiven if some souls were brought to the door of the arsenal ['ar' written and then pause and struggle while the letters 'senal' were written] the effort being always for numbers increase of numbers to make for power power. so much [read 'to man'] so much I would say but more again. my plea is for the love which saves. Theodore Parker.

(Thanks.) [670]

and thank you and the friends. I am working with sants ['saints' but read 'souls'] as ... Saints as well as sinners and know the Episcopalian work which is so helpful as I tried to suggest but

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670. The explanation of obsession as due to the fear of God and the desire to pacify his anger is quite characteristic of Theodore Parker. He was a radical on the question of the Atonement and held views that are well summarized in the brief statement here. I find no trace of his view in Frothingham's life of Parker which Mrs. Chenoweth read.

Before he gets through with the message, however, it is clear that the thoughts are crowded and that he does not express fully what he wishes to say. Subjects are crowded together whose connection requires much more to make it evident than is said. It is possible that the allusion to the war is to the effect on those killed in it to make them obsessing agents, and hence the abrupt change from the doctrine of the Atonement to this does not superficially indicate the reason for it or the connection.

seems so much like crossing steel with steel in the old old way. of conflict and conscription. [671]

The Bishop and my friends are not at variance only we speak for more freedom and less fear as it would be a pity to ... [delay in reading 'pity'] a ... [read] to change your one devil for a host of little imps that no one may discover without psychic spectacles. [672]

(I see. I expect to have another experiment soon after this one and would be glad to have you come there and make yourself known, if possible.)

at another place.

(Yes.)

I will follow you and try. [Pencil fell: long pause, cry of 'Oh', and two hands put on neck, awakening in a few moments very suddenly.]

After recovery Mrs. C. remarked that the room looked so large. It is very small and remark was never made before. [673]

Mrs. C. J. H. H. August 20th, 1915. 10 A. M.

Before the sitting Mrs. Chenoweth told me that after the experiment yesterday she had a very severe pain in the lungs and it lasted all the rest of the day. She told her husband that she thought she would die of pneumonia when her time came and he joked

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671. There is a possible reference of great significance in the allusion to "Episcopalian", tho it is not specific enough for me to be sure of it. Theodore Parker purported to appear through automatic speech of a patient to an important Episcopalian recently who has become interested in this work. But it is just as possible that the thought reflects the old controversy with Theodore Parker with the orthodoxy of New England, which is largely Episcopalian. If it be the latter, it is evidence of personal identity.

672. The reference to "Bishop" is evidently to Anselm and it strengthens the supposition that the previous reference to Episcopalian is to that Church in general, tho Anselm lived before that Church got its name, and was the head of Canterbury in England after leaving France. But there is no assurance as to the reference.

673. Miss D., another psychic with whom I have been working, complained frequently as she came out of her trance that the room, another place, looked so very large, tho it was in reality a large room.



her about it. I then asked her if she knew anything about Theodore Parker and she replied that she knew of him well and had read Frothingham's life of him. She never read any of his sermons and did not know what attitude he took on the doctrine of the Atonement. She then told me that some years ago she had attended the old church in which Parker had preached to hear another clergyman. While this man was speaking she saw Dr. Parker standing behind him, and was herself taken with a pain in her lungs and had to go to bed. The physician diagnosed the trouble as pneumonia and she was sick for ten days. Dr. Parker had died of tuberculosis.

[Subliminal.]

[Long pause. Sigh, pause and tried to seize pad and I prevented. Pause after letting pad go, and then repeated the performance, but was prevented twice, and the second time the hand slipped from pad and I held it tightly. Distress followed and the hand was taken away. Pause and hand came back and tried to seize the pad again, but I prevented and then the pad was pounded with the fist several times with much vigor. Pause.]

[Oral Control.]

I will not go into that place.

(What place?) [Pause.] (What place?)

[Long pause.] Where the Count is.

(Who are you?)

None of your damned business.

(What are you doing here then?)

You brought me here.

(Yes, to tell the truth.)

I aint lied.

(That may be. But I want to know what is true about you.)

I want to know about you.

(All right. I am ready to tell you.)

What is your business.

(Studying.)

That's no business. It is kid's work.

(Yes, but I am studying the problem to help you.)

What do you talk so slow for? [I speak slowly so that I can write down all that I say.]

(I have to take notes.)

What for?

(To keep a record.)

Of what?

(Of what you say.)

[Seized pad to take it away and I held it tightly.] You can't do it. You can't do it. [Said determinedly and with great vim.]

(Yes I can.)

You think you can. You think you are damned smart, don't you? [Still trying hard to tear the pad away. Pause, let go pad, distress and long pause.]

I can stay forever if I want to.

(I would like to see you try it.)

[Pause.] I know how. I know how to hang on. [Pause.] I can stop your whole damned work.

(No, you can't.)

Well, I can. I will tell everybody what you are trying to do. I will tell that you are trying to make lies up.

(You would be the liar then.)

Yes, but nobody would know it but you. The world will believe me as quickly as it would believe you.

(No, they wouldn't.)

Yes, they would.

(They don't believe people from your side at all.)

They would believe it if I told them you were a devil. You aint got no friends.

(How do you know that?)

I never see anybody around you. You come alone every day, every day every day. I'm going to stay right here and have a hell of a time. [Struck table with fist.] I won't go. I won't go. [Pause.] I won't go. I won't go.

[Body began to show muscular tension and writhing, with groans and great resistance to something. The two hands grasped the table leaf and held on tightly and resisting some opposing energy.]

I won't go. I won't go. I won't go. [Voice weakening and also muscular hold on table leaf. Pause and then fell back on chair. Opened eyes and stared into space. Pause.]

Oh, something hit me. [Left hand went to forehead and held it.

Distress and cries of 'Oh'. Pause, closed eyes and long pause again.] [674]

[Change of Control. Oral.]

Oh Spirit of Love, [Pause.] send messengers of peace to the troubled souls and bring light where darkness reigns. [675]

[Sigh and put left hand to forehead, opened her eyes and suddenly awakened with no recollection of what had occurred.]

Mrs. C. J. H. H. August 21st, 1915. 10 A. M.

[Subliminal.]

[Suddenly closed eyes.] My, I think I am going quick. I saw a brilliant green flashing right on ... [long pause.]

He did try to go.

(Who?)

The spirit, the one you asked.

(I don't know. There was no evidence.)

Well, he tried. Sometimes they seem slow in reporting, but it is the different way of getting at it. [Pause and reached for pencil. Pause.]

[Automatic Writing.]

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674. This record has no discoverable meaning, save its relation to the general discussion, and is without coincidence in anything that we know in the life of Doris Fischer, with which we are supposedly occupied.

675. This language is characteristic of the Imperator group. The word "Messengers" is especially so, as this was what the group always called its members through Stainton Moses and Mrs. Piper. Mrs. Chenoweth has not read a thing that would acquaint her with the fact, unless she might have seen it in *Light* when it came to the office of the paper on which she did some work. But this was long after the death of Stainton Moses and it is not probable that she saw anything there so characteristic of him and his "guides", as she did not even read the spiritualist paper for which she wrote. She also has seen nothing of the Piper material in which the Imperator group are mentioned. Indeed she has not seen any of the publications of the English Society, and only a few of those of the American Society. She has seen, cursorily, Prof. James' Report and the term might have occurred in that. But I think, am very certain in fact, that this is the first time that the term has come through Mrs. Chenoweth.

\* \* [possibly attempt to draw the circle: P. F. R.] I [pause] w ... [pause and P. F. R.] \* \* [scrawls, and distress. Long pause.] \* \* [P. F. R. and pause.]

Imperator gives a message with some difficulty only because the pressure is increased for the activities usually expressed [expressed] by the friends who are brought to the light. Each one is brought and is fitted into the hours we can use as we can best arrange. Sometimes after a very low vibration or impulse a lofty and ennobling impulse must be expressed to counteract it and then it is that some one of the [pause] friends comes to write. Not always for the result to them although that may be very helpful but for the best results for the work to be done. [676]

I have always felt the importance of grave responsibilities on the part of those doing work with a light and the proper protection of the light. It is unwise to have serious interruptions in the kind or phase of work and that is one reason why we have been so persistent in the effort here this summer and it is with reluctance that we are to bring the work to a close.

(We are to have two more days, you know.) [677]

Yes I realize but the interim is the matter I referred to. It is not less important to keep the work separate during absence than while at work. I am looking far ahead to the momentous problems

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676. The allusion to the present difficulty of giving a message is evidently to the effect of letting obsessing agents in who create conditions that unfit the psychic for discussion of this kind. This sort of complaint or explanation has been given before.

It is most interesting to have the spontaneous remark made that it is not always for the best results to the obsessing agent that it is done, but for work still to be done. I have often wondered whether this sort of work was necessary for purgatorial benefits, or whether it was only undertaken to prove to us that it must be done on that side when not done here in the lives of those who become obsessing influences after their death. The distinction made here coincides with the view that missionary work in or among the earthbound does not necessitate working with a medium, but that the demonstration of its necessity does require such work.

677. The allusion here is to the interruptions which sittings with Starlight produce and to their effect on my work. It was to prevent them that the continuous work was adopted and much against the desires of Mrs. Chenoweth. She would prefer to do the Starlight work. Here it is deprecated. It is a curious course for the subconscious to take, assuming that explanation of the facts.

that confront a world and which must be solved in the only way the [long pause] help may come.

(Yes.)

I know that you do not feel any more than we do that the specific case we are working on is all there is to this matter. It is so interwoven with thousands of similar ones that you do not now know about that the whole thing proves an organized attempt to keep the world in darkness that the influences may have more material to work with among the young and impressionable. [678]

I have had much personal care of the girl who was brought here and every individual spirit brought to this light in a fighting and lying and desperate state has been connected [pencil ran off pad and read 'connecting'] in ... connected in some manner with the girl and there has been no drawing [N. R.] into the net ... dra ... [read] into the net for evidence any one who was not vitally connected with the issue. [679]

That may give you some conception of the might and power and organized effort. I feel that this explanation is due you for it must have seemed as if we were [pause] working in a haphazard fashion.

(No, I did not understand it that way myself.) [Intended to say more, but writing began.]

Thank you but you were afraid of your fellow workers in the ranks. [680]

(Yes I was, but was more anxious to prove the case in the one instance as it would carry implications to the thousands.)

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678. The evidence is not yet sufficient to maintain the existence of any such organized attempt to conceal the truth from the world.

679. There is no clear evidence in the life of Doris Fischer that the various personalities brought here were in any way connected with her. It was to find evidence for this that I wanted all this missionary work in purgatory or demonstration of the nature of the phenomena dropped and the evidential problem faced. They would never give me a chance to say so. I had to sit passively and watch the spontaneous course taken, and now the time has passed when the really important thing can be taken up until the next season.

680. This is a remarkably accurate indication that my state of mind was known. I had not whispered it to Mrs. Chenoweth, tho she knew I was rather impatient about something. I have others than myself in mind when studying the problem and I endeavor to adjust the facts to meet their prejudices, so that I do constantly have "those in the ranks" in mind.

Yes we know and understand and are working as rapidly as we can. It was a question whether I might use this valuable hour to tell you these things but I insisted that this was a case where sealed orders could no longer prevail and I know that you will trust us for many things. I cannot at once make plain. The [distress and pause] energy is so attenuated.

(I understand. I had no haste except to get the facts that would enable me in the country to work up the case, but I fear now that I shall have to take it up next season again.)

It may be so. When do you return. [681]

(I expect to return in October, but I shall have to give a few sittings for other purposes first.) [I said 'October' purposely, not wishing to use the Piper phrase of so many 'Sabbaths'.]

Yes how long is the stay the separation.

(You mean from now till I return?)

Yes.

(About five or six weeks.) [Still refused to use Piper phrase.]

[Pause.] Yes and the time will be used for other purposes I suppose.

(Yes.)

Too bad. (I understand.) I will try and get some important things through next week. Only two days you say.

(Yes, only two days.)

Very well. [Circle and cross in it then drawn and pencil fell. [682]

[Oral.]

One God. One Father. [Suddenly awakened.]

Mrs. C. J. H. H. August 23rd, 1915. 10 A. M.

681. The whole sitting is a direct answer to my state of mind for many weeks and Mrs. Chenoweth only knew that I was anxious about something not done by the controls, but I did not tell her what it was. I have wanted an opportunity to explain what I needed, and I did not get the chance even here to do it fully. But enough was said to answer my state of mind and to show that it was known, whether acquired supernormally or generally inferred from the knowledge that I was impatient about something.

682. The circle and cross are the sign of Emperor at times. It has been used by Professor James, but it is primarily the sign of the group.

[Subliminal.]

[Long pause. Rolled head over with slight distress. Pause and drew hand away and fist doubled up, whether cataleptic or mere rigidity from refusal to write could not be determined. But amid distress and groans I pulled fingers apart and hand relaxed suddenly. Long pause, followed by cataleptic condition or rigidity again. Rubbed and relaxed as before. Pause and rigidity again. Pause and cry of 'Oh'. Suddenly jerked the pad off the table and threw it behind her and I picked it up. Fist doubled up and shaken in the air with face twisted in defiance. Pause and exclamation of 'Da' in defiance. Then shook the fist toward me, but inhibited it with little movement, as if held by resisting force. Pause and then thrust fist toward her own head, but it was inhibited before it would strike, as if one will was resisted by another. Then the fist was held tightly in the air. Pause and then hand fell limp at her side. Pause, distress and stretched hand out in cataleptic condition and I had to rub it until it suddenly relaxed. Distress and groans.]

[Oral Control.]

Why do they always follow me? [Pause.]

[Tried to strike me and I held the hand, when the left began to strike my hand and tried to scratch me, when I caught it also with fingers and held both hands. Finally hands yielded strain and I loosened my grasp and they were put down. Leaned forward.]

Ha! [Defiance. Seized the table leaf and pushed it as if trying to tear it off. I prevented, when it seized the other side.]

Open that gate. [Pulled at table.] Hellhound!

(What?) [Not certain of utterance.]

[Pause.] Hell. [Leaned to one side with muscles rigid in body and defiant. Pause and fell back limp.]

[Change of Control.]

[Distress and cries of 'Oh'.] Oh I'm [pause] Rosalie, Rosalie. They chase me. [Pause and hands in attitude of prayer. Pause and then opened hands and fingers seemed to pick at something or at each other. Probably 'telling beads'.]

Oh Mother Mary of God. [Hands put down.]

(What did you mean by picking the fingers?) [Thinking of embroidery.]



[Pause.] The prayers, my prayers. [Hands seized cheeks.] Oh, you are going to leave me. You are going to leave me to them. (Who is?)

[Sigh.] You, you.

(I have to get some rest and the light has some other work to do.)

When can I come again? [Pause, and speech went on before I could answer.]

[Change of Control.]

Never, never. [Pounding the desk.] Damned beast. Whining around, telling you lies. Don't believe a damned thing she says. Whining, whining. [Contemptuous voice.]

[Subliminal.]

Oh dear. [Distress and leaned forward. Rubbed eyes.] Oh dear. Oh. [Rubbed hands and arms and looked at them.]

Oh it's in the arm. [Opened eyes and stared at hands.] Oh I think it must be some criminal. I can just see handcuffs on my arms. Oh. [Pause:]

So lovely. [smile on face. Pause and reached for pencil.] [683]

[Automatic Writing.]

Just a word to give you assurance that we are working as fast as possible. G. P. & Co. [Pencil fell.]

[Subliminal.]

[Opened eyes, stared, closed them, pause and awakened instantly.]

Mrs. C. J. H. H. August 24th, 1915. 9 A. M.

[Subliminal.]

[Long pause. Sigh, pause and reached for pencil, evidently for the one with a string on it, but I did not interpret it so, since the hand was not thrust out as before. It was only a peculiar quick movement.]

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683. There is nothing of interest in this record to remark except the conflict of personality between Rosalie and the one from whom she seems to seek freedom. There is nothing in the experience of Doris Fischer, so far as I know, that would imply the presence of a handcuffed criminal.

[Automatic Writing.]

Minnehaha.

(Good morning.)

You do not think me as so bad as you used to do you, white man.

(No, I never thought you bad. I only wanted to know just what relation you had to Baby and who the bad ones were.)

Baby had too many folks trying to bos [boss] her.

(Yes.)

now she is better and Minnehaha watches all the night time to keep away the folks that could not get her until she went to sleep and it is good hard work sometimes. Minnehaha has heaps [N. R.] to tell you ... heaps ... and this knocker did not break like the other one with the string on it.

(That's right.) [Alluding to Minnehaha's pencil.] [684]

You need not worry about that Rose lady for she cannot get Baby any more. You want to make her a chist ['Christ' and so read purposely] children don't you.

(Yes if possible.)

may be you can.

(Do you know what personality she was in Baby?)

Yes the one that said pray things all the time and seemed to be so good like a lady bug [pause, Indian gibberish] but she was not the Margaret squaw. she knew Margaret squaw and tried to pick her out of the way so she could do what she wanted to. \* \* [scrawly] Minnehaha is with Baby's Mama. I not afraid of that big man that was sent [read 'still'] to prison ... sent ... for he is not able to hurt a fly. [685]

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684. This was the last sitting of the season and evidently Minnehaha was put in to indicate the end of the work with obsessing agents and to encourage me regarding the evidence still to come. The statement that Minnehaha watches the girl all night coincides with what Margaret said about the mother and the Indian helping her at night in the condition described as Sleeping Margaret. The allusion to the "knocker" that did not break and the one that did is to the pencils. The pencil with the string on it, Minnehaha's, broke every time she tried to use it.

685. "Rose Lady" evidently refers to Rosalie, the woman accompanying Frank Morse. Whether she was at the bottom of the Sick Doris personality has not been proved up to this point of the record. But the antagonism that existed between Sick Doris and Margaret coincides with the antagonism

(What other relation was there between Margaret and Rosalie?)  
Order [read 'older'] order [read 'older order'] order secret  
order in heaven. You know what I mean. [686]

(Yes, but what I wished to know was how they got along together.)

You mean did they war it ['war' read doubtfully] you mean did they war together

(Yes, I want to know that.)

Yes a heap.

(What did one do to the other?)

They both tried to stay in Baby at the same time and they couldn't do it and Margaret just laid [read 'lam' to have corrected] still and ... laid ... and talked soft and did not know anything to talk about. I do not like her do you.

(No.) [687]

She was a sly snake and played she was the sleep Baby when she had sleep Baby pushed way out of the way of her body workings. I have two thousand hundred stories to tell you. I am going to work for that man they cal [call] G. P. and J. P. his friend and they are going to show me how to knock you down with evidence

(Good, I am glad of that.) [688]

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affirmed here. The "big man that was sent to prison" is evidently Frank Morse, and the passage is perfectly coincident with the whole dramatic play that went on in connection with the two personalities.

686. The existence of "secret orders in Heaven" is, of course, not a verifiable fact. But it is a curious statement. It coincides with the whole principle of personal identity and the idealistic conception of the phenomena; namely, that earthly memories persist in such a way as to make the mental life in the transcendental world an apparent replica of the terrestrial one.

687. The conflict of personalities in Doris is distinctly asserted here, but it is not clear what is meant by the statement that "Margaret just laid still and talked soft". If it refers to stupidity in behavior, it would best describe the early conduct of Sick Doris, who had to be taught to use language by Margaret. This might be meant by the statement that she "did not know anything to talk about", but it would not apply to Margaret, who was talkative enough. Sick Doris was not of that type. There is no assurance, however, that these facts are meant. We can but mark the coincidence and approximate correctness of the statements.

688. The reference to "pushing Baby way out of the way of her body workings" coincides with the statement of Starlight about the condition rep-

all about the river and the road and the hiding things and the lies [read 'ties'] and all ... l i e s ... so good by til [till] I know more about the way you want me to write. [Pencil fell and Mrs. C. awakened while I was finishing my notes.] [689]

Mrs. C. J. H. H. November 15th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Slight distress and rolled head over. Pause and muscular strain of hard trying to seize pad. Distress and groans. Pause. Raised pad and doubled fingers under in a fist-like position. Pause. Indian and slapped pad twice, stretched fingers. Pause and then snapped fingers. Distress, groan, and reached for pencil. Pause.]

[Automatic Writing.]

Laughing [pause] Minna ... [or 'e'] [P. F. R.] ahah [evidently written backward and not read.] haha.

(Yes, good morning. Glad to have you again.)

\* \* I come because you will ask questions. My pen. [Signified that she wanted her own pencil which I had kept all the while.] [690]

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resented by Sleeping Margaret; namely, that she was only partly out of the body and not enough so to get into contact with spirits. But it seems to imply more control of the situation than the original confession.

G. P. is for George Pelham and J. P. for Jennie P. It is quite pertinent to refer to them in this way, as the idea is theirs and Minnehaha never understood, until told, what evidence is.

689. The Daily Record is full of incidents, and also the notes of Dr. Prince, to confirm the allusion to the river, the road and the "lies". The girl often swam in the river, and took long walks under Margaret's influence, and Margaret did a lot of fibbing, tho it seems not to have been malicious.

690. It is interesting to mark the memory of Laughing Water here. It was in the previous August that I had alluded to my desire to ask questions, not that the memory is remarkable, but that there had been nothing said to the normal consciousness about my intention on this date to resume experiments on the Doris case. Mrs. Chenoweth did not know that I was to begin it again at this time. I had carefully refrained from telling her, and she did not know until after this sitting that I did not have a sitter with me. She had expected me to bring one and discovered that I had not, only from not

(All right.) [I substituted her pencil for the one I had first given.]

I love it you see how I grow (Yes.) strong. Medie is good now for the devil is dead. (Yes.) He is gone far [read 'for'] far away and I pray to God he will keep him tied so he will never never hurt Baby again. [691]

(I think he will not. Do you know what Baby has been doing all this time? That is ... )

Yes you better believe I know for I am near her and she works and reads study books and laughs and runs [N. R.] runs and sleeps like any body and she do ... [does] [pause] not pray all the time like she used to do and she gets wampum now to have some things. I mean some things to eat she likes and they love her now out [read 'and'] out there way off way way off where you cannot go.

(I understand. What work does she do?) [692]

finding the sitter's chair in the room after the sitting was over. Hence there was no reason from anticipation or expectation for believing that I wanted Laughing Water.

691. The reference to the "devil" is probably to Cagliostro and his departure. Laughing Water regarded him as her arch enemy.

692. When the allusion to "work" was made I thought of her care of the poultry which usually kept her busy. Of the study I knew nothing. The incidents received the following comments by Dr. Prince:

"The reference to working is emphatically true, for she is very busy about the poultry, etc. She enjoys it, but is kept too active, according to the script, for her rapid development as a psychic. Of course it is true that she reads. She reads at intervals in the daytime, and almost always reads in bed before going to sleep at night.

"At present she does little formal studying of books, tho her reading, by spontaneous choice, is mostly of an instructive character. She cares comparatively little for stories. But she has studied since Margaret's departure, particularly books, etc., on the care of poultry, until there are few about here who are more expert in the science of them. She has done *some* study of other subjects, as botany, but not much in a formal way. Yes, and she has done some studying of books on poultry culture of late, now that I think of it. But a year ago she was taking a regular correspondence course of the University of California.

"She laughs a great deal and sometimes runs. She 'sleeps like anybody' after the first few minutes, when Sleeping Margaret takes her departure. This phrase has a singular appropriateness, when one remembers the terribly disordered sleep of former days, with its manifestations of personalities, its somnambulant speaking and walking, etc.; but especially when he remembers

Work with her fingers and hands and is happy. She don't like ...

[Writing ceased. The string which had been in the way of writing and reading it came off the pencil a few words before and I laid it on the table out of the way. The pencil was dropped and hand signified that it wanted the string while she began to talk Indian at a great rate. I picked up the string and tried to put it on the pencil,

that for nineteen years the primary personality was not the one to sleep at night.

"The allusion to her getting 'wampum' has this much relevance, that I had been accustomed to see that she had an allowance, but for some weeks forgot about it, and she was embarrassed, feeling a wholly unnecessary shyness about speaking to me about it. I was informed in the script (perhaps ten days ago) that she seemed troubled about money; that it did not seem to concern large but small sums; that she was a little resentful in her mind. Suspecting the cause, I inquired and found that I was right. Since then she has been supplied."

At the time the above was written Dr. Prince did not know the relevance of the allusion to her wanting "wampum" to get things to eat. He promised to inquire when he could do so. After this inquiry he reports the following:

"I certainly never knew, nor did it enter my head, that this was what she wanted the money for; in fact I never thought anything about what her particular use of it might be. But the statement of Minnehaha is, to my surprise, literally correct. It must be remembered that during the most of her life in her primary personality as Real Doris, she was subnormal in taste, so that she never ate to gratify that sense. But during the process of her integration she became normal, and for a time was like a young child in her liking for candy and dainties. This has ebbed away in a large measure, but she still has a fondness for such things. I have been kept so busy that I have not for many months thought to inquire whether she had ice cream, etc., except at times when we were down town together, and I have bought her some. But I learn (without her knowing why I asked) that the particular reason that she felt a little slighted was because she did not always have money for candy or ice cream when she felt disposed for it, or a lunch at a cafeteria. 'What else did you think I wanted it for? You or mother get me everything else I need.'"

Of the statement "They love her now," Dr. Prince writes: "Yes, and have from the time we had her. There may, however, be an obscure recognition of the fact that we did not like Sick Doris, after her decline began and that stern measures had to be adopted, at the urging of Sleeping Margaret and Margaret, for her control; and even of the fact that while we were attached to Margaret, we did all possible to get rid of her; that we are much better satisfied with the girl's condition as she now is."

I think it probable that Laughing Water has in mind the external treat-

but she seized it and amidst Indian gibberish tied it on the pencil and then lost control. There was a pause and the hand reached for another pencil which I gave.] [693]

[Change of Control.]

I cannot thank you for the service to my baby. I am taking this moment while L. W. is getting over her indignation at the loss of her marker.

(I understand.)

I have several times been near trying to express the new peace that has come to me and to be of some use to you in the further effort to prove the case but there were so many things to be done before I could write.

(What did Laughing Water mean by the work with her fingers and hands?)

I think she referred to some writing which has been a part of the study [N. R.] study. The child had been so strangely affected that there was so much to be done in the re-adjustment and the partial development in some simple studies has been carried [carried] on with some effort to give her a better equipment for life and there has been some very definite work planned for her outside of the writing. [694]

I shall be glad to tell you more as I get the ability The thing

ment, of which she would be aware, more than the state of mind about it, tho she would probably know this also. But as she did not always distinguish between the present "preacher man" and the one she disliked it is possible that she has in mind the change of attitude more than the personality having it.

693. The allusion to "work with her hands and fingers" would be a truism for any one and so has no evidential significance, tho its intention for a specific incident becomes apparent later when the message is completed. It is evidently the beginning of the incident about the necklaces.

Of the allusion of her being happy, Dr. Prince says "Emphatically true. She is one of the happiest persons whom I ever knew."

694. I think the mother who communicates here has mistaken the meaning of the allusion by Laughing Water to "work with her fingers and hands." But she comes near telling another true incident. The girl takes charge of a considerable poultry business which might well equip her for life, and had conducted some correspondence studies with reference to a better knowledge of the poultry business. She also does automatic writing and this is apparently referred to as a part of the plans for her future.



that pleases me most is the normal state of mind which is sustained now and the over coming of the easy far [read 'for'] too ... [hand pointed and 'for' read] easy transition from one state of consciousness to another in which state the influence suggested and controlled the normal [pause] expression. all normal expression is not confined to the waking state and all abnormal expression is not confined to the sleep state. I mean sleeping in the sense of body sleep. The mind has cat naps while the body automatically proceeds on its business. Do you see what I have discovered and am trying to tell you.

(Yes.) [695]

I did not know all this when I first came here to follow the fortunes of my little one and the whole matter was so complicated and distressing that I felt as if a terrible affliction had befallen us and as if we were fighting a mental disorder but it was very systematically carried [carried] on and I find the suggestions [written with difficulty.] were transmitted from a very definite sense ... [pencil fell and Indian gibberish. Hand reached for pencil with string and I gave it.] [696]

[Change of Control.]

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695. Doris did pass easily at one time from the normal to the abnormal condition and *vice versa*. She is now a normal person, none of the facts being known to Mrs. Chenoweth. Tho the subconscious might have inferred changes of personality from what has previously been transmitted through it, the fact would not carry the assured implication that the transitions were easy. The description of the body and its behavior is good enough, but not evidential, tho it is an attempt, perhaps colored by the control helping her, to refer to the alternations of personality that had characterized the girl before her recovery.

696. The mother's confession of ignorance about the case is an interesting phenomenon. Dr. Prince remarks of the passage:

"It is interesting that in one of the sittings here [with Doris] the mother purported to communicate, and remarked that she had not known until recently what she had learned about her daughter's improvement in health. Even then she did not seem to understand the nature of the old difficulty scientifically."

The reference to "mental disorder" is apt and correct, tho made with the reservation that this was superficial and that outside influences had been connected with the case in a systematic manner. Her control, however, was interrupted so that she did not finish her message.

She can wait for me now.

(All right.)

You know these keys my *Medie* [N. R.] *medie* uses.

(No I don't know them. Go ahead.)

Music keys don't you know.

(No I don't.)

yes I do. She cannot do it much because she has to do some other work.

(What is the other work?) [697]

You want me to tell you how she does things in the house where she lives.

(Yes.)

You mean helping the squaw where she gets her eat [pause.]

(Yes.)

Well she works like any body does. Do you know about the children.

(Not children.) [Thinking of the chickens.]

others like others like her. I mean girls other girls where they all go together.

(I don't know about that. I will inquire. But she has done some things with other things.) [Thinking of chickens.] [698]

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697. The allusion to "music keys" has sufficient pertinence to call out the following note by Dr. Prince:

"There is this much relevancy that Doris began to talk, before her recovery, about learning to play the piano, and I did give her some few lessons. It is, of course, true that 'she has to do some other work,' and probably from her point of view that is why she cannot study piano playing."

698. Doris helps with the general housework including the cooking and related tasks. The abrupt change to children in connection with the allusion to housework, led me to think that Laughing Water had reference to the girl's poultry raising, as the note in the record shows. But Dr. Prince found it more relevant to other incidents and comments as follows:

"I cannot help wishing that you had let her go on without correction. Doris is exceedingly fond of small children, and has several friends, and one in particular, in which she takes a great deal of interest. So far does her love of them go that she talked of taking charge of some small child for a time, perhaps an orphan whom its friends wanted to board out.

"She does, to be sure, meet girls of her own or about her own age, especially two young married neighbors. But she spends little time in their society, and they do not all go together."

Yes I know what you mean the things she made with her fingers.  
(Yes.)

I know pretty [pretty] things and some good spirits helped to do it. [P. F. R.] you know what Laughing Water \* \* [probably 'means']. [699]

[Pencil fell and much distress shown. Hands held on head a few moments and then she leaned forward with distress.]

[Subliminal.]

My goodness! Oh what happened? [Rubbed face and head and awakened suddenly.]

Mrs. C. J. H. H. November 16th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Rolled head, distress and pause.] You can't seem to get over that first feeling of fight. [Rolling head in distress. Pause.] There is nothing to fight about now. [Long pause, and reached for pencil. Pause.]

[Automatic Writing.]

[Began and continued difficult till change of control.] Margaret no 1 [N. R.] can write ... Number 1 \* \* Number 1 Margaret number 1 can write through the mind of the girl and has used her hand for that purpose and also some others have been able to use the hand since she was released from the strain and under [N. P.] hand ... underhand movements of the organized band of spirits who wished to hold in bondage a sensitive who may yet be of some great use to you. [Pencil fell and with a snap. Pause.] [700]

699. It is evident that we are here getting more of the incident begun in the allusion to "work with her fingers and hands." Dr. Prince says:

"She has lately made a lot of necklaces from the seeds of a California tree, dyeing them, etc., in which she has taken much interest. These are very pretty indeed and would be curiosities in the East. She is seeking to get more of the seed now."

At later sittings the incident becomes more specific and unmistakable. The additional incidents that make it specific are indicated.

700. The name "Margaret No. 1" evidently refers to Margaret in distinction from Sleeping Margaret and the statements about her are a clear indi-

[Change of Control.]

[Distress and reached for pencil. Pause, sigh and distress. Pencil held between first finger and thumb with the third finger point pressed against lower end of pencil.]

Angelic hosts rush to the aid of an oppressed world and need but the sincere and honest co-operation of some faithful helpers. [Pencil fell, and Indian gibberish and reached for pencil in manner that made me see it was Minnehaha and I gave the pencil with the string on it.] [701]

[Change of Control.]

Minnehaha.

(All right.)

I thought the big cheif [chief] was going to keep me away but you want me to come to you don't you.

(Yes, when can I ask questions?)

You can ask I questions. [Evidently 'I' is for 'me']

(When did you first come to Baby?)

Long at the first of the trouble before she knew it or you knew it or anybody knew it. The devils were there then before I was. I am not a devil and I did not make her lie and steal and make faces. They tried to lay it on to me.

(Who did make her do those things?)

The bad spirits and the fights I had with them made it hard for me and I wanted to kill them but they were strong and once I wanted

cation that she has written automatically through Doris. There is apparently no evidence for this. It is true that other personalities have manifested through Doris and Mrs. Chenoweth knew nothing about the facts at this time and no suggestion of it came from her until later in the sitting when I made a remark implying it, remembering that it had already been alluded to. At a later sitting it was said that this statement about "Margaret No. 1" was an error, due to an influence from something that had occurred in her confession through Mrs. Chenoweth. Cf. p. 487. The incident on any theory is a good illustration of the liability to confusion and error in transmission. But it is possible that Margaret had written through Doris long before the recent development. I witnessed automatic writing which was not Sleeping Margaret's, during the Sleeping Margaret state.

701. It is probable that this communicator was simply preparing the way for the admission of Minnehaha, though the time is employed in briefly indicating the method and needs of the work.

to take her over here with me to fool them but that was a long time before I came to this place to write to you and I did not know any better did I. I do not think you know how dreadful it was for all of us. The spirit woman was the worst she devil you ever heard about in your life. [702]

(Who was that she devil?)

The one who wanted Baby to be a good Catholic [written very slowly.] You know who it was yourself for she came here and the big chief made her cry like a boo baby. [703]

(I'm not sure which one that was.)

O there we ... saw more than one. did you remember now but there was one who was a what do you cal [call] it a nun.

(What was the name of that nun?)

the one who held Baby so tight she squeezed her out every night you mean.

(Do you mean Sleeping Margaret?) [Asked purposely as test.]

No. Margaret only held on while some one else worked. you know that was not a spirit.

(I thought so.)

It was Baby made tight [read 'light'] tight [read 'light'] t i ... [read] so she could not go out or come back and Margaret was awake in spirit and made Baby talk like a fool idiot [N. R.] idiot

702. There is much exaggeration or hyperboly in this passage. It is characteristic of Minnehaha. It purports to state partly what went on in the spiritual world, and insofar as it does so, illustrates the limitations of transcendental influence on the normal consciousness and conduct of the subject. But there are some incidents which refer to known events on this side. For instance, Dr. Prince says: "It was characteristic enough of Margaret to make faces, not horrible faces, but odd little saucy grimaces." From Minnehaha's point of view Margaret also stole and lied, and the record is full enough of incidents upon which that interpretation would be put by people who did not understand the situation.

Unless the reference to "taking her over" be to the times when the girl tried to kill herself (Cf. Notes 377, 383, 401, 402 and 645), the allusion here is not intelligible. As Minnehaha does not manifest in the experiences of the girl there is no way to confirm the present statements as referring to an act of hers. But conceding that it occurred, it did not succeed and there is no proof of the fact.

703. I would infer that the reference here is to "sister Rosalie" who was a Catholic personality and who, it seems, did exhibit some tearful signs (p. 746) under the domination of Imperator or one of the group.

and say she was Margaret wasn't that a lie all [read 'tell'] the time ... all. But Baby was good She did not know and it was no use to try and make her stop. Margaret could not get her all

(I understand.) [704]

could not get he ... [erased] all of her when she was awake but sometimes she got some of her thoughts and when she laid down to go to sleep she got some more of her and when the Mamma made

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704. This passage will not be clear to general readers without explanation. Very few will understand what is meant by "making Baby tight." But psychic researchers familiar with the general subject and with the Piper records, few of which have been published, will understand at once what is meant.

In the work of Dr. Hodgson the controls often or occasionally referred to "holding the spirit" of Mrs. Piper while the communications were going on. This meant that some one was delegated to taking care of Mrs. Piper's spirit during the trance and while others were using the organism for communication. The same idea is expressed here, except that the spirit of Doris was held at the point that prevented communications through the organism and if any came at all they came as thoughts to Sleeping Margaret and they were perhaps very rare. But the process was that of keeping her only "half way over" to prevent other spirits from getting the mastery of the situation and to prevent their expression in the usual way. In that condition, as the experiments of Sleeping Margaret show, she, Sleeping Margaret, had to depend on the resources of her own knowledge to talk, with perhaps occasional thoughts transmitted to the subconscious, which Sleeping Margaret was, and not recognized as transmitted thoughts. The same phenomenon occurs with Mrs. Chenoweth in the subliminal stage of her trance, whether going in or coming out. She may not know whence the message comes, but only that, with as much passivity as she can maintain, thoughts came to her mind which she should utter. But her habits have taught her to expect that they are not her own and when told they can often be verified as from a foreign source.

This passage should be compared with what was said of Sleeping Margaret in the sitting in the house of Dr. Worcester. Cf. pp. 432-451 and Notes 278 and 280 inclusive. It is consistent with the claim that Margaret was the cause of the state called Sleeping Margaret. Suppose that, seeing she might lose her hold for more complete control such as she possessed usually, "Margaret" resolved to prevent others from usurping her place and held the girl's spirit, as was said of Mrs. Piper, so that control and effective communications were impossible. We have in that view of the matter just what Minnehaha asserts as a fact. "Margaret" "holding on while some one else worked" represents an idea that is perhaps a little clearer a few sentences later.

fuss she could not get any more of Baby but she acted so soft and good you did not think she was so bad and when I got so mad with her you thought I was a sinner didn't you. [705]

(The fact is there was no trace of you present, so far as we know. We knew only the two Margarets and one other that has not yet been mentioned.)

I mean when I came here first you thought I was a sinner.

(No, I did not know anything about you. You were an entirely new personality. For a while I thought you were Margaret and then later the facts made clear you were not, and there is at present no trace of your influence on her present writing.)

I do not write for her. I write for you but I fight for her and I

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705. The statement that "Margaret" could not get "all of her" coincides with what has been taught through Mrs. Piper, Mrs. Smead and Mrs. Chenoweth; namely, that different spirits can control different parts of the organism at the same time. The presence of multiple personalities, Margaret and sick Doris, shows how this may have been true of Doris, and explains the ready and frequent alterations of the case. "Margaret" could not control her all the time "when she was awake." But she did often know what Doris thought. This is apparent in what Dr. Prince says of the intercognition between the various personalities, tho Doris was not aware of it. In sleep however, if she got "some more of her" it was at the price of losing the control of the motor system which she commanded in the girl's normal state. Compare "Margaret's" own statement that she "could not stay in that state" (p. 488).

Minnehaha, of course, is talking of "Margaret" and Sleeping Margaret as the same personality, from her point of view, tho from ours they are different. With us they are subconscious states of the subject as distinct as two personalities. But the *person* is the same on the other side. Hence Minnehaha is treating her as dissimulating in her work. Then in regard to the reference to her being "soft and good", Dr. Prince says:

"Granting that the reference is to Sleeping Margaret and that she is bad, this is correct. Sleeping Margaret certainly seems to be good and soft, if that means quiet and well disposed. All of Sleeping Margaret's influence that could ever be traced and observed seemed to be good and beneficial."

Assuming Minnehaha's point of view she is a wolf in sheep's clothing, but we have no evidence of this. It is quite possible that Minnehaha did not know all that went on in this state. There may have been occasions in which Sleeping Margaret was a foreign control without either "Margaret" or Minnehaha knowing anything about it. In the Piper case this supplanting of controls, even while Phinuit was working, often took place and I witnessed it twice in the work of Mrs. Chenoweth when the regular controls seem to have been totally ignorant of what went on. Cf. Note 804, p. 853.



was there before she came here and when you thought I was Margaret you thought I was a sinner. I could not make anybody know I was there while the devils were there so strong. I know who you mean by the other one. I [made and read 'F'] told you last time I came here that I would stay and help her but I did not mean I would write unless some of the good ones wanted me to do so.

(Who was F?) [706]

I did not say F—I said I. (All right.) I am tired [N. R.] tired but I have a heap more to say for there are so many things to tell but Baby is good girl now and going to be safe for ever and ever and ever amen.

(I understand.)

I wonder if you mean the other woman who used to come to Baby sometimes at night and do some things.

(No, not any one at night any more, if at all, than in the daytime. Margaret did not like her.) [Said to bring out the reference to Sick Doris.]

[I] know. I will tell you more about her but Margaret held tight so she could not come so well. [Pencil fell. Indian and pause.] [707]

[Subliminal.]

Father John. [Pause.] Oh. Oh. [Awakened with no consciousness of the condition.]

Mrs. C. J. H. H. November 17th, 1915. 9 A. M.

[Subliminal.]

[Sigh. Long pause, distress pause and reached for pencil. Pause.]

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706. In so far as I at first thought Laughing Water or Minnehaha was Margaret I thought her the sinner. But I had altered my opinion as time went on. Dr. Prince says there has been no trance of Minnehaha in the automatic writing, so that the statement here that she does not write is true. But I had intimated as much a few minutes before and the incident cannot be evidential.

707. "The other woman" is not explained by the text. But the allusion to her in this manner confirms the possibility just indicated in the previous note, where I said that other personalities might have intruded themselves

[Automatic Writing.]

[Circle and sign of cross made, tho they are very scrawly.] [P. F. R. Long pause.] E [pause] dmund [Not read at time.]

(I can't read that. What is the last word?)

Edmund. (Go ahead.) Edmund G [scrawly.] G ... [pause.]  
(Stick to it.)

Edmund Gur ... [Sigh and rubbed face with left hand.]  
[Pause and P. F. R.]

(Stick to it.)

[Pause.] Gurn ... (Go ahead.) Edmund Gurney.

(Good. That is all right.)

not dead but alive to the interest and importance of the P. R. S.  
and its work. [708]

(Yes I believe it.)

This case of Sleeping Margaret appals [read 'appeals']  
appal ... [read] me. It is so vast and stupendous in its connections  
with the functions of the normal mind I am perplexed as to what  
the normal mind may be. The ramifications of the case extend so  
far into the past and are so fortified with laborious endeavors that  
one wonders if the work is systematically planned or simply the re-  
sult of chance co-ordination of power among floating citizens of a  
spirit republic.

It is a new field for Science but as important as astronomy and  
opens up large areas of starry spaces where unknown peoples dwell.

It is a privilege to come here.

(Yes, I am glad to have you. Can I ask some questions?)

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into the state known as Sleeping Margaret and without the knowledge of  
"Margaret." The continued reference to "Margaret" "holding tight" is to  
the phenomenon just explained.

708. Mrs. Chenoweth knows nothing about Edmund Gurney, having read  
nothing of the English Proceedings and having begun the development of  
her own mediumship many years after his death. She had not previously  
the slightest interest in the subject, being an orthodox Christian. The sequel  
of his appearance here further shows the importance of his communications,  
as he was the one to answer my question. He was one of the founders of  
the Society for Psychical Research, for which "P. R. S." stands. It is in-  
teresting to note that, when any of the members, who had used this abbrevia-  
tion when living, still employ it when they come to communicate, while  
strangers to it are likely to employ the whole phrase.

Yes.

(Have you studied Sleeping Margaret?)

In some measure yes.

(All right. She has been said to be the spirit of the girl, but the personality claims to be a spirit and the claim leaves the impression on readers that she is a discarnate spirit. Why does she claim to be a spirit when Laughing Water and Hodgson say she is the spirit of the girl not fully out of the body?)

Her ignorance of her plane of existence is quite plausible to one who has seen spirits having no freedom of action in a normal relation after death. Even quite free through disintegration of the body the illusion will persist of attachment to the physical and the same sort of an illusion may be accompanied by an effort to free a spirit from physical contact as is done in trance when the freedom is not fully acquired. Is it plainly stated.

(Yes it is perfectly so.) [709]

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709. This answer to my question by Mr. Gurney is a remarkable one. I had not anticipated such a reply. It confirms in more scientific terms the statements made by Minnehaha about Sleeping Margaret; namely, that she was the spirit of Doris, "half way in" and "half way out". Gurney was the man to discuss it in this way, as he had made a special study of hallucinations in connection with his work on "*Phantasms of the Living*." He utilizes the general fact, or asserted fact, that earthbound spirits often suffer from the illusion that they are not dead but that they are still in the body, knowing nothing of the spiritual world. We have come across many cases of the kind in our work with obsession. Then Mr. Gurney indicates that Sleeping Margaret is simply under the delusion that she is a discarnate spirit, tho she does not claim to have lived before on the earth. Her illusion is that she is a spirit, as others have the illusion of being alive in the body. Sleeping Margaret thinks she is not in the body—and so far as the sensations and the "half way over" are concerned she is right—the earthbound think they are in the body. The illusions are the counterparts of each other.

Similar phenomena occurred with Mrs. Piper in the recovery from her trances and they have occurred with Mrs. Chenoweth as she "went out." They compared their condition with death.

I had actually worked out this view of Sleeping Margaret long before this message came and wrote it out in the discussion last September. Compare pp. 175-182. I did this from the evidence and from conclusions to which I had come regarding the nature of the subconscious and its relation to this problem. See *Proceedings Am. S. P. R.*, Vol. IV, pp. 294-314 and Vol. VIII, pp. 138-168. There could not have been a clearer or briefer way of

I see no deception intentional in the illusion accepted as real experiences.

(Yes exactly.)

and the hammering away to make the supposed influence speak the truth only welded the two states into a bondage hard to break. The habit of thought is transferred to whatever form of manifestation the psychic is used for and it will take months to free the subconscious from the original illusion but it will come. To change the statement of her identity now by the subconscious herself would be to admit her fabrication so she unconsciously reasons.

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putting it than is done by Mr. Gurney. Mrs. Chenoweth knows neither enough about the subject nor about hallucinations to make so scientific a comparison. I have never expressed myself to her about the condition of the earthbound and tho she recognizes such a state, she has not defined it to me in any way.

I purposely omitted to remark the significance of the first observations by Mr. Gurney. In itself there was nothing evidential or easily verifiable. But there is one thing in these records which suggests an explanation that is not without some evidential suggestions. It seems extravagant for Mr. Gurney to say that the ramifications of the phenomena appal him. The whole tone of it is that of a man who has just made a discovery and it would imply that they, on that side, had not suspected any such extensive influences as are implied by what has been taught in the experiments with this case. The definite implication of the communication is that they had never suspected such extensive influences as are supposed in this instance. That is, spirits have been ignorant of what is suggested or taught by this case and have apparently just discovered it. The Emperor group taught it through Stainton Moses, tho perhaps not so extensively as is here maintained. But there are some facts in this record that tend to show how it may be possible and how ignorant of it some spirits may be. Readers who examine what the mother of Doris communicated will observe that she was quite ignorant of what had happened to her daughter until she came to communicate here and apparently discovered it from her contact with the Emperor group. She seemed to know no more what was the matter than when she was living until she found it out here. Corroborative of this ignorance is that of Minnehaha in one of her communications. She said that she saw Doris saying her prayers (Cf. p. 852) and that she thought Doris had again come under the influence of the obsessing agents, when Dr. Hodgson told her that they were "a million miles away." Here it is evident that even Minnehaha who was familiar with those who had given all the trouble to Doris did not know when their influence was exercised and when not. She thought from the known actions of Doris that she was again obsessed. She was ignorant of the process by which obsession took place, or could not unerringly tell when it was occurring and when not.

(I understand.) [710]

and only the transition into the state of spirit and the entrance of the real Margaret of the spirit realm will clear the mysterious case of transfusion of personalities.

(Good.)

That is a comprehensive term Transfusion of Personalities.

(Yes I understand it too.) [711]

I would write more but must defer. This was my part in the drama for today. I hope to return later.

(Yes, thanks. I hope you will.)

[Pencil fell with a snap and gibberish followed. Cries of 'Oh' and then the hand reached out for mine but quickly withdrew itself and after a pause reached for a pencil. I gave one and it was examined a moment by feeling it and then it was thrown away and the motion of the hand showed that Laughing Water wanted her own. I gave it and she hugged it and kissed it.]

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These indications may well explain the sense of discovery by Mr. Gurney. Influence on the living might thus occur without spirits finding it out, unless well acquainted with the possibilities and evidence. No wonder he felt appalled at its magnitude and the difficulties of discovering and regulating it. If discarnate consciousness may act on the living without the subject of it knowing it, as well as when intending it, the irresponsibility of such a process becomes great and its magnitude cannot be measured.

710. The view expressed here is perfectly rational, tho we have as yet no means of confirming it. The allusion to "unconscious reasoning" is interesting, as Sleeping Margaret was puzzled with Starlight's statement that she, Sleeping Margaret, was not a discarnate spirit. But she clung to her claim, nevertheless, though she showed signs of doubt in asking for more evidence. Cf. p. 444.

711. There is here the same conception of the situation which Starlight had defined as "half way in" and "half way out." The Emperor group always insist on a deep trance for their best work. The half way condition they do not want. What is indicated here is that, if Doris, that is, Sleeping Margaret, could be removed entirely from the body, as in the Piper and Chenoweth cases, and the Real "Margaret" installed in control, "the mysterious phenomena of transfusion" would be less conspicuous. This "transfusion", or interfusion of personalities, as I have previously and independently called it, is an exact description of what takes place in obsession of the bad type. What we need to do to cure it is to educate the obsessing agents or to remove them and then to develop the proper form of mediumship and control.

[Change of Control.]

You [this word not written in her handwriting, but in small script as if it was some one else. Then her own large script began.] think Laughing Water lies.

(No.)

Yes you do and I do not. I tell honest to God truth.

(No, I did not think you lied. I found that you were telling the truth.)

Who told you that man what came here.

(No, he was giving me reasons for Sleeping Margaret's statements. He was not altering any of your statements.)

I put him out. I wanted to tell you I did not lie but he can come some time again. I like you chief [last two words uncertain at time and read 'your chief' and 'you thief'] I like you chief when you are good.

[Pencil fell and Indian gibberish followed with a few cries of 'Oh' and Mrs. C. suddenly awakened.]

Mrs. C. J. H. H. November 22d, 1915. 10 A. M.

[Subliminal.]

[Pause.] I got to go. Long pause and then a sigh and a pause when hand reached for pencil and rejected first one. I gave the one with the string on it, thinking Minnehaha was coming. It was retained, but Indian gibberish began and continued with interruptions for two or three minutes. Then a long pause.]

[Automatic Writing.]

E [pause.] \* \* [scrawl.]

[Apparent Change of Control.]

I was at the place where the baby is since you were there and had the message from the English Philosopher and I am at the place sometimes where the work goes on in a different manner than at this place and I wish to tell you that I saw at the elbow of the girl you call Baby a strong and helpful spirit who was attached to the personality of the girl and the supernormal powers which only needed directive impulse when she was at this side of the continent

and that spirit went as a guide and helper [helper] and was still at work and will continue to use the power not only for the better ['better' but read 'outer'] better understanding of the case [superposed and delay in reading] by ... case by you but for the promulgation of the essence of a great Truth. He is one of the group of the Emperor contingent.

(I understand.)

Sometimes Emperor himself draws near and gives help and advice [read 'active'] advice and the work produced bears his stamp and seal. [P. F. R. and fell again and a new one was given.]

Doctor you know.

(Yes.) [712]

an ... [probably for 'and'.] [Groan, Indian and laughed in an audible way, long pause.]

[Oral or Subliminal.]

La Petite, La Petite, La Petite. [Long pause and reached for pencil. I gave a new one and hand reached for the one with the string on it, which I gave.] [713]

712. The 'E' at the commencement of the message is not intelligible unless it be for Mr. Gurney. 'Doctor' is the name of one of the Emperor group and has appeared in the work before. It has no evidential significance here. Mrs. Chenoweth knows nothing about him or his connections. To that extent the mention of him is interesting. The statements about the girl represent non-verifiable facts in most instances, but in respect of the girl's condition when present at the sittings are correct. Who the "English philosopher" is cannot be assured. It may refer to Edmund Gurney who appeared the day before, tho we should not call him a "philosopher" in any technical sense.

Dr. Prince says that, if he is to conjecture who the strong and helpful spirit is, he would say it was "Frank", a control who thus gives his name through Doris.

Dr. Prince reports that, on November 28th, six days later than this and just after he had received the present record, he asked the control in a sitting with Doris, who was in charge, and was surprised to receive the answer Emperor. This confirms, to some extent at least, the general idea indicated in this passage and later it is more distinctly indicated here that the Emperor group are there.

713. The reference to "La Petite" indicates the presence of the French lady who claimed to be the guide of Doris and assuming her presence it is an evidence of the adjustment going on for cross references. The same fact is indicated later.



[Automatic Writing.]

Minneha ... [Pause.] I help but you do not seem half as glad to have me come as you do some of those old men who are so wise in their heads. I know I take a heap of magic fluid to Baby and keep her soft so she will not grow stiff in her hands like this one

(I understand.) [714]

does [read 'was'] sometimes ... does. Why don't you like me.

(I do like you. I thought it was you at first from the way the hand reached for the pencil.)

He got in ahead of me after all for I had to stop [written and read 'step'] and ... stop ... put [N. R.] that ... put ... darn old french woman back in her place.

(What French woman?) [Jennie P. and 'Baby's' guide in mind.]

that one that used to write and tak [talk] so much to you about

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714. This allusion by Minnehaha to "magic fluid" is a remarkably interesting one. It is a definite indication of the nature of the "energy" which is so often mentioned as used in this work. It is interesting because it suggests that, with its use, they can do what has passed for miracles in many phenomena. There has been no tendency on the part of the Emperor group to refer to it in this way. They conform to our ideas and simply describe it as energy which would associate it with physical science, but the terms "magical fluid", while quite in keeping with a mind like Minnehaha's, represents a definite distinction between natural and "supernatural" phenomena, such as psychic incidents are often supposed to be. Controls have often referred to this energy as necessary for their work, but have not associated it with the idea of "magic" or miracles.

Sometime after the sitting I questioned Mrs. Chenoweth as to the method by which the work is done and what her controls had taught her, but she did not understand my question at first, as I did not wish to hint at the reason for my query. But I merely indicated that I wanted to know what means they used to communicate or do anything that spirits did or claimed to do, and she said that they had never told her anything about it. She went on to say that she thought they simply controlled her hands as she herself did in her normal life. She had not the slightest conception of a "magic fluid" or any form of unusual energy necessary for such work.

The claim made by Minnehaha that she is with Doris to prevent her from "getting stiff in her hands like this one", Mrs. Chenoweth, is so far true that Doris shows no traces of catalepsy while this record shows how frequently last year Mrs. Chenoweth suffered from it. We cannot prove as yet that Minnehaha has prevented it in Doris.

the little one. She always seemed to think she was going to get a chance to do some work.

(Which French woman is that?)

you know who used to write so much about little Peter [so written and read purposely to have corrected, tho knowing what it was for] no that's wrong. Petit. She came with Baby Mother.

(All right.) [715]

She is good not one of the devils but she thinks you like to have her come and tak [talk]. I tell her to wait till you asked her to come and then in bobbed [read but meaning not caught] that one from California.

(What is that word, 'bobbed'?)

did nt [not] he bob in while I was busy with Frenchy yes [to reading.]

(May I ask a question?)

Yes.

(What were the pretty things Baby made with her hands and fingers?)

The things I tried to write about you mean.

(Yes.)

Something with a bit of color [written 'oter' and not read] to them ... Color ... and a long long string of it and then put together round and round. I will tell you more about it.

She has a lot of flowers she fools with out of doors but that is not what I mean this has strings to it threads [N. R.] threads to it. She is happy now.

(Do you know our name for those long stringy things?)

I will find it out and tell you but she uses her fingers and they are white [pause] white yes prety [pretty] fingers and she sits [N. R.] sits down in a chair by a table where she does it. You know the Preacher brave do you that she had near her.

(Yes.) [716]

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715. The French woman that came with "Baby Mother" is evidently the French guide. Her first appearance as a communicator here followed that of the mother and preceded the remarkable message by Dr. Hodgson regarding the case. Compare pp. 338-341 and Notes 153 and 157 inclusive.

716. There is evidently a return here to the necklaces to which a more indefinite reference was made before. Dr. Prince says of the allusion:

"About two months ago, Doris began to prepare the seeds of the um-

Well he feels better. He thinks it is miracle [N. R.] Christ Miracle don't he.

(I don't know what he thinks.)

Do you [underscored] care. I don't for I don't like him do you.

(Yes, I like him.)

He knows so much that is lies that I would like to make him know it is lies. [Pencil fell. Indian gibberish, leaned forward, paused and sighed.] [717]

brella tree for presents to friends in the East. She got much interested and perhaps ten days or a fortnight ago began to talk about making more and to plan getting seeds for the purpose. The seeds constitute beads, which are colored with dyes, and then put on 'strings' alternated with gold-colored beads. She made several strings of red, several of blue, and others of beads of other colors. They are very pretty indeed, and she has been accustomed to hold a number in her hand or over her wrist at once, in which case they would seem to be 'put together round and round', perhaps. The stringing was done as she sat in a chair by the table. I don't think that her fingers are particularly white, but they are pretty fingers."

After writing the above note Dr. Prince discovered the following fact regarding the beads which he writes me.

"I have learned what I did not know; namely, that since Doris first took up making the beads she has continued, with no great intervals, to the present time. That is, every day or so she does a little of it. I am in the office most days, and did not know this. The strings are small, in fact 'threads' is the proper term.

"I overlooked the reference to a 'lot of flowers'. There are what may be called a 'lot of flowers' out of doors only three plants in the house, so that is right. Doris does not tend them, tho she likes and notices them. Whether on that basis it can be said that she 'fools with them' I don't know. She certainly does not do anything serious with them."

717. This allusion to a "Christ miracle" is interesting as reflecting a natural guess for a clergyman's point of view. Dr. Prince says regarding the reference: "I am not aware of ever having thought that the cure of Doris was a 'Christ miracle', in the sense that must be intended, I suppose. My conception is that the cure was accomplished in accordance with laws, tho of course I hold to immanent Divine action. I have never been naïve in my religious conceptions."

Minnehaha's point of view, in these remarks by Dr. Prince, is not clearly appreciated. She represents a naïve mind and the distinctions of a naïve mind. To her and to all such in her level of intelligence, such a cure would be a "Christ miracle" and such it is. These phenomena are exactly what Christ himself produced and the sooner the clergy learn this fact the better for their position. This is no place to go into the problem of "miracles",

[Subliminal.]

Imperator. [Pause.] Where did he go? [Stared about and awakened.]

Mrs. C. J. H. H. November 23d, 1915. 10 A. M.

[Subliminal.]

[Long pause. Sigh, Indian and pause.] Can you see ...  
[pause]

(See what?)

Him.

(Who?)

[Pause.] The shining one. [Pause and reached for pencil.  
Pause.]

[Automatic Writing.]

Peace be with thee child of earth and the joy that comes from service faithfully rendered fill your life.

It is well that amplification of the purposes and plans of the group of friends be given you at such periods and in such completeness as is consonant with the effort. Independent action is not always equally possible for you and no more for us but the advantage of having the [pause and scrawl, then a long pause] knowledge of your movements gives us an understanding of the advantage it may be to you to know ours when permissible.

This case of long effort is one which may serve as a type for you in a work which opens up with the successful termination of the obsession. The superior difficulties are those which are shrouded in mystery. I refer to the Cause of such an obsession in such an innocent victim. The law of contact is not the matter which is before us today but the facts which may never be obtained through

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for they are either nothing or they are psychic phenomena. "Immanent divine action" is either a subterfuge or it is convertible with "miracles".

Minnehaha illustrates her plain speech by referring to the "preacher man's" beliefs as lies in many respects. She is not very tactful in such a course, but her grade of intelligence could hardly speak otherwise. She stands on perfectly "natural" ground and uses no subterfuges in her characterizations, as we have seen in her accounts of Margaret and her actions.

the obsessed personality nor through the bickering quibbling medical fraternity must find explanation in the same field of research in which they occur and the remedy and release must be consonant with that expression.

To tie up the ears and prevent the child from hearing the note of defiled life will avail nothing except to shut away the angel voice that could lead to heights unguessed. With this so definitely a part of our knowledge the effort has been to transmute [read 'transmit'] the ... [pause and hand went back to 'transmute' and pointed, and I re-read it 'transmit'] mute ... [read] the lower into the higher quality by the infusion of a pure influence quite unselfish and unrelated to the motives of sect [read 'seel' doubtfully] of ... sect [N. R.] sect ['c' made plainly this time.]

The plan has worked well and the inclusion of care for the deposed obsessing agent came as naturally as the care of the patient herself. [718]

[I started to ask a question but got no farther than a grunt.]

All were in need of the same spiritual power. Yes you may ask what you will.

(Do I understand that Margaret will be a part of the future work with the girl?)

Never for the tendencies of a unity in the performance of speed and action are too strong to admit of freedom but the deposed Margaret will work to advantage in some other part of the world.

(I understood yesterday that Margaret had tried to write through the girl. That is why I asked the question.)

It was an unintentional inference from some statement made about a certain confession made here.

(All right.) [719]

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718. There is nothing specially suggestive in this communication, so far as evidence is concerned. It is a homily on the nature of the case and the problem it involves. The hit at the medical fraternity is well directed and deserved. The method of cure suggested here is the development of the psychic powers, not their suppression. The latter course has been the uniform one of the medical world.

719. Readers will recall (Cf. p. 778 and Note 700) that "Margaret" was said to have written through the hand of Doris since the sittings. There was no evidence of this and I did not know the fact at the time of the present

[Groan.] I am to give you assurance that there will be ample evidence of the presence of the group with the child and some excellent cross reference work to follow and this Indian maiden who comes in native freedom is a welcome help in her own way [last three words written slowly and with difficulty.]

I am of the Emperor group as y . . . [Pencil fell with a snap and I tried to reinsert it but hand would not take it. Sigh and distress. Rose and leaned forward. Long pause and fell back into chair and folded hands. Long pause.] [720]

[Subliminal.]

Italy. [Pause]

(What is that about Italy?)

[Pause.] Hm. [Pause, smile and opened lips to speak, but restrained and paused.] Rome, Rome.

(What about it?) [Pause.] (Why mention Italy and Rome?)

These spirits all come from there. [Pause, rubbed face and cry of 'Oh'!] Aren't they wonderful! [I had begun to cough and was doing it at this time.] [721]

Somebody just put his hand right on your back to help your cough. [Pause.] Oh! [Pause.] Don't leave me. [Pause and opened eyes, stared in front of herself, then closed the eyes, and paused.] Isn't that a wonderful mountain.

(What mountain is it?)

[No reply. Pause and awakened.]

Mrs. C. J. H. H. November 24th, 1915. 9.30 A. M.

Before the sitting Mrs. C. mentioned her distraction about the

record. The explanation here given for that error is interesting and tho it is not verifiable, it certainly illustrates the limitations of transmission from the other world.

720. There is no indication here of the personality writing. Later it purported to be Prudens, one of the Emperor group. There is some evidence that at least a part of this group is working there.

721. We do not know enough of the identity of the persons referred to if they are of the Emperor group, to say that this reference of them to Italy and Rome is correct. There is some evidence that one of them, Emperor, had some definite associations with Italy and Rome. Mrs. Chenoweth does not know and cannot possibly know this.

sittings sometime ago, having inferred from a remark of mine that they were not good. I explained briefly to her that I had had them change the direct into the indirect method of communicating for strangers. The direct method, tho good if you had time, did not give results at once. The effect of these remarks is probably visible in the first control of the automatic writing.

[Subliminal.]

[Long pause. Sigh, pause and reached for pencil which was clasped tightly between the first and second fingers for a moment, then a pause.]

[Automatic Writing.]

Continue the work as begun and the end will justify the means.  
(I understand.)

[Pencil fell and reached for a new one which was given.]

[Change of Control.]

I have been here before. \* \* ['o' or 'a' as I began to ask a question.]

(Can you say who you are?)

Yes I am Doctor.

(Thanks. All right.)

and the work of years with a confrere of yours has given me an appreciation of the patience needed and shown by the workers on the problem. It is utterly useless to work with those who have not the intelligent training to grasp the idea expressed at the point of contact. It is literally pearls before swine. Not that swine are not to be reckoned with but the corn is better feed to them. To such the touch and word and inspiration is of another order. [722]

Thus [so written and read till next word showed it was for 'this' and then I read it so] case of the unfortunate child happily lends itself to several classes of investigators and is quite reason sufficient for the time spent upon it.

I have been interested to note the change in the complexion of the girl. I refer definitely to the skin as the word implies.

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722. This comparison of the average man and woman to swine in this subject is certainly correct and the lofty disdain which the control shows is quite justified by the facts. This work has to be done regardless of the kind of objections usually made.



(I understand.)

The long continued and uninterrupted control of the body by the spirit Margaret did not leave free activities in the functioning of the bodily organs and there was a consequent lack of blood [slowly written] a repression which has been relieved since the control has been released and a flush of health quite marked has come to the skin. The state of mind or rather spirit of the girl is not as supple, if I may use that term, as a normal person should be but time and continued effort will restore all that. There are constant contacts [slowly written] expressed. I refer to the work done by some of those in the group you are familiar with and a great deal of the matter which has come has been coherent and clear and the desire is to so inhibit the spirit that the old fear and uncertainty will pass. I refer to what had become a habit of the sub [pause] liminal—the halting and waiting. The inhibition and the use in a clear and unimpeded [N. R.] un—im—peded manner will reconstruct the brain course and make possible a better and stronger foundation for normal study and work. [723]

The process is unlike hypnotic methods or suggestion as in that method the suggestion is not potent except as contact is continued but in this method the tenant puts in repair the disordered passages

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723. In regard to the passage about the changed condition of the girl Dr. Prince writes:

"The reference to the 'change in the complexion of the girl' is interesting and correct. You could have known nothing about this, nor could Mrs. Chenoweth, even if she had seen her, because that would presuppose acquaintance with her earlier complexion. You could hardly have remembered what her complexion was at the time you saw her so long ago. But she was then (except sometimes when Margaret was on deck, when her face would usually become pink) of sallow pasty complexion. The change was very noticeable. It was mostly accomplished before she went East, but not entirely. It was emphatically true that 'a flush of health quite marked has come to the skin'. 'Functioning of the bodily organs' and 'repression' would pointedly apply to the suppression of catamenia for five years, but there is more in the case which the same paragraph would aptly designate. It seemed as if her whole body was made over. The functioning of various organs was changed and improved in quality, the circulation improved, the anesthetics banished, cerebral action (mental functioning) became stronger and clearer, in short, with the decline and extinguishment of Margaret a sweeping physical as well as psychical revolution took place."

through [through] which it must work. Therein ['in' separated, read 'are' and hand pointed till corrected] is thought the tissue [read 'issue'] ti ... [read] and cell maker. Do you realize the importance of the statement I have just made.

(Yes I do perfectly.) [724]

In case of idiocy imperfect formation or control were it possible to have a spirit take possession and use with clear thinking the un [pause and not read] unformed mind it might be possible to start activities which would produce cell building and reform the personality—

(Yes, I understand.)

Feeble minded and disordered brains brought into proper and correct [N. R.] correct [read 'carried'] Co ... [read.] modes of thinking might unfold to larger usefulness. [725]

I did not intend to give this message but the reference to the child and the result of the contact of the low mind and the counteracting in [new pencil given, as old one was worn out] influence of the

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724. I assented here to the general principal of the influence of spiritual contact in therapeutic methods. The distinction here made between hypnotic and spirit methods here indicated is not quite clear. It is clearly stated, but I am not sure whether the phrase "in that method" refers to the previously indicated process; namely, contact with spirits, or to hypnotic suggestion. "Suggestion" is possibly the process of both, so that the reference to "suggestion", just after the expression "in that method", does not necessarily apply to hypnotic methods. It is the allusion to "continued contact" that suggests spirit influence, especially as it harmonizes with what was said in the previous paragraph. Moreover reference to the "tenant", tho not conclusive, may apply to the subject and not the invader or control.

On the other hand, if the "continued contact" refers to the necessity of constant contact of the hypnotic operator to make "suggestion" effective the case is clear. For it implies the same law that is necessary for spirit contact, while, in actual practice, hypnotic contact is not constant and a difference arises.

I had never noticed any pallor about the girl when I saw her. I could not compare her complexion with the past, as I had seen her only once. Nor did I recall any complexion by which I could compare the present with the brief past that I had known, one evening. Mrs. Chenoweth had never seen her at all, even at the sittings.

725. Readers will remark that a very large contract is here laid out in the therapeutics of mental weakness, but the actual healing of Doris, which actually involved far more than Dr. Prince allows or is aware of, is an illus-

lofty mind brought me to the point and right here let me say that Miss Margaret B [pause]

(Yes.)

whom you know caught [read 'taught'] caught glimpses of this truth and made use of it.

(Yes, she did.)

and she caught it when I was more in evidence at another place and when the group of which I am a member made reference to her as L, [pause] L, [pause] L, a d y L a d y L a d y M a r g a r e t.

(Capital. I understand.) [726]

Yes I knew you would. She has not put in an appearance in this case before for the simple reason that her name might have complicated the evidence.

(I understand.)

It is a fine thing to discriminate and make sure that the ones we select to work the problem out shall in no way become an involved expression. Is that plain.

(Yes, perfectly.)

We had a slight example [delay in reading] example in the Jo because there has been a Jo in your communications.

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tration of the reconstructive power of spiritual healing. He remarks, however, regarding it as follows:

"I have often remarked that I believe the girl's very cells and tissues have been made over. One statement here seems to imply this."

We require only the facilities for adequate experiment to show the extent to which therapeutics of this kind can be applied. We have succeeded in several cases.

726. This is a remarkable passage about Margaret Bancroft. She had been a communicator soon after her death and was wholly unknown to Mrs. Chenoweth in this connection. The statement that "she caught a glimpse of this truth when a group of which I am a member made reference to her as Lady Margaret" completely identifies her. Miss Bancroft had a school for the feeble minded and did her work under the direction of the Emperor group through the Piper case. They always called her "Lady Margaret" there. The fact has never been published and Mrs. Chenoweth did not know anything about the incidents. When I saw the message I supposed something had been said regarding "Lady Margaret" in the Report of Professor James, which Mrs. Chenoweth had seen. But examination showed that she was not mentioned under this name. Much less was anything said about her relation to this problem or her consultation with the Emperor group regarding it.

(I see.)

but after the Cagliostro had been given we thought you would not be confused and you were not.

(Yes I understand.) [727]

I will return at another time but will say now that Imperator has been with the child as you already know and has very clearly proven his presence although the work is slow and some color of past scenes at times mars [N. R.] mars the perfect harmony of the effort [t] [Pencil fell with a snap.] Mrs. C. rose and leaned forward and fell back in chair with slight distress. Pause, rubbed face and distress again.]

[Subliminal.]

I like these people. [Awakened without memory.]

Mrs. C. J. H. H. November 29th, 1915. 10 A. M.

[Subliminal.]

[Long pause, sigh, long pause. Groan, pause, and groan.] Pretty hard.

(Pretty hot?)

No pretty hard [pause] to get over [pause] the feeling of [pause] struggle when the people from [distress] that little girl come around. There isn't any need of it [sigh.] It seems to be ... [pause and reached for pencil. P. F. R. Dropped it again and reached for another. I gave pencil with string. Laid it down twice and stretched hand as if trying to prevent or overcome catalepsy. Pause.]

[Automatic Writing.]

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727. This explanation of the non-appearance of Miss Bancroft is interesting and rational. Unless reference to her could have been made as clear as here I might have mistaken her for "Margaret" of the Doris case, and other confusion might have arisen. The analogy of the name Joe with Cagliostro is well chosen. Years before an Uncle Joe communicated, and when the name Joe first came in connection with the Cagliostro communications I, for a moment, thought of this Uncle, as he was the only Joe I knew, but the thought was soon changed as I recalled Joseph Balsamo. The incident reflects far larger knowledge of the situation than the messages usually indicate, and also the difficulties to be overcome in the transmission of clear messages.

Minnehaha.

(Good morning.)

Yes I have been thinking what you said chief that Baby did not show any signs of my presence and I think it is not true for she is a heap better than when I came to her in this wigwam.

(Yes, I understand that. But that does not prove *who* is present. What I meant was that there is no sign that your identity was known there, not a word or a name to indicate that it was you. I have no doubt you are helping, but it would require to have a sign of your name or identity.)

I think I know what you mean but that is not what I am there for and I help keep good magnetic influence so the big white folks can give the writing and they are worth [N. R.] more ... worth ... to the people who want the writing than I am as a writer. I love Baby and do not want to see her go to the catamount [N. R.] catamount sleep any more. [I read 'catamount' a second time.]

(Good, I understand.)

They said it was cat [pause] cat [pause] a [pause] mount.

(Catalepsy.)

cat something.

(Yes, I understand.)

cat . lep sy.

(That's right.) [728]

Thank you. I think that sleep made her like crazy folks are but I know it was devils that made her do it, and that is why I do not like it.

(Can you tell me who has been trying to write there?)

Yes the big pale master chief has been doing a lot [read 'bit', letters being 'bt'] of ... lot ... work there but he did not do all

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728. This mistake of "catamount" for catalepsy is interesting. Mrs. Chenoweth, tho she knows little or nothing about the phenomena, knows the word well enough. Minnehaha, a poor ignorant Indian might well make the mistake, especially as the syllable "cat" might suggest "catamount" to her, an animal which she might well have known. The other controls would not have made the mistake.

The account of her function in the work of "Baby" cannot be verified, but it represents only what is manifested by various persons in the work of Mrs. Chenoweth. Father John and his Indians serve a similar purpose, on any theory of them.

the writing himself for there was a man who sa . . . [erased without reading] knows you who did some too.

(Yes, tell who that man was.) [Thinking of Podmore.] [729]

You want me to tell his name to you.

(Yes exactly.)

It is the one they call R [pause] ich [pause] ard. Richard you know.

(Yes, I know.)

H [pause] I cannot spell it but it is like a son of Hodge.

(H-o-d-g-e.) [Spelled the written word.]

no but Hod [pause] Hogson.

(All right. I understand.)

Is that wrong. [730]

(Not quite right, but near enough. I have not seen any trace of him in the records by Baby but it was another person he knew well.)

[Pause.] I saw him with his hand on baby as plain as I see mine on the woman but I know sometimes there will be one with [with] the pencil and one thinking thoughts at the pencil.

(Yes, and perhaps it was the one thinking whose name got through. That is the one I want.) [731]

729. The testimony of Dr. Prince is that Imperator has been referred to as in charge of the work with Doris. Cf. Note 712. It was on November 28th, the day prior to this sitting, that he ascertained it.

730. This confusion about the name of Dr. Hodgson is inexcusable from the standpoint of the subconscious, as Mrs. Chenoweth not only knows it well, but writes it easily under the usual controls. But it is quite natural for Minnehaha to have trouble with it.

Of the statement that Dr. Hodgson was one whose name got through Dr. Prince writes, in reply to my query:

"Yes, but not in the shape of writing purporting to come from him. In the references to his interest and co-operation in the case he was mentioned. This began soon after the script became easy and legible and has very lately been renewed. This morning (Dec. 8th, 1915) before I got your query there was a reference to him."

731. I had Mr. Podmore in mind, as his name was the only one I had seen as connected with this general group and that came through Doris. The failure to get it is not inconsistent with the statements here made. The description of the process is one that has been given in other cases and at other times in the work of Mrs. Chenoweth. She does not normally know anything about it. Assuming it to be true, we can quite understand why

I will get that one for you tomorrow but I thought this was the one you wanted and I did not try for the other. You know where she is now.

(Yes, but not this moment.) [Thinking of California, not the place of sitting, which I do not know especially.]

I mean the out doors place where it is so good to be and where the chair is in the shade but the sun is all around. Do you know the woman who is there not baby but the woman who watches her so much.

(Do you mean the woman living or the one on your side?)  
on baby's side in your world.

(Yes I know of her.)

Do you like her.

(Yes, very well.) [732]

She is good to baby now and is going to make something for her.

(What is she going to make?) [Thinking of some Christmas present.]

a thing to use in her work for she works some did you know it.

(No, what work?) [733]

Walks [read 'walk'] around work [read 'look'] walks around work. It is exercise work to keep her active [pause.]

(I'll find out.) [734]

and it is something for that. Do you know George.

(George who?) [Thinking of George Pelham.]

stop coughing [I had been attacked by coughing.]

(I will if I can.)

That is her doing it.

---

Minnehaha might not have known either what was going on exactly or whether the name I wanted came through or was the one needed to meet the situation.

732. There is a place outdoors where Doris has sat for development and where the sittings are sometimes held. The chair, sun and shade are correct features of the scene. The woman who "watches her so much" is evidently Mrs. Prince.

733. Mrs. Prince had made Doris two sachet bags for Christmas. It is possible that these are the things to which Minnehaha refers.

734. Dr. Prince reports that no such exercise was either needed or taken by Doris. She had plenty of this in her work about the house and with the poultry.



(Who is doing it?)

Mama to baby.

(All right.) [735]

[Pencil dropped, rose, leaned forward, distress and pause.] Cries of 'Oh' and left hand clutching breast as if suffering. Groans. Pause and cries of 'Oh'. Pause and reached for pencil which was given.]

W ... W ... you know.

(No I don't know W.) [736]

[Pause and pencil fell. Opened eyes, stared, pause and awakened suddenly and easily.]

Mrs. C. J. H. H. November 30th, 1915. 10 A. M.

Before she started into the trance Mrs. C. asked me if I saw a white cloud in front of a picture on the wall before her. I replied that I did not. She remarked that it looked as tho it shut the picture out of view.

[Subliminal.]

[Long pause. Sigh, pause and catalepsy, the hand reaching toward me which I mistook for a desire for the pencil which was refused. I relieved catalepsy and after a pause, thinking from the catalepsy that Minnehaha wanted to come, I gave her pencil to the hand. It paused and showed dissatisfaction and I changed the pencil.]

[Automatic Writing.]

you [P. F. R.] wish clear statements about what is now going on in the recent unfoldment of the girl.

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735. I did not get enough to be sure to whom the George refers. If it be G. P. it is intelligible, tho not completed, as he would naturally be about.

The mother died with pneumonia and her presence has several times caused Mrs. Chenoweth to cough, as is the wont with many communicators at times. In this instance it seems to have been myself that was affected for no reason that I could detect at the time, having been free from this for weeks and no trace of a cold.

736. The 'W' is not intelligible unless it refers to the same person that was more definitely referred to at the next sitting under the name William. Comments will be reserved for that reference.

(Yes exactly.) [737]

I am one of the friends who comes to the work and I do not mean to [pause] usurp the opportunity intended for the Indian but think I may throw light on the questions you propound. The Indian is much agitated because she promised to come today with a message and I have to use some power to overcome her agitation. She fears you will think her untrue and repeats He will call me a liar.

(No, tell her I shall not. Whoever can give me the name and the message will satisfy me. It is not absolutely necessary that Minnehaha give it, only so I get it.)

I told her that to have me come was equal to the answer she promised and would be a feather in her cap.

(Yes, tell her that is right.)

because it was through a suggestion she made in my presence. He ought to go and report himself—

(I understand.)

that I decided to come. Just how successful I may be remains for me to demonstrate. The first point was to get into the circle of active expression. When the girl was here the plan was formed. I do not find as immature a mind to work through as I expected. I mean the girl.

(Yes I understand.)

there have been many personalities at close contact with her spirit that I found almost as mature and developed a secondary personality as is ordinarily expressed through a person between twenty-five and thirty-five years. The immaturity is largely inexperience and retarded expression normal because of the unusual effect of the experiences in sleep. Is that plain to you. [738]

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737. There have been so many statements implying that this Emperor group was developing Doris and implications that some one had gotten through that I resolved to get some evidence of it, if possible. I had therefore asked a question at a previous sitting indicating my desire for information and one of the group, who does not get his name through at this sitting, responds to answer the query.

738. The description of the girl is quite accurate here, even to the years. Tho the communicator is not attempting to tell her age, the reference to the number of years which would express her psychic maturity hits her actual age well. She is now 27 years of age.

The most important statement made is the concession that secondary per-

(Yes it is, but it has not thrown any light on who you are.)  
I am coming to that. (All right.) I was sifting in [read 'out']  
my ... in my own personality.

(All right. Go ahead.)  
a little leaven leaveneth the whole lump.  
(Yes.)

I am not new to this sort of work and effort but realize the importance of careful statements that no more complications may arise in our efforts to elucidate the case. S [pause] uch work I do now with the group of which I was and am a member.

M [purposely not read. Pause.] M [P. F. R. and pause.] Just a moment.

(All right.)  
W ... [Distress and Indian. Pause. Distress.] F F F F F  
[Pause and distress.] F [P. F. R.]

(Stick to it.) [Thinking of Frank Podmore.] [739]  
[Long pause] you know me well.  
(Yes, but let us have it on paper.)

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sonality is present in the case, while affirming that many spirit personalities have influenced her. It is not natural for Mrs. Chenoweth to suppose or assert the presence of secondary personality in such cases. She takes the naïve view that all such cases represent the influence of the spirit and she knows nothing personally about secondary personality. She knows the words and knows that they are applied to phenomena that are supposedly non-spiritistic, but her interpretation of such phenomena would be that of the naïve mind; namely, that they are transmitted, effects of the spirit. Consequently she would not speak subconsciously of the presence of secondary personality from any views held by her normally. The concession here confirms the theory that I had formed of such phenomena in connection with obsession.

The explanation of the immaturity as due to "retarded normal expression" is remarkably accurate, as proved by Dr. Prince's account of the girl's arrested development. Mrs. Chenoweth could not possibly have known this even if she had seen her, which she had not.

739. The 'M' was not intelligible to me at the time and the communicator's later explanation made it clear. The Fred a little later taken with the final explanation shows that the 'M' as well as the Fred referred to Mr. Myers. The 'W' probably is one of the initials in his name and the 'F' another which ended in the Fred, and was probably incomplete for Frederic. This is made clear by the success in a few minutes in getting all his initials and then his name.

yes yes I know. [Pause] you have to keep us to the point sometimes.

(Yes.)

[Pencil moved up and down in air as if practicing.] \* \*  
[scrawls made like two M's and probably intended for that letter.  
Long pause.] M. [long pause.] [Then letter 'M' made in the air.]  
O [pause and circles made in the air. Indian, pause and distress.]  
Do not lose me now for it is right that I stay.

(Yes, stick to it.)

F is here [pause.]

(Yes, F who?) [Thinking of Podmore.]

F r e d [read 'frad'] F r e d is here with us to help. you do not know to whom I refer F W H M.

(Yes, all right. I understand.)

and one of the group to whom I referred as you must know.

(Yes, stick to it.)

[Pause.] M y e r.

(I understand Myers, but Myers is not the person.)

It is the one I tried to write about. F. W. H. M.

(Yes I understand that.) [740]

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740. There was not much telepathy in giving me the name of Myers when I wanted that of Mr. Podmore and was thinking of it all the while. While it is possible that Mr. Myers is about during sittings with Doris by Dr. Prince there seems to be no distinct evidence of it.

At a sitting with Doris on December 9th, and hence after Dr. Prince had received the copies of my record, Doris's mother purported to communicate and the following passage is found in the record of Dr. Prince for that date. This was in California. Doris never sees the records sent to Dr. Prince.

"Mother is here.

(I am glad to have you.)

I was interrupted the last time I was here.

(Yes, by the telephone.)

I was going to say that the one who wrote in the other place was not me.

(You did tell me that.)

I never knew my baby was not normal. I never thought anything about normal in connection with any of my children.

(No, I thought not.)

I know they are trying to get cross references in the other place. They were trying to get Frank Podmore. I don't know whether they succeeded or not, but will see."

Assuming that Doris knew nothing about the record the allusion to Frank

all right. [Pause.] I do not wish to get mixed [N. R.] up ppp mixed—

(Yes I understand. Take your time. Your own name will come.)

yes it must for I wish it. [Relaxed hold on pencil and distress. Pause and Indian. Long pause.] M [pause] P [pause and scrawl altering 'P'] \* \* [resembles 'Ge'] \* \* [scrawl. Pause.] E111. [?] \* \* [scrawls. Pause and then circles in the air] yes you must worry [read but first word uncertain.] Do not worry. I will not strain the hand. [There had been a struggle to keep control and I placed my hand near to supply energy.]

e n M M M [distress and pause.] M [pause and P. F. R.] M o r e to come.

(Yes.)

[Pause.] Prof no not for me. I did not write that anyway some one said it and it went itself.

(I understand.)

W i l l i a m [mirror writing and not read.]

(That is written upside down and backward.)

W i l l i a m [mirror writing and not read.] [Pencil fell.] [741]

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Podmore involves a cross reference at least with my mind, as that was the name that I wanted to get. But Dr. Prince explains that he had accidentally left my letter in his coat pocket and attaches, as a consequence, no value to the incident as evidence. He remarks that Doris has never shown any curiosity about either her own script or letters from me and that it is most probable that she had no knowledge whatever of the contents of my letter. But he rightly disqualifies the incident under the circumstances.

Dr. Prince reports in this connection an interesting interview with Sleeping Margaret and Doris about this possibility of reading the letter. Sleeping Margaret accused her of reading it and Doris said she did not. Then later Sleeping Margaret told Dr. Prince that she was testing Doris and could tell from her thoughts that she was telling the truth and that she had accused her of reading it only to test and tease her. This interview suggests most interesting psychology on any theory and perhaps the Freudians would regard it as an unconscious confession and attempt to get out of the predicament.

741. Whether the 'M' in this second instance refers to Mr. Myers is not indicated, but I imagine from the difficulty attending the effort that it is designed for another, perhaps Mr. Moses who was mentioned at the next sitting as one of the persons referred to here. This is confirmed by the fact

[Oral Control.]

[Indian.] I could do better than that. [Reached for pencil and one given. It was immediately thrown away and fingers snapped like Jennie P's. Pencil with string on it given.]

[Automatic Writing.]

Minnehaha makes better work than that. he feels so smart. I am glad he could not do it the first time but he knows the way to write for he has been here before lots [N. R.] lots of times and yet he gets a fit now.

(Do you know who he is?)

Yes I do know who he is and I saw him when I went away yesterday and he is an old feller and has had a heap [heap] of experience here too and he has been here a long time and he is good as an angel but he cannot write as well as the shining ones. Wen h [when] you ask another question and that will rest and come afterwards.

(All right. Can I ask a question about other matters?)

Yes go ahead.

(Have you got the name for that long stringy thing Baby made?)

You mean the bright yarn thing.

(Yes.)

that is what it is something to wear on herself and she likes to make it and she sat down at a table with a heap of the stuff [N. R.] all around ... stuff all around on the table and she tried it on putting [putting] up her hands over her head and around her throat. It is pretty and she likes it and she was talking with the woman all the time.

(What woman?) [742]

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that his name was William, tho he has always been known as Stainton Moses. Mrs. Chenoweth probably did not know that his name was William, never having read any of his works, tho she knew a little about him.

742. Minnehaha's answer to my question makes the reference to necklaces fairly clear. Dr. Prince recognized it at once. She sat at a table when stringing the beads which were on the table. The allusion to "putting them" around the throat when strung is a description of their nature in terms of a mental picture. Dr. Prince says of Doris talking at the time that this is true: "She does talk with Mrs. Prince while making them, pretty much all the time, whenever Mrs. Prince is in the room or within hearing.

the one you like who likes her. I like the folks better than I did for they like her better than they did. They wanted to make her stop and she could not. I want to tell you something about George. You know the one you had help me.

(Yes.)

He knows the man who writes through Baby.

(All right. Go ahead.)

and he says it makes him laugh this does but I don't laugh. I think it is dreadful. [Pencil fell, Mrs. C. rose and leaned forward a few moments and fell back in the chair, with distress.]

[Subliminal.]

G. P. G. P. [Pause.] Oh my. I got such a head. [Rubbed face and awakened in a moment.] [743]

After awakening, Mrs. C. asked me if Mr. Stead had been here. I replied that he had not. I had not yet read the William and could not suspect him. [744]

Mrs. C. J. H. H. · December 1st, 1915. 10 A. M.

Before the sitting I mentioned an incident to Mrs. C. which affected her reputation with certain people and suggested that the practice be modified in deference to prejudices of those who did not understand her. She was quite innocent of the thing suspected, but was ignorant of the inference drawn. This led into a long discussion about the policy of making the work influential with the world and free from mean suspicions. Details need not be mentioned

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743. The allusion to G. P. is not explained. It may have been a mere accident of the return to normal consciousness.

744. It is possible that the reference to Stead is an echo of the name William which came in connection with 'M'. If so it is a subliminal association and most interesting on that account as it would indicate that the subconscious may catch a glimpse of what goes on during the trance. If the name William had not been more intelligible on the hypothesis that it was intended for Stainton Moses referred to above, we could be surer that the allusion to Mr. Stead on the recovery of normal consciousness was a sub-conscious association.



here. But it resulted in modifying the plans for the day by the controls and the first few sentences are explained by the conversation.

[Subliminal.]

[Long pause. Indian and reached for pencil. Pause.]

[Automatic Writing.]

[Cross and a circle made, with cross inside.] My blessing and help on the matter of common interest to you who each seek to serve the world.

(Thank you.) [745]

We were waiting to act as usual but it seemed best that a word should come from me at this moment to bring a spirit of peace and quiet. I have been near in the work of those who sought to express the sentiment and evidence of contact with the young light in the west and have seen some of the difficulties which beset [beset] the spirit in its expression. One of the difficulties in bringing evidence from one light to another is that memories include sensations which were experienced at the time and place of the first communication. There is no clear demarcation between the actual written or spoken message and the state of mind attending the delivery of the message or the attendant circumstances like present people in spirit or body and atmosphere and these frequently become interfused with the repeated message. If it were possible to have the same detached arrangement for the transmitter at each point and the less confused help from our side which comes from long and constant use and association through and by the light the repeated evidence would come more quickly and evenly. Corresponding situations as nearly as possible would help the reproduction but even with the uneven situation much can be overcome and enough evidence produced [produced] [pencil fell by accident and reinserted. Pause] to give more than a working hypothesis. [746]

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745. The conversation prior to the trance explains this allusion and also the resolution to change the purpose of the sitting. It is clear that the sub-conscious did not seize the occasion to lecture me or to defend the attitude of Mrs. Chenoweth as it might well have done on the supposition that it has much to do with the results.

746. The explanation of the difficulties of cross references is not verifiable, but it is quite conceivable and is certainly interesting. It conforms to

(When you can, I would like to make a statement.)

Yes I am saying this that the understanding of the several names introduced in connection with the message of yesterday.

(Yes, I understand perfectly and do not wish to interrupt until you are ready.)

Each of those names bore a definite relationship to the communicator as he communicated at the other place and some further difficulties arose as he made effort to distinguish while communicating between the actual world of physical expression and spiritual reality. I advise further experiment along this line as the plan is to perfect the communication between the points of contact and have an answer to that eternal why do they not recall what was said ... [pause] said [written under the first attempt] and done at the other place.

If we can by constant and repeated effort eventually produce [pro-

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psychological laws as we know them and represents more acquaintance with them than Mrs. Chenoweth has, since she has never studied psychology of any kind. We might conceive that self-examination might reveal such knowledge, but it does not occur to many people to strike so deep a vein in mental action. That it should apply to the difficulties of cross reference had never occurred to me with all my study of both psychology and of this problem. If the pictographic process be the one involved in communications the association of memories of a particular message with the sensations at the first place would explain easily why the specific message does not get through at once. The whole panorama is transmitted and it takes time to discover the particular item intended.

I may remark, however, an interesting cross reference some time later which tends to confirm the statement made here about its difficulties. My wife purported to communicate through Mrs. Friend, wife of the young man who went down on the *Lusitania*, giving her name and making a reference to my son. The name was probably evidential. The next day she purported to communicate through Mrs. Chenoweth, the latter knowing nothing about my work with Mrs. Friend. My wife referred to the sitting of the previous day and stated that she had tried to communicate there, but got nothing more that was evidential. But as Mrs. Chenoweth began to recover normal consciousness, the subliminal referred to the ringing of the door bell and remarked that it occurred at the sitting the day before. Now while my wife was communicating through Mrs. Friend the doorbell rang and I feared that some one had called who might interrupt the work. Here is exactly the kind of fact which the control says is liable to be transmitted in the cross reference and it may have, as was the fact in this case, no necessary relation to the thing that the communicator is trying to deliver as a cross reference.

duce] the repeated message we shall have shown that it is only a question of experience. I am ready for the statement.

(I always try to ask my questions in harmony with what is being written, and because some one said that he had been in contact with the girl, I thought it would be good to ask for the name that came through. The only thing that we have yet got through there would not suggest any of you at all and that name we did get through is not the one that came yesterday or not any one of them. I can understand why many things come through here that do not come through there, but as you know, the world will not let me apologize for what I do not get and I know the difficulty of getting the name, but it was the only sign of the presence of any of you, and it was not a name of the members of the group, but a friend of Dr. Hodgson. I would not urge it, if you think it best not to pursue it. I leave it in your hands, only I will request that if you can, you tell me who it was that came yesterday, or rather whether the one whose name began with M was one of the group. I am through.) [747]

Thank you, I understood and do understand your position both personally and as a revealer of the hidden truths and I appreciate your patience.

Yesterday there were two whose names were not mentioned. Each began with M and each watched with eagerness the work of the one who wrote. Myers was one and Moses was the other but neither being the name wanted. It seemed as if to write them would put the matter in that class of work which we used to call fishing and so we tried to divert the work until a more definite word could be given. I expected to resume that at this sitting but must reserve it until tomorrow as the discussion took place instead.

I do not feel disappointed as this had to be and was best.

(Yes I saw something had to be said and did not expect it would lead to so much.)

No it was one of those matters that lead to light only through discussion. Imperator. [Sign of cross followed.] [748]

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747. When 'M' was given the day before I thought of Mentor to whom reference had been made once before and I wanted to see if my conjecture was correct. I had been told it was one of the Imperator group and M strongly suggested the only one with that initial. But the sequel showed that the M was for Myers or Moses.

748. Dr. Prince reports that Imperator was said through Doris to be in

After sitting I read the first two or three sentences to Mrs. C. to show her what had been said with reference to our discussion and on finding that she did not know what the sign of Imperator was I did not mention it.

Mrs. C. J. H. H. December 2d, 1915. 10 A. M.

[Subliminal.]

[Long pause. Rolled head over. Long pause and reached for pencil. Long pause and Indian.]

[Automatic Writing.]

My effort to make plain my identity here a while ago was not successful as I wished but I am to try again as it is important. I will not delay longer than I must to get hold. You must know that there is as much intense interest in the Margaret case on our side as on yours and many people are watching the progress of the new unfoldment with a desire to add to its value by evidence and expression. Among them I have found myself one able to make slight contact and now I am here to add to the test of the effort. It was thought best that the well known and closely associated names of friends here should not be the ones used in the early experiments with the girl as there were so many chances for a supposition that she might have caught the names in conversation or experiment while here and that is why you have had no familiar personality apparently communicating. Is that plain.

(Yes it is.)

We are sometimes hampered in such matters more than we can express and you are left to infer the meaning [read 'many'] by ... meaning by the result. Yesterday I planned to come but Imperator came instead and as a result of your communication to him I was asked to make the above statement to you.

(Thank you.)

I have more than once tried to write with the girl's hand and shall do so again as soon as I can. I am sure you will know that

---

charge of the case and her development. I did not know the fact at the time and much less did Mrs. Chenoweth.

my interest in R. H. and his work is unabated and that some of my ideas have undergone a change but not sufficient to alter the general opinion I had about the value of the work. My life was busy enough but this work is of a de ... [pause] different nature. I am [pause] W [?] \* \* [possibly attempt at 'my name'] [Pause.] I try to write my name.

(Yes, stick to it.)

Your words are a note of confidence that I can do it. I was a friend of the one who came here yesterday. I refer to Imperator.

(Were you one of his group?)

Yes in the same group of workers but not of the same greatness as our leader. R [Distress and P. F. R.] H was a worker for us when I knew him now you know.

(No, not yet.) [749]

D [pause] I— R— D 3 who were in the group and others who were secondary to those you know now and you know that at the time of the obsession of the light we had to work valiantly to form a new and orderly band about her.

(Which light?) [750]

P (All right.) and that is precisely what is going on in the Margaret case. It was not commonly called obsession in the case of the light I named by [so written and read] it ... but it was essentially that.

(I understand.)

Dr.— P— you recall.

(Yes.)

and some of [delay in reading] the m ... ['of' read.] methods used to unloose his hold were not used in this Margaret case. That was a case of removing the offender by force at last. Do you know this.

(No I did not, because I had no access to the records.) [751]

749. The statement that the communicator is "a friend of Imperator" is evidently an effort to get the idea of the group into my mind. I had wanted to know who it was that had gotten his name through Doris and here is the answer, made more explicit at the end of the sitting.

750. "I, R and D" are the initials of Imperator, Rector and Doctor and they are referred to as if to distinguish the communicator from them while he means to include himself in the group.

751. The allusion to Dr. P. is evidently to Dr. Phinuit, the old control

I supposed you did and you should have because it would help you to see the methods of improvement since that time but to return I am one of that group P P P [pause] ro ... [Indian.] Pr ... Pru ... [ P. F. R.]

(Stick to it.)

Prud ... [tapped pencil and pause.]

(Go ahead. You will finish it.)

Prudens.

(Good) [Pencil fell.] [752]

[Subliminal.]

Oh my. [Indian and awakened suddenly.]

Mrs. C. J. H. H. December 3d, 1915. 9 A. M.

[Subliminal.]

[Long pause. Stretched hand as if trying to prevent catalepsy. Distress and groans. Pause and reached for pencil, felt it and rejected it. I then gave the one with a string on it. Hand pressed it to neck and breast, smile on lips and Indian gibberish. Pause.]

[Automatic Writing.]

Minnehaha.

(Good morning.)

You do not want me but I am here.

(All right. May I ask some questions?)

Yes.

---

of Mrs. Piper when the Emperor group came there. I ascertained later that Mrs. Chenoweth had never heard of him, though his full name Phinuit had been given a number of times through her by some of this group. The comparison of his hold on Mrs. Piper with that of the Doris case is interesting and represents ideas which Mrs. Chenoweth has never held of Mrs. Piper. He did have to be removed by force as it were, though it took some years to effect his release.

752. The name Prudens is not the one that came through Doris. So far as I know there has been no trace of him there. But it is perhaps only implied by the supposition that it is an answer to my query, and, if it is not, the error would not be so great. The allusion would only signify that he was the communicator here.

(All right. There was a state long ago in which Baby was, that has not been referred to or explained. I thought perhaps you could remember it and tell me all about it.)

Yes you mean when she was sick. (Yes exactly.) in the blankets. (I don't know about the blankets.)

I do. I mean the place you call bed. That was a long time back of this time and she never was the same papoose after that you know what I mean by the same papoose.

(Yes.)

It was then that she got split and never got together right again until we me [N. R.] that means me got there to help get the devils out of the way. You do not know how I worked and I cannot tell you. She had a really truly sick time then and her Mother squaw was scared to death.

(What caused this state?)

You mean how did she fall and get sick.

(Yes.) [753]

Somebody hurt her and bothered her. You don't know that do you.

(No, I did not know that.)

and she got scared herself [written 'hersef'] you know the feler [erased] that is not a good word.

(I understand.)

---

753. There had been no such evidence of the Sick Doris personality as there had of Margaret and Sleeping Margaret and I had waited patiently for the indications of it all this time. As the work was approaching an end I wished to ascertain if we could uncover it and find its connections. My question was directed for the purpose of seeing whether the reaction would bring it out. I knew that one of its chief incidents was the rapid making of embroidery, but I did not wish to make the matter so plain as to mention it. I had at first supposed that the "work with fingers and hands" referred to this, but the development of the incident showed that Minnehaha had in mind recent work of another kind; namely, the making of necklaces. Not wishing to give myself away by referring here to the embroidery directly I made the general reference to a state not yet mentioned. The reaction for promptness surprised me. It was correct. It was the time "when she was sick" that I had in mind and that identified the personality which I had wished to discover. It was far back, as indicated. Sick Doris was caused by the shock some years ago of her mother's death, and the girl was never the same after that, until cured. It was the time when the "split" became its worst.



Well it was a man scared her and she had fever in her head and got crazy you know that much.

(Yes.) [I did not know, but assented to keep things going.]

I know you do and then when she came [pause] that is not what I mean but after a long time she was some better and some worse [delay in reading] yes beter [better] running about and wors [N. R.] about ... worse ... lying. She was an awful liar then brave honest. [754]

(All right. Was there any spirit connected with her in that state?)

Yes of course there was they made her that way. Sick paposes ought [N. R.] to be ... ought to be watched for the spirits that come and drive [read 'drove' without excuse] drive them away.

(Who was the spirit when she was sick?)

I do not knew [know] who all of them were but the one you saw was one of the band of them. they are like shall I tell you what I think.

(Yes exactly.) [755]

---

754. It is not clear as to what was the cause of her "scare" or that of her mother. There is no evidence of a fright from a living person, but if the man referred to was the man who intimated that he had been hung, the incident purports to be one in the other world and is not verifiable. The allusion to her being "some better and some worse" well represents the alternations of personality and physical conditions associated with them after the Sick Doris personality came. The reference to her being an "awful liar" must be interpreted in accordance with the tendencies of Minnehaha to hyperboly and brief characterization: for when she tells the exact facts she exculpates the normal Doris from it as a good girl and throws the blame on the invading personalities.

755. The answer to my question here is not verifiable, but it has much interest nevertheless as more or less confirmed by what we know in ordinary mediumship. I have all along held that a mediumistic condition is a state in which any number of foreign personalities may express themselves and ordinary observers would not distinguish them as separate from it. I wished here to know if a distinct personality had the control in the Sick Doris state and got the answer that the communicator did not know who it was save that it was the one that I saw. I had seen none and knew of none unless it be the man who had been hung. But while there is nothing to verify in this, the remark fits the phenomena of control generally. The trance of Mrs. Chenoweth, for instance, is a single state in which all sorts of impersonations occur and no one could detect that they were different personalities who had

I hate those bad ones. They are like little maggots that come on dead tinks [so written and read 'trunks'] things. When they see anybody sick or weak or foolish or drunk they try to hitch on so to have some one to live through. You don't know much about it but I do. [756]

(Yes, what did Margaret think about the sick state and those in it?)

You [pencil worn out. I gave another that I had tied a string around for just such an emergency.]

(Here is another pencil with a string on it. I saved it for you.)

[Put pencil to breast and hugged it a moment.]

You ask such foolish questions for you know what she thought. She told what she thought to some folks who were listening. She did not know everything that was going on because she was dull when she got too near to baby.

(Yes, I asked my question only to bring out the "knock down evidence" you said you would give me. It is not enough for me to know the facts. They must be written on the paper by you to be evidence.)

Yes don't I do pretty well. [757]

(Yes, you do. I wish to know what Margaret did to the sick one.)

Oh yes I will tell you a heap of things she did. You know how she had two states of Margaret one good and one bad.

(Yes.)

---

not had long experiences with the phenomena. With this experience he can detect in both the writing and the psychological contents of the messages the variations of personality and even the interfusion of personalities.

756. This is a naive description of what takes place in obsession and coincides with ideas expressed in this field through many sources, tho none has probably described the phenomena in this way.

757. "She told what she thought to some folks who were listening" is an exact description of the character of Margaret. The Daily Record and the statements of Dr. Prince in previous Notes prove this clearly. Doris was quiet and respectful. Margaret blurted out what she thought and did not seem to care whom it offended. The allusion to being "dull" would fit Sick Doris rather than Margaret, though the assertion of it here qualifies it with the statement that it was when "she was too near Baby". This might imply that the personality of Doris might change with the relation of the foreign agent to her. But we have no proof of such an implication.

one sleep and quiet and one run away and lie and do bad things and the lie one was not the same one at all and she laughed and fooled them all. She did some things to Baby herself [written 'her-self'] I mean bothered [read 'between'] her ...bothered ... yes [to reading] she did and acted like a real devil.

(Tell ... ) [Writing began.]

You want to know about tearing

(Yes all those particular things.)

tearing things up that were to wear and hiding things and running off so nobody could rest for fear she would be drowned or something else and they all thought it was Baby. [758]

(I understand. Now the sick one made things rapidly with her hands. What were they?)

Yes you mean the pretty things to use.

(Yes.)

I know those but [not read at time.] I ... [pause] she kept getting [getting] more stuff and they thought that kept her out of devilishness and I was there then. [Pencil fell, rose and leaned forward and fell back into chair. Indian gibberish.]

[Subliminal.]

[Distress and groans. Rubbed face and cries of 'Oh'.]

Strips, strips, strips.

(What were they?)

Straw [?] strips, strips.

(What was the name of them?)

[Pause and awakened suddenly.] [759]

---

758. The reference to "one asleep and quiet and one run away", and to hiding and tearing things is correctly descriptive of many episodes in the life of Doris during her secondary states. Most of them have been mentioned before and are not evidential here, tho they were when first indicated.

759. The term "strips" was evidently an attempt to describe the embroidery which I had in mind. The picture got through from the effort in the deeper trance into the subliminal as she recovered consciousness and illustrated what Dr. Hodgson observed in the work of Mrs. Piper; namely, that the clearest evidence came in the transitional state between the two conditions, normal consciousness and the deep trance. This I have often remarked with Mrs. Chenoweth, but there seems to be fewer efforts to transmit information in this way.

Mrs. C. J. H. H. December 8th, 1915. 10 A. M.

[Subliminal.]

[Indian. Long pause. Indian and long pause again after which hand reached for pencil and paused.]

[Automatic Writing.]

With [Indian] the dead there is no knowledge. [Period inserted carefully.]

(What do you mean by that?)

The dead know not anything but rest in the ethics [not read aloud] of the living [not read.]

(What are the two words?) [I read the rest of it.]

ethics living and are content. [P. F. R.] Search no more the dead are dead in soul and body.

(How then does it happen that you can write here?)

Because I live vicariously caught [N. R. as writing was defective from fault in the paper] my soul caught in its flight to the city of the dead souls by the wandering spirit of a sleeping woman.

(I understand. Who let you in there?)

In where.

(In the body of the sleeping woman.)

my captors placed me here.

(All right, do you know who you are?)

I am of no nation and no land my hold on life is broken and I beg you let me proceed on my journey to silent death land. Man I was but now a phantom soon to lose form as memory in cloud and clod. Pray disturb me not.

(Do you not wish to live on?)

My wish is the unrealized dream of christian fols [fools] but strong and mindful man lets not dream nor fancy articulate falsity [read 'falsely'] [Pause.]

(You cannot . . . ) [Writing began to correct last word.]

falsity. Here is the end of my dreamless sleep and I shall oblivion find this hour. [Struggle and great difficulty in writing now began with the following for a sentence or two.]

My soul is doomed my day is ended. You are walking my way. [Distress and left hand covered eyes.] I hear your voice the echo

of my words is bone [read 'borne' as I saw this was meant.] to my dying brain. Why this delay.

(What delay do you mean?)

I would be released and pass on [distress] to death.

(Do you know who you are?)

I am dead to memory.

(All right.)

(You want to waken up all right do you?)

I shall never waken more. [Pencil fell. Indian and hand threw down pencil which had been reinserted and snapped fingers for another. Three pencils were rejected.] [760]

[Change of Control.]

He is one of those near Baby. Minnehaha. I do not like him. let the shining one have him. I know he will wake [read 'take'] up ... wake up in hell if he thinks he is dead now. he will find a nice time waiting him. I hard [so read, but intended for 'heard'] heard them say He sinned against the Holy Ghost who is the holy ghost.

(What was his sin?)

I guess he killed himself. he looked like a ghost that had been dead a thousand years. I will tell you about him when I can. folks cannot die they want to. [Pencil fell. Rose and leaned forward.] [761]

---

760. There is no evidence that this personality had influenced the girl, and there is no claim that he did so. The representation is that he was a wandering spirit whom the Emperor group wished to help, though he is said by Minnehaha a little later to be "near Baby". There is nothing evidential in his appearance or in what he says. The import of the message is that he is a personality that seeks oblivion or annihilation and if we accept it as representing conditions in the spiritual world for some personalities it makes the place much like our own world and that is the uniform representation of it in the literature of this subject.

761. We cannot, of course, verify the allegation that the man had committed suicide, but, if he did, it at least partly explains the mental condition desiring oblivion. Dr. Hodgson found in his work that suicides suffered from disturbance more than others, a coincidence which must have its weight in estimating what is said here. Mrs. Chenoweth had no special knowledge on the subject. What it represents is that the ideas we have when dying continue until we change them ourselves. If seized by any fixed idea, such as

[Subliminal.]

Oh death, deliver us. [Distress and pause. Opened eyes and stared into space for a long time, not moving a muscle or winking the eyes. Then closed the eyes and put head back on chair.] Just to get the sen ... [not finished and not sure what was said.]

(What?)

[Suddenly awakened and remarked that she thought some one said: "Just to get the sensation of living."]

Mrs. C. J. H. H. December 9th, 1915. 10 A. M.

[Subliminal.]

[Pause, sigh. Long pause, and then alternations of distress with groans and pauses.]

Go away. [Alternations of distress and pauses again.] Go away. [Long pause.] Hm. [Quickly reached for pencil and one given, but felt and rejected. I then gave the one with a string on it.]

[Automatic Writing.]

Do you think cheif [chief] that they ought to let these fools come around when you and me want to have some tester work done.

(If they think it wise I will not oppose it.)

I can hang on and they cannot get in by me but I do not come to do what you think is bad. The shining ones are always around but I am not sure that they can always help after a devil gets in for they let Baby go so long and did not get her fixed [read 'first'] fixed and I got hold. [762]

evidently infected this man, it would be natural for it to be monomaniac in nature and to cause the condition here indicated. It seemed to have been the purpose of the controls to break up the condition by bringing him into contact with the medium. It will be seen later that it appears to have had something of this effect.

The psychologically interesting point, however, is the remark of Minnehaha in explaining the phenomenon. It is not her own statement that he had "sinned against the Holy Ghost", but that of the group and she was the intermediary for putting it through and then wants to know what a "sin against the Holy Ghost" may be. The dramatic play here is beyond praise and indicates the limits of Minnehaha's knowledge very clearly.

762. The account of what is going on about Doris is open only to con-

(May I ask a question?)

Yes.

(You promised to tell me Baby's honest name. Can I have it?)

Yes I did and I will tell you it when I get ready. I do not mean that to be bad but because I have to work for it.

(I understand. Do you know the name of the preacher man who cares for and loves Baby now?)

You mean the one in the box where she lives.

(Yes.)

I know who you mean and I will tell you something I know about him some day. Do you know anything about baskets.

(Yes, but not in connection with him or Baby. Tell me about them.)

I mean baskets made like Indians make them. I can do that just as good as she used to do the other things with her ...

[Pause and groans. Then the phrase "Go way" was spoken as the hand wrote. I shall mark in its proper place each time.]

[Oral.] Go way.

[Written] hands.

[Oral.] Go way. Go way.

[Written.] I mean the things you

[Oral.] Go way, go way, go way.

[Written] talked about to me.

[Oral.] [Go way.

[Written.] The pretty things she made. Do you know all color.

(Yes I know.)

[Oral.] Go way, go way.

[Written] and so funny and pretty for her to do.

[Oral.] Go way.

(Yes.) [763]

lecture. Minnehaha evidently does not understand the situation and does not know that "the shining ones" either cannot prevent or are not disposed to prevent others from being "around", but are concerned mainly in preventing their getting hold of a case. The passage by itself would have no meaning, but taken with the record as a whole it has interest as reflecting the character and purposes of Minnehaha with her limited knowledge of the situation and this on any theory whatsoever of the facts.

763. The allusion to baskets did not develop any incident and it suggests nothing to Dr. Prince that might have been intended by the communicator.



[Pause] B B you know.

(Yes, go ahead and finish it.)

B e [pause] a ... [P. F. R.] [Pause.] B you know what I am trying to write

(Yes, go ahead.) [764]

about the work she did. (Yes.) [Pause.] something to wear and make folks like Indians you know. (Yes.) String them on to a thing and make pictures to beads and they looked good [spelled "good"] did not they.

(Yes they did.)

It was a squaw did that not me not Minnehaha.

(Good.)

but a squaw who tried to keep her from going insanity ['insane'. Pause.]

(I understand.)

and now that squaw does not work any more. You know that the shining ones want to make her do a heap of good in the world. She is a good papoose [written hesitatingly.] I cannot spell today that fool bothers me. I know what it is now chief. they want him to see me work to make him stop taking [so written and read when hand pointed till read 'talking'] about being a corpse. Is that the right way to spell a dead man.

(Yes.) [765]

---

The conflict of personalities arose without giving Minnehaha a chance to complete it, and an allusion came evidently to the necklaces. It is possible that the confusion arose in the fixing of the conditions to attempt giving a name.

764. It is evident that the attempt here is to give the "honest name" of Doris. B is the initial and 'a' the last letter of it, and the "Bea" is a mistake, if intended for "Beatrice", which it may be.

765. The subject was probably changed to prevent the usual confusion caused by efforts to get a proper name and it may have led to the unclear result about the things mentioned. Apparently the reference is to the necklaces, but the statement that it was a squaw influenced her to do this in order to prevent her from going insane is not only not verifiable, but savors of confusion between the present and a remoter past when such employment was necessary. We can conceive the embroidery having been instigated for this purpose, but not the necklaces. The statement that the squaw does not now work any more seems to show that it is the past to which reference is made, but the things in mind here, according to the comments of Dr. Prince,

I want to tell you about the preacher now. [Pencil worn, and finger felt point and I gave a new one.]

(I understand.)

He has been with God more than he used to be. You know what I mean.

(No, not quite certain.)

He is nearer to the things that are true [delay in reading.] tr ... [read] now and he will not fight even Minnehaha now but he would once. You know what that means. [766]


(Wait a minute.) [I wanted to say something, but hand quickly began to write, as I had in mind asking her to be a little more definite and I intended to explain that perhaps she had mistaken his opposition to Margaret.]

You think I mean the other one don't you.


(No.) [767]

I don't. I mean this one. Do you know what G is for.

(No I do not.)

 G [written almost in compasses.]

(That sign I don't get.) [I merely wanted it made sure.]

 G [evident effort to write 'G' in compasses and was inside lines of one.]

(I know the sign, but not the G.)

I put the G in it. Is it for Solomon?

(I don't know. I only happen to know the sign. I never was one.) [I would not say 'Mason' as I wanted it to come spontaneously.]

Is it brick and mortar folks.

---

are the necklaces. If Minnehaha fused the past and the present together she got the right "squaw" but the wrong things done by her.

766. Of the allusion to himself Dr. Prince says: "I believe that this is correct. At any rate, it emphatically expresses my convictions, particularly for the last six months." •

767. The two preachers are here clearly distinguished. Earlier in the record we had to determine the distinction between them by the incidents and indeed but for perfectly clear incidents which pointed to another we should have had to declare the references false, if meant for Dr. Prince. Here, however, Minnehaha shows clearly that she knows two clergymen and this without hint or suggestion from me.

(Yes.)

ask the preacher if he knows what I mean for it looks like old Solomon himself.

(All right. I will.)

I know it is not a real man but a sy ... [pause] simbal [symbol].

(I understand.)

You are good cheif [chief] now.

(Thanks.) [768]

I want to put the name of Baby here.

(Yes.)

[Long pause] \* \* [scrawls and pause] \* \* [scrawl.]  
not yet.

---

768. It was a mere accident that enabled me to recognize the Masonic sign here. It came in connection with Cagliostro and I learned its meaning then, never having known it before. I did not know that it had any possible connection with Dr. Prince, nor did I know the meaning of G in connection with it. But Dr. Prince explains as follows:

"This Masonic symbol is pretty well known, but it could not have been known that I was a Mason. G stands for "God". The reference to Solomon in connection with the letter G is peculiarly correct, as associated with the second degree of Masonry. The symbol in its entirety is associated with the first three degrees and finds its consummation in the third. I have myself taken just three degrees. The symbol itself might be obtainable by Mrs. Chenoweth in a public library, but she would hardly be able to find out that I was a Mason and have taken, not one or two, but the three degrees which make the emblem pertinent to me."

Two things are psychologically interesting in this passage. The first is the inability to use the word "Mason" and the necessity for resorting to the circumlocution "brick and mortar folks". Minnehaha would not likely understand the word "Mason", and as she was probably acting as intermediary for another, the mental picture of a mason with brick and mortar would have to be employed to get the idea through.

The second incident, however, is the most important one. The apparition of Solomon and characterization of him as old would usually, or perhaps always, suggest to most people the presence of that ancient spirit and there would be no way to refute such a view, had it not been for the casual remark of Minnehaha that it was *not real*, but a symbol. Rarely do communicators explain such phenomena and it is a most precious contribution to the whole problem to have this casual reference of Minnehaha. It has its meaning in the hypothesis of the pictographic process in the explanation of apparitions which are thus veridical hallucinations rather than *quasi-material* realities.

(All right.) [769]

It fusses ['confuses' evidently the proper word] me. [Pause.]

Do you know about the new writing that has come and is to come.

(Yes I do.)

It is going to be Wonderful, isn't it.

(Yes I hope so.)

but I know a secret about it that you don't know. The [pause] Group [written with difficulty and in heavy lines] is divided yes sir and some of it comes here and some stays there.

(Good.)

who is K \* \* [first stroke of same letter.] [Pause.] K.

(I am not sure.)

K [pause and distress.]ing. [Struggle to keep control.]

(Go ahead.)

King [distress and pause.] a King in ...

[Pencil fell and hand laid flat on pad. When I suspected catalepsy and took the hand, it seized the pad and wanted to take it away. I seized it because I thought one of the other personalities was after it. Hand reached for pencil and it was given.]

I would not tear it but I had to cover it up so you would not see and you stole it and now I'll get a scolding for telling it.

(I shall keep it secret and not tell the preacher man.)

You better or there will be some trouble for me. They only want me to tell what they want told.

(I understand.)

am I a teller.

(No, it was really important that I know. But I shall keep it secret to myself and not tell the preacher man, so that they can reveal it when they are ready.)

(Pencil fell. Distress and pause. Hands rubbed face.) [770]

[Subliminal.]

---

769. This second attempt at the name of Baby ended as before and the subject had to be changed as usual.

770. The word "King" which was so carefully written is not intelligible. If it be a stray association with the name Solomon it would have a meaning, but this is not indicated. Before it was developed into something intelligible Minnehaha discovered that she was letting out a secret and resorted to an interesting by-play to cover it up. As she had just referred to the Masons

Oh. [Pause and hands rubbed face.] Who is Dorothy?

(You tell.)

I don't know. You got anybody connected with you by that name?

(No.) [771]

[Pause.] There's that funny man again. [Pause, and opened eyes, blinked them awhile, rubbed the eyes and then left hand began picking the eyes, face, nose, hair, neck and eyes again, and then slowly moved the hand away and awakened suddenly with the hand in the air.]

Mrs. C. J. H. H. December 10th, 1915. 10 A. M.

[Subliminal.]

[Long pause and reached for pencil. Pause.]

[Automatic Writing.]

M [N. R. purposely. Pause.] M [N. R. purposely.] [P. F. R. Pause. Pencil fell and picked up and held in palm of hand. Pause.] \* \* [scrawls and then spontaneously changed pencil to normal position. Pause] \* \* [scrawls, but apparent attempt to write 'mm', P. F. R. and distress with pause] \* \* [scrawl and then pencil moved up pad and attempted to write again] \* \* [scrawl and apparent attempt at M and undeciphered letters] \* \* [written backward.]

(I can't read that. It is written backward.)

\* \* [written backward again and illegible.]

(That is written backward. I can't read it.) [772]

[Pencil fell and new one given, and this was rejected and hand

it might have been the beginning of telling one of its secrets where it should not be told. But this is conjecture and we are left without a distinct clue as to what was intended.

771. I at once recognized who the Dorothy was, but wished to have more told me to assure the correctness of my inference. But as usual the psychic could get no more. Dorothy is the name of the daughter of Dr. Prince's sister with whom Doris stayed when having the sittings. She was often mentioned to me by Doris at the time.

772. No explanation of the M is possible. The statement of Minnehaha when she came that it was the man who had come before suggests that he

reached snappishly for another. I gave the one with a string on it. The hand felt it carefully and face smiled.]

[Change of Control.]

Minnehaha is sharp and can do much but do not like the pencil that all the spirits use.

(Who was it trying to communicate before you?)

The man who was here the other time but he is not quite as bad as he was so I will not make so much fuss.

(Has he been dead long? That is, has he been on your side long?)

I think he has been here a long time and there are a lot more like him but we cannot stop to notice them when we have anything so important as we have on our hands. The big shining one says they have a stupefying [read 'slippery' doubtfully] stupefying influence on the sensitive pople [people] in your world and I asked him if some pople [people] in our world would not be beter [better] if they were stupefied but the big shining one believes in every one having an independent atmosphere around [N. R.] around them. Just as they have a body to protect their working organs.

(I understand.)

do you. it looks hard to Laughing Water but he says it can be done. [Indian and pause.] Sensitive pople [people] do not have their atmosphere closed and so spirits get inside.

(I understand. May I ask a question?)

Yes. [773]

(Do you know what embroidery is?)

You mean making pictures on cloth that is what Baby can do. (Yes, go ahead.)

I think it must be awful hard to make all those little stiches [stitches] but she likes it.

---

was the suicide who had sought annihilation. But the M explains nothing to me. Nor does it suggest any one to Dr. Prince. His alleged age precludes this.

773. The explanation of mediumship and the relation of earthbound souls to it is expressed in a unique way. It is evident that the aura or spiritual body is implied here in what Minnehaha says. We have no means of verifying it at present. But it coincides with what has been taught through other psychics, and observation would confirm the influence of the earthbound as asserted, if we are to suppose them present at all.

(Did any one from your side make her do it?)

(Yes.)

(Who was it?)

one of those charity sisters [pause till 'charity' was read] worked like a sinner on some of it and so did another spirit but that was not an Indian. beads [read 'because'] are Indian but ... beads ... all those little stiches [stitches] on cloth the Nun [N. R.] nun did. you know those nuns were trying to make Baby go into a place where the [so written and read] they pray and sew on that stuff and then pray some more and then tell lies about Great spirit overhead.

It is an awful mixed [slowly written] up work but they did most get her only for me and you they would have.

She can make those stiches [stitches] now too for the knowledge was stuck into her brain box.

(I understand.)

and the devil could not get it all away though he tried [scrawly and not read: pencil point on string.]

(Let me fix it.) [I moved string up pencil, and hand patiently helped to have it done.]

tried [N. R.] tried to make a fool of her to forget things. She forgot everything didn't she.

(Yes.)

and it made things look dreadful to have her forget so much but she can remember a lot now and she is doing good. [774]

You know the place where they go out to walk [read 'talk' tho spelled 'tak'] walk [read 'talk'] w ... [read.]

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774. This long passage in response to my query about "embroidery" is a most interesting one. The reaction was prompt and correct. Doris made it during the activities of the Sick Doris personality and sometimes during that of Margaret, though not so skillfully as Sick Doris. That period is clearly indicated, here. It was during the time of her visits to the nunnery or home of the Charity Sisters that much of this embroidery was made or that was learned as an art at this institution under the tutelage of the nuns. The whole description of it is accurate enough and the time and personalities concerned are correctly indicated.

The explanation of her retained knowledge and the effort to prevent it is an interesting hint of the method employed by "that devil", Cagliostro probably being meant. It is apparent that suggestion is the method in-



(No I don't, but tell me all about it. I shall inquire.)

They go out to a place where a lot of houses are and where there are people [people] who do not know them and then they go into a place and sit down and have a long quiet time and then go home again and Baby has had a new blanket to wear. Pretty [pretty] one for she did not have much. she was poor Baby once but she is rich [rich] Baby now.

(What color is the new blanket?)

Blue. She likes blue. I do not. I wish it was yellow.

(I understand.)

I like yellow for it looks like sun yes [to delayed reading]. You asked me about preacher and about a name. [775]

(Yes, get it if you can.)

I will get it for you. You know a C C h ... [pause] C they call him Doctor you know.

(Yes.)

[Distress and pause.] you know C.

(C is not clear.)

C [Pause.] [776]

icated. Dr. Prince succeeded in fusing two of the personalities so that the obliviscence was not complete and possibly Minnehaha does not know how it was accomplished. But the whole psychological situation is correctly enough hinted at and outlined.

775. Of this passage about the walk and quiet time Dr. Prince remarks as follows:

"I do not recognize any relevance to this. It describes nothing that has happened since we came to California, certainly, and that has been three years and six months. It is a little more like Pittsburgh, though even there it was away from 'a lot of houses' rather than to them that we went, and I do not remember our sitting down for a quiet time except in a park, a few times.

"Doris has only one blue garment, and that is a common house dress which she has had quite a long time. She has had other and much better clothes, so I would not suppose this cheap house dress would be referred to as a 'pretty one'. She has lately had a new coat, but it is black and white."

There is no way to verify Minnehaha's taste for yellow but to get the same statement through another psychic and that means we have not at hand.

776. Dr. Prince is called Doctor, but the C and Ch, evidently an attempt to write "Charles" are not relevant and they have no meaning to him. The effort was evidently to give his name and the cessation of the effort marked by the letter C shows a consciousness of error.

(I think Dr. Hodgson could help in this, or perhaps he could give it easily.)

You think because he knew the feller he can write it don't you.

(No, Dr. Hodgson did not know him personally, but I have a reason for believing that he might give it easier than many others. I do not wish to say why yet.)

You better not you give the case away.

(Yes, that's it exactly.)

He knows about him any way for he taks [talks] about him and I think he connects the association of ideas you know [scrawly writing.]

(Exactly. Go ahead.)

[Pause.] Who is doing this writing any way. I will not let that old Hodgson jerk the pencil like that. He gave me the chance [read 'hand'] chance. now he wants it back.

(I understand.) [777]

[Long pause.] H [slowly written and with difficulty. Pause and Indian. I thought the effort in the 'H' was to write 'P' at first and if pencil had stopped at a certain point it would have been this and the next lines would have represented 'C', but it makes 'H' as it stands.]

Berke ... [P. F. R.] [Pause and left hand over eyes. Distress and scrawl. Long pause.] S [P. F. R.]

(Stick to it.)

S [pause.] \* \* [scrawl.] [P. F. R. and cough and then very long pause.] Do you know what the G is for. [778]

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777. I purposely referred to Dr. Hodgson because he might naturally be supposed to know the name after having come into contact with the Sally Beauchamp case by Dr. Morton Prince and with opportunities for finding out that the present D. Walter Prince had the same name. But Mrs. Chenoweth could not infer from what I said that the names were the same or that the present one was thus associated by name with the Beauchamp case. I carefully avoided giving myself away on that point. Hence the allusion to "association of ideas" was a good hit. This was perfectly correct and not at all implied by my statement that Dr. Hodgson would know, as my statement might apply that he knew about it tho not knowing Dr. Walter Prince. The reference to "association of ideas" hit off the facts very well, tho the answer to my query did not get me any further.

778. The letter 'H' is not evidently intelligible, but if 'Berke' was an error for the first part of Beauchamp, the 'H' might possibly be one of

(No I don't.) [Evidently the 'G' of the day before.]

is it for something in his church Grace is what is ['it', but string prevented writing it clearly] sounds like. Is he Epie ... I pise ... Ep \* \* e ... Epic ... I cannot spell it. [I had not read letters purposely, knowing what was intended.] Epis ... Epistle man No Episco ... man. [Pause.] Episcopal ...

(I understand.)

I got that much but Dr. H [read 'did'] said. Dr. H said another word Episcopalian [slowly written.]

(Yes he is.)

rector and is N N Ne ... is that right. (I don't know what 'Ne' means.) [Distress.] name.

(It will have to be clearer or I will give it away.) [I saw two letters of name in this.]

Scare you I do but \* \* [scrawl.] I hate to struggle. I rather say it right out and there is an S with it \* \* [scrawl.] An s .... [Pencil fell Indian and struggle. Sigh and long pause. Suddenly awakened.] [779]

After awakening Mrs. C. remarked that she saw a big K in the air. [780]

Mrs. C. J. H. H. December 11th, 1915. 10 A. M.

[Subliminal.]

[Long pause and reached for pencil.]

[Automatic Writing.]

\* \* [scrawls and pause.] D o [slowly written with pause be-

the letters of that name, and the 'S' would be for Sally, which would suggest Dr. Morton Prince. But there is no assurance that any of these is meant. All that we can be certain of is that there is an effort to answer my query with possibilities that are suggestive tho not proved.

779. "Rector" and "Episcopal" are hits. Dr. Prince is an Episcopal rector, a fact not known to the psychic and in this reference there is that much of his identity revealed, but his church is not Grace Church. The letters "Ne" are in his name, and if 'S' is a phonetic error for 'c' it would point to another letter. But there is no assurance of the intention here, tho there is evidently an attempt to give his name and only that fact suggests the possible purpose in the letters.

780. The capital 'K' seen in the air suggests a further effort to give

tween letters] \* \* [scrawl.] W [pause.] [Struggle and pencil top moved about with point at same spot evidently trying to write, but could not.] Stan [pause] ford.

(Good.)

could I but do the thing again I would do it with endowment set apart and not affixed [read 'offered'] to another ... affix ... [read] to another \* \* [scrawl] board [read 'book'] Board of administration. do you know to what I refer.

(Yes, in general I do. Which Stanford is this?)

W L

(All right. Go ahead.)

the unencumbered [N. R.] unencumbered [only first syllable read] encumbered endowment is best.

(Yes I agree.)

It seemed at the time as if the institution [pause] University would add honor to the work but the University is jealous for its rank among its kind and dare not do the unusual and unconservative things.

(I understand. Exactly.) [781]

I was perhaps of that mind that the conservative handling [N. R.] handling of this matter would take it out of the realm of

the name possibly. Dr. Prince writes that he himself sometimes, when making his name clear over the telephone, says "Prince, son of a king," and remarks that, if the same means be supposed in the present effort the 'K' becomes intelligible. But we have no evidence of such an intention.

781. I knew of two Stanfords and hence my question. The sequel showed that Mrs. Chenoweth knew neither of them and had never heard of them, according to her statement. The initial 'W' appears not to have been any part of his name according to two authorities examined, but 'L' is for Leland, 'H' being the initial of his brother's name. He endowed Leland Stanford University and was a spiritualist, having claimed to have had communications with his son after the latter's death. No funds were used for investigations of this kind, tho it is probable that he expected the subject to be investigated.

The manner of referring to endowment is interesting in the light of the many efforts to get universities to take up this investigation and their failures to treat the moneys honorably that had been left for the purpose of psychic research. It is correct enough from this experience to advise the separation of this work from university efforts. It was also quite pertinent for him to appear at this time, as I had been talking with a man the evening before about an effort to get a fund for Harvard University to investigate

chicanery and fraud. I am alive now to the wide divergence between the pure and undefiled search for Truth and thirst for accomplishments [read 'unaccomplishment' without excuse] for accomplishments to embellish and adorn the annal [s] of the routine [N. R.] study ... routine [N. R.] routine [N. R.] Rou ... [read] [Pause] the ... you know about C. Charles ... [relaxed hold on pencil, distress and held throat with left hand.]

this is so wonderful to me to attempt [N. R.] to ... attempt ... express what I feel and my desire to add to the power working power of your Society that the message may reach the unthinking who feel safe in endowments to well established institutions and hesitate to supply the independent researcher.

(I understand. Do you know about your brother?) [782]

I was trying to write about him a moment ago. You mean his researches and adventures do you not.

(Yes, and more also.)

Yes [superposed.] Yes I am familiar and have knowledge of his action but there are so many important things he has done that I was not sure which item you referred to. He has been more outspoken and daring than I was about this.

(I understand.)

but I sometimes wonder if he is wise in his open support of some peculiar [read 'particular' doubtfully] peculiar experiments. Perhaps you do not know to what I refer.

(Yes I think I do, but ... ) [Writing began.]

Mysticism would cover the field.

(Yes and it would be good evidence to specify just what experiences and experiments he had.)

the matter. It should be observed, however, that Mr. Stanford was referred to earlier (p. 599) and asked for the opportunity to communicate some time. It was my intention to call for him after I had finished the case, but he came spontaneously and without suggestion from me.

782. I asked my question on the belief that Mrs. Chenoweth knew who his brother was and what his experiments had been. The sequel showed that she knew nothing about him. If "Charles" be an attempt to give his name her statement is certainly correct, for his name was not Charles and was nothing like it. The discussion of institutions and endowments is correct in its views and wholly unlike Mrs. Chenoweth. Her belief about universities would be regarding their prejudices on the subject and would not be half apologetic for their conservatism, but rather contemptuous of them.

Apports.

(That's right.)

very strange and remarkable. [783]

(Were they genuine?) [Asked to see reaction, as I supposed Mrs. C. knew all about them.]

You have already had evidence that they were of doubtful character on several occasions.

(Yes.)

[Pause] and yet the reports have been somewhat exaggerated.

[Pause.] Truth must be told but I did not come to unmask deception. [784]

(Your brother also did something else for the University. What was that?)

You refer to his effort to make a foundation for further research do you.

(Yes exactly.)

I thought that was what you meant and I would be so glad to have that bequest used for the furtherance of the work which relieves man from the superstition and horror of the domination of evil condition and let in the light of redeeming knowledge.

I am so interested in the case you are working on and there are so

---

783. The reference to the brother's "adventures and researches" was a good hit. Describing them as mysticism was not clear, tho perfectly pertinent. But "apports" was a perfectly specific and correct hit and description of his experiments. I assumed that Mrs. Chenoweth knew both about the man and his experiments, but I ascertained after the sitting that she had never heard of him and that she knew nothing about his experiments for apports, though they were published from time to time in "The Harbinger of Light", which I supposed she had seen regularly. But Mrs. Chenoweth told me that she had seen only one or two copies of it, as indicated in the Note at the end of the sitting.

784. There have been experiments which showed that the medium with whom Mr. Stanford's brother experimented himself did the things which were explained by apports. Mrs. Annie Bright, who was the editor of "The Harbinger of Light", in communications through Mrs. Chenoweth after her death, also said that she had discovered, since her death, that the phenomena had not been genuine. Mrs. Chenoweth seems to have been totally ignorant of the experiments and the result. She would believe them more easily than most of us. Hence there is little reason to suppose that her subconscious would speak of them in this way.

many of the same sort. not in a hospital must they be treated but in specific and direct contact with \* \* [scrawl and pause] psychic light.

(Yes I understand. That is correct.) [785.]

I felt I had so much I could ... ]Pencil fell and distress.]

[Subliminal.]

He's gone. He's gone. [Pause.] He's gone. [Pause and suddenly awakened.]

As soon as Mrs. C. recovered normal consciousness and became clear I asked her if she ever knew any one by the name of Stanford and she said she had not and asked me what Mr. Stanford. I did not explain and she went on to say that she had never heard of or known any one by that name. She had heard of Leland Stanford University, but did not know who founded it. She had never heard of the brother Henry Stanford or his experiments and had only seen one or two copies of "The Harbinger of Light" in which they were published, but saw no work of his.

Mrs. C. J. H. H. December 13th, 1915. 10 A. M.

[Subliminal.]

[Long pause, reached for pencil and one given rejected. I then gave the one with the string on it.]

[Automatic Writing.]

Laughing Water.

(Good morning.)

I want to get here before the big foks [folks] come. Do you know a Prof. David. I do not know his whole name but he knows

---

785. The expression of the desire that the endowment be used for this kind of work has a little confusion in the first part of it, as indicated by what is implied in the reference that follows. He seems to condemn the belief in obsession as a superstition, but he probably means the opposite, as clearly indicated by the allusion to the present case. The method of cure, as indicated, is contact with mediums, precisely the method which was employed against, or for the obsessing agents in this instance, and also in a number of other cases in New York. Mrs. Chenoweth knew nothing about it.



you and the folks that come here. He comes from C [pause] \* \*  
[scrawl] C [pause] C [pause] ar [pause] go.

(Chicago.)

Shecaugo.

(All right. I know who he is.)

Yes he is a philosopher brave like our folks but he smiles more than some of them do. He knows how to do a whole heap of things and he says he has long wished to come here to you. Did you expect him.

(No I did not and I would be interested to know why he comes.)

Did he go to Californ ... [pencil ran off pad.] California.

(I do not know.)

He says he knows about California and the Universe [University] there.

(All right.)

He knows [pause] H [pause] a r p ... [heavy writing and last three letters purposely not read.] [Pause.] H a r p ... [Pause. P. F. R.]

(Stick to it.)

[Indian.] H a r p p [pause] er.

(Good.)

You know him.

(Yes I do.) [786]

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786. As soon as the name "Prof. David" came I thought of David Swing of Chicago, to whom a reference was made some years prior to this date by another communicator who had known him in life. This David Swing lived in Chicago and died there many years ago. He was called Professor David Swing by many people. Mrs. Chenoweth knew nothing about him, tho he was a public man of some prominence in liberal preaching. I saw that the name "Cargo" was intended for Chicago and so pronounced it at once and it was exceedingly interesting to see it spelled phonetically by the little Indian communicator, because Mrs. Chenoweth knows well enough how to spell it. It is more than probable that he knew President Harper to whom the reference is made in that name. They were contemporaries.

It is curious to see the little control try to give the name of the "University" in California which was mentioned the day before, but calling it "universe". This is not the kind of mistake Mrs. Chenoweth would naturally make. I do not know whether this Prof. Swing had been in California. Inquiry from a relative, however, supplied the information that Prof. Swing had in all probability been in California.

Do you know any one named [pause] I lost it.

(You will get it yet.)

It lost itself. (Yes.) [Pause.]

B [pause] It takes too long. I want to talk about Baby but I do not think these big ones know much about her. They only stand around and tak [talk]

I want to ask about Elis ['s' really a part of 'z'] how can I make a Z

(That's right.)

Elizabeth. You know her.

(Yes, she has been mentioned before. What does she do?)  
[Thinking of the Elizabeth apparently indicated as a helper on the other side with the French woman acting as a guide. Cf. Note 204.]

I mean in the association of Baby.

and I mean in the world where Baby is not dead.

(You mean Elizabeth is not dead.)

Yes I do. (All right.) You think I make a mistake but I do not.

(There was an Elizabeth mentioned long ago in association with Baby and she was dead.)

I don't care anything about that one. I am talking about one now and [might be 'Aunt'] I want to tell about the name. Wait a minute. I have too [two] 2 names you asked for.

(Yes.) [787]

His and hers. (Yes.) I hope I can get them to you.

(Yes, I think you can.)

[Long pause.] G [pause] J [neither letter read purposely] not yet that did not count for anything. You know the little litle [little] a litle [little] a a a a little a [I had not caught the meaning tho reading it.]

(Yes.)

well that is one of the letters for h e r [written heavily.]

(Yes.) a [written at right hand side of page.]

---

787. The name Elizabeth to whom reference was made at an earlier sitting was regarded as referring possibly to a deceased friend of Doris's mother. But it is explicitly indicated here that the present Elizabeth is a living person associated with Doris. Dr. Prince and Doris herself can find no relevance in it, tho she knew friends by that name.

I am not a fool am I.

(No, you are all right.) [788]

[From this point on nearly all attempts to give the name were to spell it backward from right to left so that, when read, it would appear correct from right to left. Usually she began the right hand side of page.]

[Indian. Long pause] r a [backward] [pause] \* \*  
[scrawl, but might be attempt at 't' or 'd' resembles 'l'] [P. F. R.]  
(Stick to it.)

[Indian.] l [or large typed small 'e'] d [pause] i a [backward and 'i' dotted heavily] [pause] d not yet.

(Go ahead. You will get it.)

\* i a [scrawl or 'e' and written backward] r a [backward.] t  
[purposely not read, as I did not wish to help, tho it was correct.]

you do not get out of patience with Minnehaha.

(No, not at all. You are doing very well. Stick to it.)

Shall I keep at it.

(Yes by all means.)

I am getting the last first.

(Yes I saw that.)

\* h i a [backward and 'h' erased when read.] o [pause] r r r  
[normal writing of the three 'r's.] r i a [backward] you know where  
that r comes.

(Yes, go ahead.)

r i a [backward] do not put it together yet.

(I know. Go ahead.)

r i a [backward and written as if space was intended for an  
omitted letter, which would be correct.] [Pause] r a [backward.]

I almost get it.

(Yes.)

It is so little after all. [Long pause.] R i a [written forward.

---

788. The start here is to give the "honest name" of Doris. The G and J have no determinable meaning with reference to her and as they are expressly stated not to be correct there is no use in seeking any likely relevance or explanation. As soon as the hand went to the right side of the page and made the letter 'a' I saw that the effort was going to be made to get the name written backward, though it would read forward and as if written normally. The letter 'a' is the last letter in her "honest name".

[Long pause] \* \* [scrawl 'n' but incomplete effort. Indian and pause] \* \* [scrawl as if trying to make 't', but could be any long letter.]

cia [backward] aria [backward] ra [forward] [lines drawn over all these to erase.] [Long pause and Indian] \* \* [scrawls.] t [crossed] rtia [written quickly and 't' crossed. I am getting it.

(Yes.)

P [Pause] rtia [backward.] Just a minute.

(Yes.)

[Pause] \* \* [scrawl] M [pause] M [Long pause.] M tia ['t' crossed] [written backward] etia [backward] retia [forward.]

("Retia".)

That's right. (Yes) cretia [backward] a retia [backward.]

L ... no [pause] retia [backward] that's right

(So far.)

Yes I know. not Lucretia.

(I know.)

[Pause] retia [backward and pause.] Oh dear. [Pause.]

Petty [Pretty] hard for Minnehaha.

(One more letter will do.)

Yes wait a minute. (Yes.) [Pause] d [Indian. Long pause] retia [backward.] Yes [Indian and pencil tapped pad.] F F F [forward each time] retia [backward] re [forward.]

I can not leave it till it is done now for I would be laughed at.

(Yes, only one letter and I think that will be easy.)

retia [backward] right so far. (Yes) \* \* [scrawl] B [slowly and carefully written.]

(Capital.)

Bretia [forward]. (That's good.) Bretia at last I got what I said I would. I will do every thing I promise if I have time.

(Yes, I know it.) [789]

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789. This long effort to get the name was practically successful, tho it is only phonetically so. The proper name is Brittia and would naturally enough come through in the way it is spelled here, especially that it was given by Minnehaha, who is influenced by phonetics more than others in her visual spelling, tho later she gave it in the subliminal exactly as it was

His name next.

(Yes.)

[Pencil fell, pause, Indian, smile and Starlight came.] [790]

Mrs. C. J. H. H. December 14th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Stretched hand and distress and groans. Pause and reached for pencil. I gave the one with a string on it and hand relaxed hold and I gave a new one.]

[Automatic Writing.]

\* \* [scrawls and heavy line drawn. Indian] M i . . . [P. F. R. Pause.] Minnehaha [difficult writing and I suspected need of pencil with string on it.]

(Do you want your pencil?)

[Pencil fell and one with string on it given.]

nothing stops Minnehaha now for I am getting strong. O the heap of big folks here. You know that smart lady they call J J J [pause after each.] J a n e [written slowly and with difficulty.]

(Yes.)

J e n n i e B.

(Jennie B or Jennie P?) [791]

pronounced by Doris herself and other members of her family. I did not wish to state that "Bretia" was not correct, as it would only make the confusion worse confounded, and "Bretia" was near enough to indicate what was meant, and the half mistake, so only to vision, was better evidence against telepathy than the correct form.

The capital letter P which came in connection with the effort is the initial of her adopted surname, that of Dr. Prince, and F which came a little later is the initial of her parental name Fischer.

The apparent suspicion by the subliminal that the attempt at the name was for "Lucretia", but easily and clearly denied by the communicator, is an interesting phenomenon suggesting genuineness in the general process.

790. I had asked for Starlight to consult her on another matter and it has no relevance here, except a remark at the close in which she said she knew Minnehaha and that she was a "sassy little thing", tho good.

791. Jennie P was once before alluded to as Jane, in a teasing humor, by George Pelham. The spontaneous correction of the Jane to Jennie P is interesting. She is aptly enough described by Minnehaha and the humor

P. she just came here and said Good morning big wigs and they all laughed [distress]. She is a good one I think but I do not know why she came today. She heard you talk I think. did you talk about her.

(No, I talked about some things that took place in the past with the light.)

[Pause.] Who is the queen you talked about.

(The Queen of France a century ago. She came through this light last year.)

Is a centy [century] a thousand years.

(No only one hundred years.) [792]

---

expressed in "big wigs" is quite characteristic of Jennie P, and it is most interesting to find it reported by Minnehaha instead of impersonating her directly. Perhaps Minnehaha was practicing the process of giving messages for others instead of giving them only for herself. It might be needed in her work with Doris.

792. The passage with reference to Jennie P has an unusual interest. It is one of the very few incidents in which one can suspect the influence of Mrs. Chenoweth's subconscious. Before the sitting Mrs. Chenoweth made some remark about some visual experience by another person and I explained it as not representing reality as it appeared, but as a telepathic phantasm in a living person produced by the thoughts of the dead. To remove her doubt or repellant feeling about this explanation, I told her about the book by Misses Lamont and Morison, called "An Adventure", and explained that the authors had thought that Marie Antoinette had been the source of their hallucinations at Versailles.

But it must be remembered at the same time that an earlier reference to Jennie P, in connection with the getting of the name Marie Antoinette, indicated a subconscious suspicion that Marie Antoinette and Jennie P were the same person, because Jennie P calls herself Mary Ann with the family of Mrs. Chenoweth. Cf. p. 622 and Note 499. Here again, on any theory, the reference is to a suspicion of the identity of Jennie P and Marie Antoinette. I do not believe it to be a fact, as the characteristics of Jennie P are wholly unlike those of Marie Antoinette. The latter was a proud and imperious person. Jennie P is nothing of the kind, quite the opposite, and with none of the intellectuality of Marie Antoinette. But as we may suppose that the passage here is due to the subconscious reacting on our conversation prior to the sitting, there is no reason to emphasize the incident any more than is necessary to bring out that possibility. But in any case Jennie P is conscious of what the subliminal probably thinks of her identity and has some curiosity about it.

There is no excuse from the standpoint of the subconscious for the ig-

that is not much. I have seen folks a heap older than that. I saw Jesus once. You do not believe it do you because you never saw him yet.

(I can easily believe it.)

You better believe what I tell you because I tell true and do not lie.

(I understand. How long have you been on that side?)

A long long long long time. I will ask some one to tell me for I do not know the years but I know what has happed [happened] to the earth since I came here.

(I understand. Can you talk with Starlight so that she understands you?)

I know her. I know her. We know a whole heap of folks that know each other but she has worked more than I have with a light [slowly written]. Do you like her.

(Yes.)

Better than you like Minnehaha.

(No, I like you both.)

Just the same.

(Yes.)

Then you probably do not like either of us very much. You better or we might drop the Baby and then you would be mad.

(Do you know to what tribe of Indians you belonged?)

Yes I do but I wont tell you. You want to know why.

(No, I would like to have you write some Indian words on the paper and I would like to know the tribe in order to verify the facts as that would be the best kind of "knock down evidence".)

Who do you want to knock down.

(The sceptics. The people who do not believe you.)

What is his name and what tribe did he belong to.

(When I say 'sceptic' I mean any person, not a tribe, but any person who does not believe in spirits.)

Must be a tribe of fools.

(Yes, I think so.)

---

norance about what a century is. Mrs. Chenoweth knows well enough what this is but it is quite natural for an ignorant little Indian not to know anything about it, especially as we always find spirits totally ignorant of time as we know it.



for everybody knows us.

(Yes, on your side, but many on this side do not believe in them at all, and it is a part of this work to change their belief.)

Let them believe what they want to. they cannot hurt anybody by what they believe. It is only the truth that hurts or helps but I will tell you where I lived if you promise to keep [keep] it a secret.

(All right.) [793]

I will tell you a whole lot some day. Why did you kn ... [pause] not send love to Jesus. so many people talk about him all the time. The foks [folks round] [read 'want'] round [read 'won't'] round Baby sing and pay [pray] and tak [talk] about Jesus all the time and that is why I went [read 'want'] went to see him. [New pencil given, old one worn out.]

The lies they say are awful. They say they would follow him and they would not. [794]

I ask you do you like oranges [slowly written].

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793. This colloquy with Minnehaha must explain itself. Its primary interest is its relation to the hypothesis of subliminal fabrication. It is, like much that Minnehaha does, distinctly opposed to any such explanation. The naïve but shrewd ideas and power of argument is wholly unlike the mind of Mrs. Chenoweth, and the independence of mind about it, with its disregard for sceptical people, tho represented in Mrs. Chenoweth's indifference to the conversion of scientific scepticism, is not in her vein so far as style is concerned. The indifference to sceptical temperaments is natural enough to Mrs. Chenoweth, but she has no such ignorance of them as is implied in the passage.

794. Readers will remark in the passage referring to the long past that Minnehaha said she had once seen Jesus. At a sitting with another person, a clergyman, his deceased mother said sorrowfully that she had not seen him and also stating what was true that, when living, she had expected to see him. This is the first instance in which I had any communicator who has stated that he or she has seen Christ. The reason given for it is curious. The little independent "sassy" personality, not liking people in their inconsistencies, claims to have gone to see him to learn what sort of a person he was and why he was so worshipped. Apparently she discovers that people do not live up to their ideals and correctly enough characterizes them. I take it that the allusion to the people around Baby that pray so much is to the congregation rather than to the family, tho one would naturally infer its application to the family. The statements would misrepresent the atmosphere in the family, tho it does rightly represent the appearance of congregational atmospheres and as this little brusque, honest, frank person-

(Yes.)

Do you know where they grow. (Yes.) Near where Baby is. (Yes.) and she has them you know when her stomach was bad don't you.

(No I did not know that.)

long time back she vomited her stuff [stuff] up [distress] when she was in bed but now she is all right. They do not let let [her] sit for the writing all the time like you do here but just once in a certain [N. R.] certain time and then something comes quite good you have seen it have u you.

(Yes I have.) [795]

ality says what she thinks, regardless of others' feelings, the actual situation in the world is well characterized. Dr. Prince says of the passage:

"Minnehaha's statements do not represent correctly the state of facts in Doris's life at any period. I believe, unless possibly the visits of Sick Doris to the convent. It does not describe the present state of facts at all. I am not outwardly a very devout person, and Mrs. Prince, tho religious, is reticent. There is a short collect or so, or a simple grace at meals. That is all she hears of praying. We do the most of our praying silently. Doris is not even able to go to church except very seldom, at present, on account of fear of chicken-thieves."

The language of Minnehaha, as intimated in my previous statement does not require us to apply it to the immediate family, especially that Minnehaha elsewhere recognizes the character of Dr. Prince and would not speak of him in so condemnatory a manner, tho thinking that he has opinions which she does not respect. Cf. Note 766, p. 826.

795. Oranges, of course, grow in California in the locality in which Doris lives, but this is not true of all parts of the state, and as Mrs. Chenoweth does not know where Doris lives in the state the mention of them is not necessarily a guess, tho the general reputation of California oranges might suggest it as a safe hit.

Regarding the statement about not letting Doris "sit all the time like you do here, but just once in a certain time", Dr. Prince says:

"If it means what it literally seems to mean, it is not correct. She sits nearly every day. To be sure it is once in a certain time, usually just before I depart for my office, but that would reconcile the statement by violence."

If the emphasis in reading be placed on the phrase "like you do here" it would alter the meaning of the phrase "all the time". Hence we may treat the passage as a little ambiguous or possibly so. The sittings with Doris are much shorter than these with Mrs. Chenoweth and it is possible that Minnehaha is influenced in her statement by the fact. But there is no assurance of this view. What we know is that, taking the statement with its most apparent interpretation, it is not true.

you know it is going to be fine (Yes) and R you know a R that is there.

(What is the R for?) [Suspecting Rector.]

R [pause] R [pause] is the beginning of a name not that H—man.

(All right. Go ahead.)

another one you know. The live one. [796]

O say you know there is going to be an earth rocking out there.

(How soon?)

Prety [Pretty] quick a dreadful one. I see things tumbling over and every [read 'being'] thing [N. R. letters 'tng'] every thing [written 'ting'] is dark like night. It will not kill Baby or hurt where [N. R.] where they are but it does devil work right round the spot. [Pencil fell and leaned forward and showed distress.] [797]

[Subliminal.]

Oh dear, oh dear. [Distress. Placed hands over her eyes and in a moment suddenly opened them and stared a few moments Wakened.]

[As she awakened she said:]

Did somebody talk about a fire?

(No.)

Why I just see a flame. It is funny. [798]

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796. There is certainly no telepathy in the initials "R. H." unless they can be said to refer to Dr. Hodgson: for I was not only thinking of Rector, but the "R. H." mentioned here is said to be alive and I recall no one with those initials.

797. Why the message about "R. H." was so abruptly interrupted by a prediction of an earthquake is not clear, unless the communicator imagined she was on the point of telling something that should be reserved for a later time.

A very serious flood occurred soon after this prediction that caused some loss of life in the locality of the Princes and affected the poultry farm of Doris. But a flood is not an earthquake.

798. The allusion to fire is evidently a subconscious echo of the reference to the earthquake. Such a fire followed the San Francisco earthquake some years ago and the subconscious knowledge of the reference by Minnehaha may have aroused this marginal memory in the mind of Mrs. Chenoweth. If we accept this view of the allusion it throws light upon

Mrs. C. J. H. H. December 15th, 1915. 9 A. M.

[Subliminal.]

[Long pause. Reached for pencil. Indian chatter—two words  
"potasi peluta".]

[Automatic Writing.]

yes

(Thank you.) [799]

mother is afraid of me when I get the tribe round but I could  
not tell you some of the things you asked until I had them to help  
me

(I understand.)

remember to help me remember. when the mother saw them here  
she was scared and got most in for she does not want anything to  
happen to this medium [slowly written] for she thinks she might lose  
her place to send help and she coughed and hurt the medium [slowly  
written] more than a whole tribe of my friends.

We lived on the plains and went long ways on trails [read  
'tracks' doubtfully] trails to the hills and we had skins to wear  
and meat to eat and birds for hats what your squaws call bonnets.

and we had big animals not horse or cow like you but b \* ...

(Yes.)

I don't know how to spell it.

(Spell it any way you please.)

b \* [part of 'd'] b u f a l o w.

(All right. I understand.)

big wol [wool] on him which made good moccasin.

(Yes.)

and we shot him with arrows and had hundred and hundred and  
hundred together at once all laid out on ground with skes [so written  
and not read] hanging on ... skinns [skins] ... trees to dry and  
meat hanging to eat and bones to make

---

what probably takes place in all dreams. Cf. *Proceedings* Am. S. P. R., Vol.  
VII, pp. 91-95.

799. In pursuance of my promise to the little control I omit the name  
of the tribe to which she claims to belong. It may be useful to do so, if  
she ever gives it through Doris.

(A new pencil.) [Old one worn out. new one felt carefully, and I then gave the one with a string on it.]

things to use for all we wanted to do and we had other animals a whole lot that I will tell you about and snakes we used skins for what we wanted to sew up. You do not understand do you.

(Yes I have heard of such things.)

have you. we took long strips of snake skin when he is old and put fat [read 'fat'] hot on it and put bones point on it and make holes in bufalow and make a house to keep warm.

(I understand.)

and it is good. you [pause] know fish.

(Yes.)

we get bone for work from fish. we eat grass not your kind but soft grass near water. Oh we had enough to eat and to wear and could heer [hear] the Great Spirit speak in the storm and in the water that is all you can do.

(I understand. Now do you wish me to cut out of the record that I use the name of the tribe you belong to.)

[Pause.] You think it would help you to keep it.

(Possibly it would.)

I don't want pale faces laughing at Minnehaha. I don't want pale faces saying Minnehaha is a savage and lives with snakes and bufalows and I want you to keep my tribe sacred so do not [sheet changed] not tell my tribe till [read 'tell'] I tell you to ... till [read 'all'] till till [read 'tell'] Till [N. R.] Till [N. R.] until I tell you to. [Pencil fell. Indian gibberish for some time quite vigorously.] [800]

[Subliminal.]

I go to ... I go to ... I go to Britta, I go to Britta, I go to

---

800. No evidential value attaches to this account of the habits of the tribe to which she belonged, or claims to have belonged, tho I myself knew none of the facts stated regarding this tribe in spite of some reading about the Indians. I learned by inquiry from certain works on the Indians that the tribe to which Minnehaha claimed to have belonged was the only one of the Southern tribes that lived entirely on the plains. It was a tribe of nomad buffalo hunters. I found nothing about the use of snake skins for sewing. But other incidents are true enough of most tribes.

Britta, I go to Britta. [Pause.] I go to Britta, I go to Britta. Oh I see the funniest things. It is awful.

(What is it?) [801]

A lot of snakes dangling from a stick. [Pause.] Oh I don't want it. [Pause.] [Awakened with impression that she had said something to me, but did not know what it was.]

Mrs. C. J. H. H. December 20th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Reached for pencil and catalepsy ensued on taking it. I had to rub hand some time and relaxed fingers, when pencil was released. Pause and reached for pencil.]

[Automatic Writing.]

Minnehaha [written painfully and with difficulty and pauses between letters. Pencil thrown down and reached for another. I gave the one with a string on it.]

[Change of Control.]

You thought a bad one was here.

(No, I had no idea as to who wanted to come. It was so soon after starting that I thought another person might come.)

Yes one did and wrote my name and that made me hurry right in to tell you.

(Who was it came?)

A woman who wishes to say something [Left hand stretched into the air.] But I will not let her come till she is better. Look at what she did. put that down.

[I found the left arm cataleptic and rubbed it to relax it. But

---

801. Tho the correct name of Doris is Brittia, I have spelled it here as it was pronounced by the subliminal. This pronunciation is that which all her relatives and herself gave to the name. I noticed it in the conversations with Sleeping Margaret, where we substituted Doris for the real name. The pronunciation by Mrs. Chenoweth was exactly what Sleeping Margaret gave and Mrs. Chenoweth never knew or heard of the name, much less the pronunciation. I also noticed that the pronunciation had a sort of foreign accent to it. It was sharp and distinct in the sound of the letters as if there were difficulty in uttering them.

it was slow to yield and I got it down without relieving it from all the catalepsy. The writing went on while I was doing it.]

I can write even if she does do that. She belongs to the minister man of God who watches Baby.

(Do you know what relation she is to him?)

His mother squaw. She is so scared that she is stiff in the fingers. She did not mean to get in that way. She only meant to write and thank [read 'think'] thank you for light you have given him. Do you know H in [left hand reached toward me and I rubbed it for slight catalepsy and it relaxed. In the meantime the next word was written while I did it.]

connection. Gone [N. R.] Gone. is it not good.

(Yes.)

Is H connected with him.

(Not in his name. It might be in hers. I do not know. You know we want his name.)

Yes and I will get it. Don't I get everything I promise.

(Yes.) [802]

It takes me a long time but I never fail you for you were good to me.

(Thank you.)

I saw Baby say her prayers the other night and I laughed. What good does that do.

(Imperator thinks prayer is good to help people if they pray rightly.)

He is the shining One.

(Yes.)

I don't pray only when I get scared and need some one to help me. (I understand.)

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802. The text clearly indicates Dr. Prince's mother was present, but she is still living, as I learn from Dr. Prince. The same error was made before in alluding to her. But as mother and grandmother are often confused in these communications we may suppose the reference intended for grandmother, tho the text shows no evidence for this. Only familiarity with the phenomena justifies this possibility.

The initial 'H' is not connected with the mother nor with Dr. Prince, tho it is the initial of both his living brothers. Dr. Prince has not thought to interpret the reference as one to his grandmother.



Baby says prayers that she learns to say. Do you think that is good praying. [803]

(Sometimes it might have a good influence on the mind even if not answered.)

All those bad spirits prayed like that.

(Did they?)

Yes they prayed like devils and that was what they were. You did not see them but Minnehaha did.

(I understand.)

Well Baby scared me for I thought they had been around her when I was here and I asked your R. H. and he smiled at me and said they were a million miles away and that Baby was praying because she had been taught [so written and read] to ... not taught [pause] t t a u g h t [taught]

(Taught.) [804]

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803. Inquiry of Dr. Prince regarding Doris's prayers results in the following statement from him:

"'Baby' indeed says her prayer every night, but no liturgical ones, or prayers taught in her childhood. The only 'prayer', if it may be called so, which she uses is the sentence in reference to Laughing Water which she was told in Boston to employ in order to hasten the coming of the control."

804. If we may judge from the external manifestations through Mrs. Chenoweth in the sittings last year, when the obsessing agents were supposed to be present, they did pray as Minnehaha here says. But the interesting thing to note is the implied confession or statement by Minnehaha that she does not always know when spirits are influencing Doris. Here she thought the mere act of prayer by her was inspired by the personalities which it had been our work to remove. I have evidence of a similar kind in various incidents that a discarnate spirit may produce an influence, whether consciously or unconsciously, upon a living person without discovery by others on the same side, unless they happen to conjecture it from the nature of the phenomena, as has been the case with the living in the interpretation of these facts. It is one's knowledge or belief that determines the interpretation where the evidence is not clear. With the living the theories of hysteria, hallucination, and various other real or supposed maladies, have prevented our recognizing obsession, save from inferences which we could not prove. It is curious to find the same situation on the other side, even when obsession is admitted.

As an illustration of this ignorance, in another instance, the mother seems not to have known that her child's case was one of obsession until she came to communicate through Mrs. Chenoweth, a fact evidenced in the messages through Doris herself, and she probably learned it by the testimony of those on her side who knew.

Yes I only told you this so you would know I was watching. Are you going to California.

(No, what made you say that?) [I had planned to attend the meeting of the Philosophic Association and surmised that they might have caught on to this.]

Cause they seem to think you have some other case out there. It was a good one was not it.

(I heard of one. Tell me about it.)

Something like Baby's and in great need of help but you can't [cannot] hve [have] me in it can you.

(No, I can't. Who had charge of it?) [Thinking of a case in hands of Dr. Prince.]

You mean the doctor or the people who took care of the child.

(I mean what man studied and helped it.) [Case not a child.]

I do not know but I can find out I think if you want me to. You mean S [pause] San Francisco. [805]

(I don't know, but there will not be time to find out now. I can have only two more days for this, when I shall be absent for two weeks. When I come back I shall have to change the work. I would like to have Baby's case finished this week so far as my present Report is concerned and I can take it up again when I have done some other work. You understand.)

Ask me all your questions today so I can think them over and bring you answers with me tomorrow, and the day after tomorrow.

(I understand. I desire only the preacher man's name.)

Preacher man's name.

(Yes.)

what else.

(None at present.)

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805. The case alluded to is possibly the one I had in mind at the time, tho it is only the allusion to San Francisco and California and the statement that Dr. Prince has had something to do with it that suggests it. When it was mentioned I thought of the Haitsch case which Dr. Prince has worked with and of which he told me some of the details. It is not a public case and Mrs. Chenoweth could not know anything about it or about the connection of Dr. Prince with it. Dr. Prince says in his note: "I will state that Michael Haitsch, after his disappearance from Cleveland, was heard from only in San Francisco before he mysteriously turned up here in San Bernardino." It was a remarkable case of dissociation and in that sense is like that of Doris.

that finishes all your curiosity.

(I would like either R. H. or the Shining One to tell briefly what they wish to say about it so that I can put it in the Report.)

That will be the amen.

(Yes.)

Yes they know it and will do what is right.

(I understand.)

N [pause] N [pause] ow I must make a good finish tomorrow. It is hard to get hold after the absent time.

(I understand.)

[Long pause \* \* [pencil made first stroke of a letter which I thought was intended for 'P' and which would have been first letter in name I wanted. Long pause, and then left hand rubbed elbow of right. Groans, pause and hand relaxed hold on pencil. Pause, left hand rubbed face, opened eyes and uttered Indian gibberish. Closed them again and head fell back on chair. Pause.]

[Subliminal.]

Christ the Savior of men. [Pause and awakened without memory of what was said.] [806]

Mrs. C. J. H. H. December 21st, 1915. 10 A. M.

[Subliminal.]

[Long pause. Sigh and slight groan. Long pause and reached for pencil.]

[Automatic Writing.]

Minnehaha knows how to let the hand stay limber and not wist [twist] it like some of the fools who try to come. You know what I mean by fools.

(Yes I do, exactly.)

they always want to do things just as they please. Is this my last at this work with you.

(No, later in the season or year—next year—I shall probably call for you. I have some other work to do first.)

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806. Mrs. Chenoweth has no such belief as is enunciated in this last utterance, or would hold it in the loose sense in which a sceptic might do who admired the moral character of Christ.

I will be lonesome when I do not have this work because the shining ones are too fussy about Baby just now and all I can do is to watch and take care to keep away fools so that they will not bother her.

(I understand.)

The holy man is afraid to have her to do too much for he wants her to grow into a strong woman [written with effort] and do things like women. do you know all about that.

(Yes.) [807]

Most of the women are fools too and I do not want Baby to be like them. Do you know about her sweet voice.

(No I don't.)

It is pretty. I like to hear her talk and laugh and she does now but she did not use to. You know I have a [long pause] work to do for you the name I have not forgotten my promise.

(I understand.) [808]

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807. Of this passage and especially apropos of the allusion to "the shining ones being too fussy", Dr. Prince writes:

"This corresponds well enough with the manifestations at the end of the line. The group which purports to be in charge of Doris's development claim that they are restraining the doing of much writing through her hand, working on her in this way and that according to what seems best at the time, especially in the way of not subjecting her to too much strain, guarding her to preserve correct conditions, etc. Of late, according to the testimony, they are not attempting to secure a control, as her mind is too active because of the care of her poultry, etc., and it is better to wait until our environment is more favorable."

Evidently "holy man" refers to Dr. Prince, but what is said of him is not strictly accurate, tho he writes that he has not wished Doris to do too much in the writing and that he does not want it hurried any faster than the controls wish it. He has not, however, been influenced by any strict suggestions implied in the statement about her growing up like other women. She is already a strong person now and shows no trepidation where most women would. "Three years ago," says Dr. Prince, "she could hardly be in the presence of three strangers without being nervous. The other night she, as vice-president of the Poultry Association, presided over a meeting of 45 men, there being no other women present. She was not nervous about it, either before or during the meeting."

808. "What is said about the girl's voice", says Dr. Prince is just, I would think." Mrs. Chenoweth neither in her normal state nor in her trance had any opportunity to estimate her voice. She spoke but one sentence

I never forget anything. no sometimes I make you think I do so I can get hold better. When you think too hard you bother me.

(I understand.)

It makes hard air round the light. You see what I mean

(Yes I do.)

and that is why it is hard to get the second and third letter sometimes after the first gets down.

(I see.)

[Pause.] You always say you understand. don't I ever tell you possum things that you do not understand.

(Once in a while some parts of a statement I do not understand, but when I partly understand them I do not want to make it too hard to tell more and I would rather partly fail to understand than to cause confusion or make a fuss.)

you are right. [Groan and pause.] D Doct ... Doct ... [not read each time purposely.] Doctor not pills souls [pause.] \* \* [scrawl or 'H', but not read.] Doctor [written slowly.] [Pause.] \* \* [Pencil fell and picked up before I could take it] \* \* [scrawl or 'h' and not read. Pencil fell and picked up] Just a minute.

(Yes.)

D another D not for Dr.

(I see.)

[Pause.] d [long pause] \* \* [resembles 'jo', but not read and erased.] M [pause] M a n of good power and plain speech. Do you know E d w a r d [N. R.] Edward.

(No, I am not sure.)

Edward in connection with the Dr.

(No I don't. I can find out.) [809]

Dr. [pause] \* \* [scrawl and Indian. Felt left arm with right; pause.] R. H. tells me to keep on even if it is hard to get it down.

out loud in her presence and that was while Mrs. Chenoweth was in the trance. Doris talks and laughs heartily enough. In the worst stages of her malady she did little laughing.

809. We here begin the effort to get Dr. Prince's name. He bears the title "Doctor" and I have never alluded to it in the sittings. The name Edward had no meaning to me, but Dr. Prince writes that it is the name of his brother-in-law, the husband of his only sister.

(Yes that's right.)

Is W interested in him and has he two parts to his name.

(Yes.)

I mean two parts to one name.

(Yes.)

[Pause.] M [pause] that is not it not [read 'nor'] M ... not  
 \* \* [scrawl like 'c'. Pause] \* \* [scrawl.] [Pause.]  
 \* \* [scrawl and fumbled pencil. Pause.] W W W is what I  
 want to write.

(Yes.)

W [pause] W \* \* [scrawl] you know W.

(Yes.)

W a ... [pause] Dr. W [P. F. R.]

(Stick to it.)

W a ... [pause] i [N. R.] not right after W—— W a ...  
 W i ... [Indian] so hard to put down what I think.

(I understand.)

[Pause.] W a ... [Long pause.] W a [pause] I [pause]  
 t ... [pause] er [written backwards and not read purposely as the  
 two letters were scrawly.]

(Go ahead.)

er [written scrawly and purposely not read.] W a l t e r.

(Good.)

part came [N. R.] backwards ... came.

(Yes.)

Dr. Walter. you want the rest now.

(The last name at least.)

[Pause.] E [pause] E [pause.] I will get it.

(Yes, I know.)

[Pause.] Dr. [period carefully inserted.] Walter \* \*  
 [scrawls, but evidently attempts at 'D'] D [Long pause.] J [erased  
 as soon as read.] [P. F. R. and Indian. Long pause.] \* \*  
 [scrawl] are you weary.

(No, not at all.)

all right. I will keep at it.

(Yes, by all means, and you will get it.)

[Long pause] \* \* [scrawl.] S S S [pause] that belongs  
 there somewhere S [pause] no not S—— T T [not read, but evi-

dently intended for 'F', tho without the cross stroke.] F that's right.

(Yes.)

[Pause.] F it looked like S S S—— F is right. F Dr. Walter F——

(Yes, that's right. Now the last name.) [810]

[Long pause.] \* \* \* \* [N. R. and Indian, and long pause again.] l l l not right yet. [Pause.] B [made as 'P', and not read and quick stroke turned it into B, but I purposely did not read it.] I will get it.

(Yes I know you will.)

[Pause.] E [pause and erased. Indian. Long pause] \* \* [scrawl and erased.] G [purposely not read and attempt to erase. Indian. Pause] \* \* [scrawl or 'H' and not read.] \* \* [scrawl.]

[Apparent Change of Control.]

Minnehaha is still at the work but it is hard to form the letter that makes the beginning of the last name.

(Yes I understand.)

[Pause] \* \* [possibly unfinished 'I'] You know an r in it.

(Yes.)

not the first but the last part of it R.

(R is in it.)

I mean [superposing] the ... I mean the last name not the Walter.

(Yes I understand.)

[Pause.] B B r [pause, P. F. R. Indian.]

(Stick to it.)

810. It is apparent that there was a temptation to write "William" once after "Wa" was correctly given, but I did not signify dissent, nor assent to "Wa", as I wanted it to develop itself. The giving of Walter so promptly in a moment was not like guessing. Probably the "E" after it was an attempt at "F", which would have been correct. This mistake might well have been made in the pictographic process.

The errors of "S" and "T" are not easily explained. In the pictographic process an attempt to give "F" might suggest "T", but hardly an "S". If phonetics were involved this would not be clear and neither would "S", unless it is an echo of the name "Prince" in which "c" and "s" might get interchanged.



B r o. [P. F. R.]

(Stick to it and you will get it.)

Dr. Walter B r o w ... [Pause.]

(What is the meaning of the name?)

[Long pause.] B r is right.

(No, it is not.)

wait a minute. [Pause.] it is not W is it.

(No.) [811]

[Very long pause.] r [long pause] r [long pause and both times the letter was written the hand evidently tried to give the next letter backward, which would have been the first letter] \* \* [scrawl like 'C']

I will never stop till I get it for I have almost got it. r is the second one.

(Yes, that's right.)

[Pause] D [pause] no no \* \* [N. R. but possibly attempt at 'F'] \* \* [N. R., but possibly attempt at 'F' again, the resembles 'S'] [Indian.] F [pencil fell and long pause, and then picked up pencil] n [pause and Indian] o r [written backwards. Long pause] o is r o you know r o ...

(Yes.)

r o [long pause.] w [Indian and pause.] C [Indian and pencil fell.]

[Oral.] Say Minnehaha, say Minnehaha, say Minnehaha. O [pause.] NO. [Long pause and then a smile with tightened lips as if trying to prevent speech. Reached for pencil.] [812]

[Written.] [Long pause] a right a right.

(No.)

a right (No.) [Long pause.]

(Tell what the name means.)

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811. "Brown" is probably guessing and I purposely denied this tendency, knowing that "Prince" would not be a good guess from that failure.

812. This continued attempt at Brown, after I had denied that it was correct is interesting. The sequel shows why it occurred. There was an attempt to get another name as a help in securing the one I wanted, and "Pra" was in that, as we shall see in a moment. In the pictographic process "P" might be mistaken for "B" and then the subconscious or the control taking that as fixed might avoid giving "a" and so insist on "o", with its inevitable suggestion of "Brown".

you mean what it means to do.

(Yes.)

[Long pause.] y e s [spelled] I will. Funny to ask that [pause]

\* \* [possibly 'wo'] F r [P. F. R. and Indian]. just what he does.

(No, not what the preacher does, but what the name itself means to all people.)

would suggest. (Yes) you mean the D.

(No, the last name.)

[Pause.] I begin to understand. [Very long pause, perhaps three minutes.] G [P. F. R.]

(Stick to it.)

G [pause and Indian with distress.] P P r a [distress.] P r a y no P r a right so far P r.

(Pr is right.)

yes P r ... [distress] i n c e.

(That's right.)

Prince. (Good.) [Distress. Rose from seat and leaned forward.] [813]

[Subliminal.]

What's the matter. Oh, I got to get up. [Wakened and felt cramped and rose to stop it.]

Mrs. C. J. H. H. December 22d, 1915. 9 A. M.

[Subliminal.]

[Long pause. Sigh and long pause. Distress and half groan. Pause and reached for pencil.]

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813. Dr. Walter F. Prince is the correct name and readers will remark that I gave no substantial help in getting it. If I had known the significance of the word "Pray"; that is, if I had known that his mother's maiden name was *Pray*, I should not have asked for the meaning of his name to get an association link established, for "preacher man" might well suggest "Pray", but "preacher man" would hardly suggest this here, because there was no reason to suppose that his name signified anything of the kind. Hence the giving of "Pray" so promptly was an excellent hit, tho I knew nothing of it at the time and only learned it from communication with Dr. Prince afterward.

[Automatic Writing.]

\* \* [circular scrawl. Pencil fell, pause, sigh and pencil reinserted after reaching for it. Pencil thrown down and finger snapped. Pulled hand away. Pause and new pencil given.]

[Change of Control.]

Min ... [pencil thrown down and one with string on it given.]  
Minnehaha. The shining ones are here but they gave me a minute to come and tell what I want to about the doctor who was writ ['written'] about yesterday. I said he was a pray man and that I did not like pray men and that Baby had enough of pray people round her before who tried to shut her up in a jail house. I was afraid of that preacher man for that but the shining one said I was wrong and that it would be good for me to correct the thing I told you.

(All right. Thank you.)

Perhaps he knows more than I do but just the same I hate pray folks for they talk to the sky as if it had ears and all the time it is only folks like you that listen to them. It looks like fooling themselves to me but perhaps the shining one can tell me what good it does before I come to talk to you again.

(Yes, I understand.) [814]

That Walter [read 'Walker' without good excuse.] Walter man is a philo ... [intended for 'philosopher'] man. he ought to have a house to do things like you do no that is not what I mean. I mean a school for Obsessed people

(Yes, I understand. Go ahead.)

but if a whole heap of obsessed people got together before the

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814. Readers will recall Minnehaha's attitude toward prayer a little earlier. It had evidently been influenced by its association with those whom she hated so. But her open-mindedness here is an interesting phenomenon for the student of the subconscious. It is not natural for a subconscious to take the course of consulting another personality and changing its mind in this manner, tho I would not say it was impossible. It may be only a step removed from the course of adopting the ideas of the normal consciousness, but the dramatic play here is different from such a course. Her simple penetrating analysis of prayer, as she sees it, would be fully appreciated by the sceptic. Yet she is willing to listen to the other points of view.

shining ones got hold you would just have a crazy hospital. he is best after the shining ones get hold

(I understand.)

You think he writes good things don't you.

(Yes, he does.)

I suppose he does for he is a instrument raised up by spirit folks to meet a need [read 'meet'] a need [read, but evidently not understood] a need.

(To meet a *need*, a want, desire.)

Yes in the work you are doing. He sees everything Baby does when he is near her. You could not fool him.

(I understand.) [815]

I am [pause, distress and groan] going to write for him some time and tell him about you.

He talks to man about you and he thinks you managed Baby's case [—] it is a case Case [—]

(Yes.)

fine and he expects to help on more work by and bye.

(Yes.) [816]

[Oral.] My eyes are so tired. [817]

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815. The characterization of Dr. Prince and his needs in this passage is remarkably accurate. Mrs. Chenoweth knew nothing of what he had done and the whole case is hit off here with perfect accuracy, and the consequences to obsessed cases, in which such personalities as the Emperor group had not obtained control, are or would be exactly what is here said. We have found evidence of this sort of thing in cases with which we have dealt. Mrs. Chenoweth knows nothing about it and has very simple and undeveloped ideas about obsession.

The statement about his selection by spirits, of course, cannot be verified, but it is conceivable. It is certain that the whole conception involves knowledge of Dr. Prince which Mrs. Chenoweth does not have or has never obtained normally.

816. Dr. Prince writes that he has talked to several men about my work on this case somewhat after the manner here indicated. He does expect to do work in this field. I have been planning to make a place for him and just as I write this note plans are maturing for him to take up this very kind of service. This is absolutely unknown to the public in any way.

817. The oral allusion to tired eyes does not explain its meaning or give any hint of possibilities. I regarded it as a mere automatism at the time. But Dr. Prince remarks a coincidence which should be recorded, not

[Writing.] Who is in this room. I hear ... [superposing] heard a woman speak.

(That was the light herself talking.)

The light herself is gone. I saw her go.

(When I said the light I referred to the body which is all I can see. Did some one else control the body while you were writing?)

I did not see any one near enough but wait I will look.

[Hand relaxed hold on pencil and paused some seconds, then tightened its grip on the pencil and began writing.]

My God there is a woman right over the dead sending thoughts and I did not see her.

(Do you know who it is?)

Yes I do and it is all right but it scared me to see her so near when I was right here but I suppose the ... [pause] they [read 'thing'] they [read 'everything'] ... I suppose they do come near sometimes.

Let [read 'yet'] Let your folks tell about it. I am too busy [N. R.] busy. I want to finish what I had to say.

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for any spiritistic meaning or evidence, but for possibilities which might be used against such an hypothesis, if the suggested coincidence be an effect of telepathic influences. He asks:

"Does Mrs. Chenoweth ever get physical impressions regarding the person to whom reference is made in a sitting? This is why I ask. Just at the time of this sitting, that is for perhaps three days earlier and a day or two later, I was having trouble with my eyes. Some years ago I had an accident to one eye which permanently changed its focus. For a while I wore glasses, and then left them off for several years. But the mass of writing and reading I have been doing lately, in connection with that disparity in focus between the two eyes, caused aching in the eyes and head. It was, I believe, on the 24th, that I resumed the use of spectacles, and the strain was relieved, and I have had no trouble since. I mention this for what it is worth. I would suppose that the coincidence would have no value, standing alone, but if the psychic has taken on artifact symptoms from which the person under consideration is suffering, then the coincidence would have value."

I would reply to the question by saying that I have never observed any case in which there was any evidence that Mrs. Chenoweth was affected by the thoughts or limitations of a living person. I have witnessed it often enough in the case of the dead, but I have never discovered a single instance in which the influence of the living produced any such effect.

(Yes.) [818]

The W. P. is writing a special thing now for I saw him at work. He writes fast I tell you and had on a litle [little] loose coat [N. R.] coat and was working all by himself and I smelled flowers and looked about and saw some pink ones. You know the pretty hands Baby has do you.

(Yes.) [819]

I think they are the prettiest hands Minnehaha ever saw and when you asked about work with a needle you know what I mean.

(Yes I do.)

you did not think I would go and look did you.

(I thought you would get the knowledge some way.)

yes could [N. R.] she [read 'the'] she could [read 'would'] paint ... could ... she would ['could she paint she would']

(I understand.) [820]

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818. This episode is a most interesting one. I had supposed that the interruption was a subliminal one intruding on the main stream of automatic writing. But Minnehaha's surprise, query, and explanation put an other color on it, even tho they do not prove her correct. The representation is one in which she, acting as control, has no knowledge of what is going on, unless she gets a sensation of it. She here hears a voice and does not know what it means. I give her a chance to go and find out. She is astonished at the presence of woman "sending thoughts", but evidently discovers that she has a right there, perhaps as a helper. The statement that the light "is gone. I saw her go," explains her perplexity at hearing the voice and her doubt about my explanation. It is all consistent with what we learn elsewhere about such situations.

819. When the statement was made about the special thing that Dr. Prince was said to be writing, I thought of the article which I knew he was preparing for the *Journal of Abnormal Psychology*, but I had no means of knowing whether the other incidents associated with the statement were true or not. The allusion to a "little loose coat" describes accurately enough, according to Dr. Prince's letter, the garment in which he usually writes and there were pink flowers in the room when writing usually. In his comments he does not specify that he has been writing what I have said, but a letter received a few days before this showed that he was preparing the special article I have mentioned, but he seems also to have been writing on one other subject that might be called special also. The conditions, however, for both are or were the same; namely with a "the loose coat" on and pink flowers about.

820. The allusion to the hands and the needle is pertinent, though not es-

I ha ... [pencil worn and new one given.] I have ten thousand more things I want to say. Too bad you are not coming tomorrow. (Yes I wish I could.)

for there are some strains [N. R.] left ... strains [N. R.] strains from yesterday which make it hard to work fast today.

(I see.)

R. H. Said to tell you he is working to make it possible to do more work here or rather to make all the work your kind. Did you know that.

(No I was not certain. I hope he can soon influence the right one to give the help.)

He says it is the most important step for the [pause] somebody tries to keep from telling you this but R. H. says go on. It is the most important step because a movement against you by the foe would make your work very hard. It would be the same thing as upsetting the confidence of your public and hard work would have to be done to regain it. you arrang [read 'or strange' doubtfully] arrange for as much as you can that will help some. R. H. [821]

[Pencil fell. Indian, opened eyes, stared and then looked behind herself, sighed, coughed and closed her eyes again and awakened in a few moments.]

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pecially evidential. Dr. Prince says it is correct and Mrs. Chenoweth never saw her hands. Her embroidery and necklaces were done with a needle.

821. There was evidently a gradual substitution of Dr. Hodgson for control as the signature at the end indicates. The handwriting also indicated it to me. At first Minnehaha acts as intermediary for him and he soon insinuates himself into control.

What Dr. Hodgson said about the situation was very pertinent, more so than I can explain in detail. I know the problem and the brief outline of it here represents knowledge that is more comprehensive than I would suspect of Mrs. Chenoweth, tho I would not say it was impossible.



## THE PATISON CASE.

BY JAMES H. HYSLOP.

## 1. Introduction.

The following case is one of unusual interest. In all the instances of obsession which I have hitherto discussed, unless there be one exception; namely, that of the young girl who painted, the subjects would have been diagnosed by physicians and psychologists as abnormal, some type of dissociation or hysteria. I refer to the Thompson-Gifford, the de Camp Stockton, the Ritchie-Abbott, and the M—— Gerli cases. They require no further explanation here after so many references to them. Cf. *Proceedings* Am. S. P. R., Vol. III and Vol. VII, pp. 429-569 and *Journal* Am. S. P. R., Vol. VI, pp. 181-265; Vol. VII, pp. 698-706 and Vol. IX, pp. 209-229.

The present case, however is very different. There is not the slightest trace of hysteria or abnormality in the sense of neurosis or psychosis that can be ordinarily detected. It is that of a young child who seems perfectly normal in everything, unless the remarkable power to interpret rhythm and music in calisthenic actions be regarded as abnormal. That is, unless we regard excellent dancing without any education in the art as abnormal. If regarded as this in any sense it would not be the type that required any medical attention. The child would never be suspected for abnormality of any kind. She is a perfectly normal child in her manners, except for a decided precocity about certain things which one would not notice without being well acquainted with her life. She is nearly eight years old. From the time she was old enough to walk she was noticed to respond to music in an unusual way and from her fourth year she began spontaneously to dance when she would hear music or sounds that were rhythmic. She received no education whatever in dancing and by the time she was six years of age she would in-

interpret the most classical music in terms of dancing and callis-thenic movements, in a manner wholly unmechanical and without the formal and trained mechanics of the ballet or even much of the parlor dancing. I witnessed a private entertainment of her work in New York and resolved to try the experiment which I here report. The following observations were recorded at the time.

May 7th, 1915.

I received a complimentary ticket for a private exhibition of dancing by a child six years of age, said by her mother never to have had any education in dancing. The enclosed program shows what she danced to. Some of the pieces, at least, she had danced to before. I learned incidentally that she has danced to the Kilima Waltz before. She is said to interpret the music extemporaneously and she shows every sign of this. There was no doubt about the grade and excellence of her dancing and interpretation. I know little of dancing, but such as I have seen of ballet dancing has never compared favorably with this for grace and adaptation. No doubt the stage ballet has to be learned and is performed by routine, but there was no appearance of routine or mechanical character about this. There was remarkable fertility of resource in the spontaneous interpretation of the Bohemian Dance. I have no such acquaintance with dancing that would enable me to describe or analyze the case for the artist, but no one with an æsthetic eye could fail to perceive the remarkable grace and inventiveness of the child, whether it be in joyous or sad music.

I saw the mother after the performance, having met her in Boston some weeks ago, and I learned that the child began very early to show signs of spontaneous dancing. When she was barely able to walk she would throw down her toys and begin to make movements of incipient dancing. The child does not remember just when it began, saying in answer to my question that it was so long she could not remember. But the mother stated as just remarked. I found also that from a very young child she has played with what she called fairies. She has not had many playmates and the playing with fairies was attributed to the lack of playmates. I was not able to ascertain whether she

recognized any of the "fairies". The mother did not know. She sleeps well, tho she dreams much, according to the mother. One dream the mother told represented her as meeting Christ and then God who told her the time had not yet come to win. The mother also told me that she will show tendencies to dance whenever she sees rhythmic action any where, such as movement of the trees. She has noticed it with the child when out of doors.

JAMES H. HYSLOP.

To forestall the kind of thing that is likely to be said regarding such cases I may narrate here one incident that came to my ears. After witnessing a performance by the child and after some conversation with the mother, a lady circulated the story that the child had had lessons from Miss Duncan in her dancing. I had understood the mother to say that the child had had no instruction whatever, and the story alluded to made it necessary to make further definite inquiries. I wrote to the mother asking if Miss Duncan had ever given the child any lessons and requesting her to tell me more in detail about the child in regard to this one point. The following is her reply to my letter.

Aug. 8th, 1915.

Dear Dr. Hyslop:

Lillian has never had dancing lessons. When she was about six years old and having been recognized as a dancer for three years she tried to dance on her toes. Several people said she would break her arches and should have exercises to strengthen her feet, so I took her to a ballet master. When he saw her he said: "She is much too young." Lillian danced for him and he was crazy about her and wanted her. She took the exercises in his studio, but *never a dance*. Naturally as Lillian has been so advertized he would like to claim her as a pupil. This I would not allow as she danced three or four years before he saw her.

Miss Duncan has never even seen Lillian dance and she *has never* had a suggestion of the Greek from anybody. That is the type of dancing she did first. She tried to dance on her toes after seeing some one possibly. I don't remember about this, only I do remember she did not try to do toe dancing (ballet) until we moved to New York. She danced (Greek type of dancing) for years be-

fore she ever saw any kind of dancing. What Lillian does is absolutely *her own* and no one living has a right to claim the slightest credit.

Most sincerely yours,

L—— E——.

I did not rely solely upon the testimony of the mother for information on this point. I therefore incorporate here the statement of a friend who lived in the family.

December 22nd, 1915.

My dear Dr. Hyslop:

Since some people have seemed to get the idea that little Lillian Patison has received outside instruction and suggestions for her dancing, I have volunteered to make this statement, feeling particularly qualified to do so, as I lived in the house with Lillian and her mother for two years and have been constantly with them the greater part of the time. In regard to her dancing, her mother says that she danced from the time she was a baby. I was not with them then, and I cannot speak of that from personal experience. But when she was about four years old we had a victrola in the house. I remember calling her mother's attention to the fact that, whenever it was playing, little Lillian, when present, would dance no matter what the selection or type of music, having regard to the rhythm and the mood, and feeling of the piece which was absolutely uncanny in a baby of her age. At first her mother did not seem to pay much attention to it, simply saying, "Oh yes, she has always done that." But as she grew to realize that other children did not always do that, she decided to take her to an instructor. She interviewed Mr. X., a ballet master. He refused to take the child because, he said, she was too young and it was a waste of time to attempt to instruct a child of that age as the sense of rhythm and her ear were not developed. Mrs. Patison, however, asked him to see the baby dance, which he did, and he promptly changed his mind and offered to take her at a ridiculously low figure. He was, however, extremely busy at this time and after showing her a few little ballet exercises which she has kept up for practice, Mrs. Patison decided to discontinue any attempt at work with him. He tried to give the baby a dance which she refused to do, saying that she preferred to feel in her own

way about the music, and to let the music tell her what to do instead of Mr. X.

In the summer she spent some time in the country and the mountains alone, but dancing all the time outside and indoors, and when she returned in the fall, Mr. X. saw her again, and he said that her improvement was so great that he would like to exploit her publicly, which, of course, her mother would not allow. From that time on, she continued to dance giving her own interpretation of what the music inspired in her. Her mother is not a dancer and does not know anything about giving her any instructions or suggestions whatever.

The baby, of course, has seen Pavlova and Isadora Duncan dance. Pavlova is amazed at the baby's dancing and advised that she should have no instruction whatsoever, but be allowed to follow her own instincts. Isadora Duncan never saw the baby dance. From both of these dancers little Lillian, of course, has assimilated something, altho she expressed herself in the Greek way before she saw Isadora Duncan.

In her Hawaiian dancing she has caught perfectly the spirit of the music and she has never seen any one dance in any way similar to the way she herself does. To the experienced eye that which is artificial can easily be discerned in her work from that which is spontaneous and her own conception, and I have never seen it fail. That which was her own was the true and beautiful expression. She has always had an accurate sense of rhythm and has given a perfect response to the mood of the composition.

Enesco in Europe improvised for her for hours trying to catch her with unexpected and intricate rhythms, but she uncannily seemed to anticipate everything that he was about to do, and perfectly followed him.

Very sincerely,

HELEN FREEMAN.

The following testimony from Mr. David Belasco, the playwright and manager will have much weight as from a man who had no bias in the examination of the case.

December 30th, 1915.

Dear Dr. Hyslop:

I consider Lillian Patison, the little girl about whom you inquire,

the most wonderful phenomenon I have ever seen, especially as she is self-taught. She has given me several private exhibitions, and her dancing astounded me. It seemed positively uncanny and was most fascinating. It almost seems as tho she were the reincarnation of some famous dancer of the past. She lived every movement, and every movement was filled with charm. When she was through she was exhausted from the concentration and the spirit she had put into her work.

Faithfully,

DAVID BELASCO.

This makes the case clear against all misunderstanding, whatever we may choose to believe about it, and gossip must substantiate itself or yield. In regard to other matters the mother also writes:

"Lillian began to sing in the spring of 1914, just before we went to Canada. We left New York for Canada May 16th. Mrs. Townsend took her to opera and since then she has been begging to sing opera. She has received absolutely no instruction in singing. I don't sing at all."

This reference to singing has its importance in the fact that the claim was made through Mrs. Chenoweth that the child sang. I did not know the fact and thought it an inference from the allusion to music. But when Madame Nordica purported to communicate and I learned that the tendency to sing was a very recent development I found that the reference had a coincidental interest. I inquired to learn exactly when the child began to sing and without hinting to the mother that I had the date of Madame Nordica's death in mind, since the mother had told me personally that the singing began last spring. I knew that Madame Nordica had died recently, but not exactly when. But when I made the present inquiry of the mother I knew that the date of Madame Nordica's death was May 10th, 1914. This was six days before the mother and daughter started for Canada after which time it was that the singing began to show itself.

The important thing for this experiment was to conceal the identity of the child and this was done in the usual way. But it is equally important to know that no public exhibitions of the child's powers have been given. The law does not permit it.



Hence all illustrations of her talent have been in private and the public, especially the newspapers have not exploited the case. A short account of a performance was mentioned in a Philadelphia paper, but there has been no general public knowledge of the child. However, even if the case had been so exploited I concealed the presence of the child from Mrs. Chenoweth. I went to the house the back way. Even in front there is only one place from which persons can be seen approaching the house and Mrs. Chenoweth sits in the front room purposely before visitors come to prevent herself from seeing them approach and she sits where she cannot see them if she looks out. But I entered the house from the rear purposely, so that she would not even know that it was a child that came. I did not enter the house in front until the fourth sitting, the day after the nature of the child's talent had been indicated and described.

But it may be added also that, even if Mrs. Chenoweth had actually seen the child and had heard of her performances and talents, the chief incidents on which the evidential interest centers could not have been known then. But the fact is that Mrs. Chenoweth never heard of the case and could not have obtained the important information about it if she had heard about it, the little private incidents are not a part of the child's work and talents. Besides no one suspected that it had a spiritistic side, except a few friends of the mother who are inclined to refer every unusual phenomenon to that source. No one knows of a control or guide such as was referred to in the record. The absence of any general publicity in the case and the fact that the mother moves in circles outside the range of any possible friends or acquaintances of Mrs. Chenoweth, and also the fact that her home is in the South, prevents any ordinary or casual source of information about the child, to say nothing of facts which are known only to the mother and which I did not know even from her until the automatic writing revealed them. If Mrs. Chenoweth had seen the child she might have guessed that I had brought her as a psychic, but she did not see her at any time and even if she had seen her there would have been no revelation of such facts as were given. They were in no way inferrible from the child's simple manners.



## 2. Summary of the Facts.

The introduction explains the conditions which excluded normal knowledge of the child and its life from Mrs. Chenoweth, and now it may help readers to have a bird's eye view of the facts which indicate the supernormal information conveyed in the trance of Mrs. Chenoweth.

The very first expression, "my child", implied both that a child was present and that a parent was communicating, unless we assume that the term would be used of older persons under the circumstances, which is the case with Mrs. Chenoweth's trance, tho always with reference to fairly young people. Presently the sex, that of a girl, was correctly indicated. But it was soon made clear that it was the father that purported to communicate and he was dead. Reference was made to the mother, implying that she was living, which was correct and who was not present.

Nothing more came in the first sitting of any evidential or coincidental significance. It was a short one. General messages natural for a parent to a daughter and mother made up the effort to get into rapport with the situation. At the second sitting the subliminal entrance into the trance was marked by the name Catherine. This was the name of a deceased Aunt who used to sing beautifully when living. Apparently it was she that first communicated saying she was trying to help the child's father. The statement of his relationship to the child and the mother was made definite and correctly characterized as devoted. The name Dorothy came and then apparently in correction of it the name "Dolly Betty". It is not clear what is meant by it, but the child had a playmate by the name of Dorothy Busby. But the most distinctive and evidential incident was an allusion to the trouble with her curls. The communicator said: "It is not much fun to have the curls done, is it?" Of this I knew nothing and the mother told me that she always had trouble with the child when doing up her curls. She had special trouble the evening before this sitting in that very respect.

Immediately following this incident came the name Helen, which is the name of a living sister of the child's mother. A deceased sister was very fond of this living sister Helen and

would be sure to mention her if she communicated. Then the following statement came, the child's father communicating:

And with me is another who is as anxious to come, but for a different reason.

(Explain if you can.)

Mother with me.

It is not clear as to whose mother is meant. It would fit the communicator's mother and that of the grandfather. But the grandfather had often expressed the desire to see his mother again, and if this is the reference it is a good incident. But nothing is said to assure us that this was meant, unless there was a real change of communicator as there apparently was, when it was explained: "My mother is the one to whom I refer." In that case the incident is fairly direct and assured. Immediately after this the communicator gave the name Lillian and added to it "My Lillian" and then said "Little Lillian."

Now whether it was the father or the grandfather that was communicating there was a double hit in this language. Lillian was the name of the mother of the child and also the name of the child, both, of course, unknown to Mrs. Chenoweth.

The next sitting was a most abrupt break from the admission of the family as communicators, at least by automatic writing, and they were not again admitted. There had been no hint whatever of the child's character, unless the father's statement: "I know the importance of it" can be so interpreted. I began to think there was going to be no allusion to what I was wanting, and the only time anything was said that had a coincidental interest was before the subliminal entrance into the trance, and this, of course, was in the normal state. Mrs. Chenoweth complained of having had an "intense pain in her stomach after the previous sitting." All my experience in this work has shown me that such statements have some meaning, as reflecting a memory of some deceased person and on inquiry of the mother I ascertained that the child's grandmother died of appendicitis. It was connected, Mrs. Chenoweth felt, with the present sittings. As soon as the trance came on and the automatic writing began there were no more of the family affairs. The first sentence

struck the right trail and the sitting remained throughout and without interruption on the right subject. The child had not uttered a sound except twice, once a whisper and once to say that she was afraid she did not know the meaning of the name "Dolly Betty." This first sentence was as follows.

Precocity may be spirits. In this case is and will prove the unusual capacities which she exhibits. Gifts make contact in so normal a fashion that it is hard to tell what is normal and what is supernormal.

(I understand. Go ahead.)

Gifts that only age brings may be hers by virtue of contact arranged. music.

(Tell exactly what it is.)

rhythm and time. You understand what is being unfolded here.

Now the child is extraordinarily gifted in the interpretation of music and rhythm in terms of physical movements with hands and feet. Her talent has never been educated and is not strictly represented by dancing, tho that is a part of the phenomena. It is in no respect the ordinary dancing but that describes a part of it in the way to give the reader some conception of what goes on. Her precocity is very striking and the first sentence of this passage expresses the whole thing in as brief terms as is possible. The normality of the child's life is its striking character and no one witnessing one of her performances or her ordinary life would suspect the least thing abnormal about them. Indeed she is in no respect abnormal, unless you make precocity this. The terms "music, rhythm and time" accurately summarize the whole set of phenomena so far as their main spring is concerned and their character is more fully represented a little later.

The next allusion to the gifts was explanatory of the personalities influencing them and said that each one affecting the child wished to write and then said that her various gifts "slip easily into each other" and this was true, as later developments in the sittings showed.

At this point I asked what these gifts were, thinking of dancing, as I wanted the specific word, which, in reality I never got, but obtained what was far more accurate than this term.

When I asked for a statement of what the gifts were the reply was, after scrawls which were possibly an effort to say something else than was said:

I was about to say music, but that is too general and then language but that is too general too. They are both a part of the expression. Pic ... [Then the writing ceased.]

Music was too general or was only a part of the expression developing in the child. The reference to "language" would not be true in the technical sense in which that term is usually understood. For "language" is not a part of the child's development, *except in the sense that her interpretation of music in terms of movements is mimic and symbolic exactly as language is*. That is evidently why the statement was added that "language is too general too." The syllable "Pic" was evidently the beginning of the word "picture" which I thought wrong and a guess at one of the arts, pictorial art. But the mother told me that the only amusement of the child is painting in water colors and drawing pictures, a fact about which I knew nothing.

The subliminal followed and I was asked the question: "Who is singing?" I replied that I did not know, thinking that the allusion was the effect of suggestion to the subconscious by the giving of the word music. I was then told that a woman was present, and the subconscious could not tell me any more about her. The hand reached for a pencil and wrote:

"I have tried to do this writing here, but there was so much confusion and so I decided to wait. But the time passes and I fear I shall lose my impetus. The little one has been the center of a group of people who have a purpose to make real the expression of artistic expression and there has been much to demonstrate that the power was in hands as well as feet and tone and the gestures and movements have been full of the personality of one well known to the world. More later."

At the next sitting began the identification of the personality referred to and it indicated that the allusion to singing had a pertinence of which I had not dreamed. The child is as precocious in singing as she is in rhythmic interpretation of music and has had no training or education in it. She sings classical music,

(seven and a half years of age) such as Carmen, etc. The allusion to gestures and movements with hands and feet and to tone are perfectly accurate indications of what goes on, and one has only to witness one of the performances to see the extraordinary pertinence and condensed character of the description.

At the next sitting the capital letter L came at first and I took it to be the initial of the child's name, Lillian which it was, but evidently, as later developments showed, intended for that of the "woman" referred to at the end of the previous sitting, and associated with the child's singing. That it was this personality was indicated in the present sitting by the allusion to the child as "my protege", tho it does not assure us that the L was intended for the initial of her name also which it is, as the sequel proved. This communicator at once referred to the mother's fear of the child's future, which I found on inquiry to be quite real. She had constantly been told by pessimistic friends that the child's talents would not last and she herself was afraid of it, keeping in mind a career for the child. Of course this was an incident as unknown to Mrs. Chenoweth as to me. "Madame" came, an evident attempt to give her name, but its meaning was determined later.

Then followed an allusion to "Italian words often used for breathing exercises." There was no intimation as to what was intended by this, but my experience with this work would lead me to infer that the desire was to have the child take such exercises both for her health and for the improvement of the conditions for singing. This advice was given in the Ritchie-Abbott case for that very purpose. Cf. *Proceedings Am. S. P. R.*, Vol. VII, p. 474.

Then came the letters "L i ..." which were the letters in the name of both the child and the lady who later succeeded in revealing her identity. The statement in the subliminal immediately following the giving of these letters described her accurately. It was: "A lady. I don't know who she is. She is rather large. I think her eyes are dark. She seems to be in a shadow and is very imperious."

I never saw her and had to confirm it by a person who had seen her, and it is curious that the subconscious of the psychic did not find out who she was from her earlier personal knowledge

about the lady. But as she had never seen her in later life this fact may have disqualified the subconscious for recognition.

At the next sitting the initial L came again at the first and after some preliminary non-evidential remarks about her relation to the child by invitation of the kindred, "on the other side", the name Lillian Norton came, and when I merely spelled it out to see whether the communicator would admit its correctness or correct it, the syllable "Nord" was written and then the control broke down. I saw at once that it was intended for Lillian Nordica, the opera singer, but I supposed that Norton was a mistake, not knowing that her maiden name was Norton. Immediately in the subliminal recovery she said that she had died "so far away" which was true. But later inquiry of Mrs. Chenoweth revealed the fact that she knew both her maiden name and where she had died. The facts thus lose their evidential value.

In the subliminal entrance to the trance of the next sitting an allusion was made to the ocean in an abrupt and apparently irrelevant manner. There was no reason for this except that it coincides with the fact that the child had been out to the ocean beach two days before and was going there again on this date. The child was wild to wade in the ocean water.

In the automatic writing that immediately followed reference was made to Farmington, Maine, and the name Norton given again and I was told that it was right. The full name Nordica was also given. I learned later that Norton was correct and that she was born in Farmington, Maine. Mrs. Chenoweth knew the maiden name and that Madame Nordica was born in Maine, but says that she did not know it was at Farmington, though we do not know what casual and forgotten knowledge might be latent in the subconscious.

After an allusion to the interest in communicating she remarked that the child was so easily influenced that "it is hard to tell which is natural endowment and where inspiration begins." This is interesting because the terms are different from those of an earlier communicator who said, using language more technical and evidential of familiarity with this subject, that "it is hard to tell what is normal and what is supernormal." Madame Nordica was not familiar with the scientific aspect of psychic research and



it was more natural for her to indicate the distinction by "natural endowment" and "inspiration."

The above statement was followed by a more remarkable one, especially for its evidential importance. She said: "There is a congenital foundation that makes it possible for me to use the organs", adding that "this would not be so if there were not a circle formed to reflect the power." She then confessed that she no more understood the process herself than she could or did about the records of the phonograph.

I had learned from the mother that the ancestors of the child were all good singers and on the way out to the sitting that morning I had remarked that I believed that ancestral and hereditary influences were the basis of the phenomena. Mrs. Chenoweth could not possibly know anything about the child's ancestral traits or about any facts that made the reference so pertinent. I know nothing about Madame Nordica's perplexities regarding phonograph records or about any facts that might make the present statement significant. She had made phonograph records.

Immediately following these remarks was another reference to the mother's fears about the child and the statement that the child's abilities would last. Readers will remark, from a previous note, that it was just the fear that the child's talents would be transient that had troubled her, a fact as unknown to me as to Mrs. Chenoweth. It was a perfectly relevant remark by the communicator and expressed in a timely manner to encourage the mother.

Then followed a reference to her furs and her jewels, which she said did not interest her any longer, and to the song Annie Laurie and her love for it.

The mother remarked that she had once seen Madame Nordica in her box at the theater richly ornamented with jewels. The relevance to furs means nothing known to either myself or to the mother, but the recent fashions in furs make it probable that the allusion is quite pertinent.

I knew nothing about the relevance of the reference to Annie Laurie, but learned from a friend that Annie Laurie was a favorite encore of Madame Nordica's. I also learned that Mrs. Chenoweth did not know this fact, never having seen her or heard her sing.



A curious automatism followed in the subliminal recovery of the normal state. It was evidently a memory of the communicator associated with some approach of the moment when she must appear on the stage. It was: "The orchestra is playing." Mrs. Chenoweth at once recovered consciousness.

The next sitting was not evidential. Madame Nordica signified her presence and the time taken up in non-evidential discussion of the case. It was all rational but not verifiable. An attempt to answer a question of mine resulted in failure, as it involved an unlikely memory on her part of an unsuccessful attempt to meet her. Illness on her part prevented the carrying out of the arrangement. It was not apparent that she remembered this, and not likely that she would, but I saw that there was the danger of her control breaking down and I wished to divert attention by my question.

The next sitting continued the communications of the same personality. The name Lillian Norton came first and in a few moments it was said that there were others of a different type influencing the child. This had to be true to justify the belief that the motor interpretations of music had more than a natural origin or impulse. But it was interesting to remark that they were said not to be all musical in respect to voice which was true enough in so far as the expression would indicate it. But the most interesting statement was the following:

Some use the hands for expression and are able to do so with enough power to call out some question of the marvel of it and with that power and the natural native inborn gift to draw upon a genius is in the making.

Mr. Myers might have thrilled at such a statement in confirmation of the theory of genius tho he never went so far as to explain all genius by foreign inspiration. But the theory is outlined here and there is no doubt that many have so regarded the child. The passage also recalls the statement made through three psychics, Mrs. Piper, Mrs. Smead, and Mrs. Chenoweth; namely, that spirits can use different nerve centers for their purposes.

Following the passage just commented upon was a reference to the child's use of the pencil, which might have confirmed the

previous attempt apparently to speak of her drawing, but for the reference here to automatic writing and the assertion that the child had written a name unknown to her that was proof of the identity of a given person. The mother told me that she had written names, but there seems to have been no recognition of a special one or suspicion of any supernormal meaning in what was written.

After some further non-evidential statements I explained why I asked my question on the previous day about her knowing me, and there came at once a statement that some one else not a relative and long gone from the earthly sphere of life was influencing the child.

"It is a woman to whom I refer who uses her influence to so control the mind of the child that it makes her seem mature and wise beyond her years, not simply in one form of expression, but in the general mode of living. Like a Sappho or a Margaret Fuller say."

(I understand.)

It is a question in some minds as to whether she be a reincarnated person or a prodigy. Neither. Simply a wonderfully receptive soul with a clear and perfectly poised spirit determined to keep in touch with her and to illustrate how such a union may exist, and yet leave the child free to grow in a purely natural fashion.

I am not her guide in the sense I feared you might intepret my persistence in writing.

Now one of the most striking characteristics of the child in her general life and behavior is her maturity of tastes and conduct. It has been remarked by more than one person. She is 20 years old in behavior and dignity, tho only seven and a half years old. This circumstance has some weight considering that Mrs. Chenoweth had not seen the child except for perhaps a half minute at the close of the sixth sitting and spoke to her only about her age. Nothing occurred then to justify any judgment about her maturity.

Still more striking is the allusion to reincarnation and a prodigy. Many have spoken of her as a reincarnation, such people as are inclined to that belief, which Mrs. Chenoweth does

not accept. And many have also believed her a prodigy. It is therefore interesting to see the sails taken out of such theories in the manner done here. We may some day find the explanation of all extraordinary talents and well as an explanation of the origin of the belief in reincarnation.

Mrs. Chenoweth, if left to her own interpretation of the case and if she had known the facts would have made Madame Nordica the guide of the child. What is said here denying this claim is consistent with the fact that the motor phenomena had long existed before the death of Madame Nordica and the singing manifested itself for the first time after Madame Nordica's death in May, 1914, a little more than a year prior to this time.

In the subliminal the word "Greek" was spelled out, with apparently no meaning. At the next sitting began with a reference to the beautiful country of Greece, a temple, and Athens, and in a rather rhapsodical passage came the statement referring to Athens: "Thy maidens glide with silent feet", as if actually describing the movements of the child in her dancing.

Two days before this the child gave a private exhibition before some artists, four of them, in the country, and they spontaneously remarked the Greek character of her representations. One of the artists is a great student of Greek life and art. Another of the guests spoke enthusiastically of the embodiments of Greek ideals in the child's movements and grace. All this was done before the present sitting took place.

On the next day nothing evidential occurred. There was an apparent attempt to have some ancient communicate because of his alleged lofty character, but there was no indication of his identity to confirm this view of the matter.

I felt some impatience at this and as if to rebuke my state of mind and, as if reading it, I was reminded of the advisability of persisting in getting this ancient spirit to communicate, and the Fischer case was compared with the present one to contrast the types of spirits that were respectively influencing them. The message was remarkably pertinent and perfectly rational, tho not verifiable as supernormal.

The next day a carefully and clearly written message was written asserting the influence of the particular spirit, who did not announce his identity to begin with, and explaining the ac-

complishments of many persons in life by this foreign inspiration. He claimed to be many, many years older than a thousand years. He stated that he had been a teacher and then became somewhat confused, ending in an affirmation, apparently, of the doctrine of reincarnation, tho an earlier part of his message and the general character of it denied the doctrine. Then immediately the subliminal asked me the question: "Who's Plato?"

Plato the philosopher and believer in transmigration is recognizable in the last of the message, but it occurred to me that he was suddenly stopped from his writing because he was becoming confused and so communicating his ancient memories, tho the reference to what seems a definite avowal of reincarnation may be nothing more than the reincarnation for mediumistic control and not the old Platonic doctrine of metempsychosis as it has usually been conceived. It is possible that the whole theory of reincarnation has originated in misconception of communications about the process of influencing the living or transmitting messages through the living after the analogy of incarnate life.

It is possible that the question asked me, "Who's Plato?", was a humorous reproach for my impatience the day before. At any rate it revealed the alleged identity of the communicator.

### 3. Discussion.

The case would not ordinarily be classed under obsession, granting that the phenomena manifested by her were spiritistically inspired, because "obsession" usually implies some "evil" or abnormal influence, and there is no trace of such an influence in the physical or mental life of the child. If we may classify all psychics under that head—and we may broaden the use of the term for that purpose, if we desire to indicate the broad principle affecting such phenomena—then we may describe this instance by the term. But as it would give a wrong impression to do so and as the case is so normal in its manifestations it would be unfair to its character to describe it so, and indeed it would misrepresent it to say or imply that it was even psychic. There is no evidence whatever in the child's ordinary life of psychic power, unless we used such facts as early playing with invisible playmates and dancing in a remarkable way not explicable by education to support such a view. One might be puzzled to ac-

count for her superior dancing in any ordinary way, but with such criteria of the supernormal as we have been obliged to recognize or set up it would be impossible to speak intelligently of spirits in applying such a theory to the child's normal phenomena. It was only her precocity, her playing with invisible playmates, and her phenomenal dancing and interpretation of music without any education whatever in them that prompted me to experiment as I did with the case, and even the very first message regarding the case conceded that precocity was not necessarily associated with transcendental influences. In hysterical cases we might more readily suspect such agencies, but in this one never until we had once proved the existence of spiritistic influences in similar instances. Nothing but my experience with a variety of cases would justify trying the experiment and readers will see that the results justified the attempt. I was not confident enough of the possibilities to expect such results, but I should have been remiss to the problem, if I had neglected the opportunity. It is simply another instance in which we may help to bridge the chasm between normal life where such influences either do not exist or do not arouse suspicion of it, and those cases which represent constant obsession. Such cases as the present one would suggest a larger interfusion of spiritistic influence with normal life among us than we have hitherto dreamed of. I would not encourage generalization for a moment, as I think we must prove it in the individual case and draw no conclusions as yet about the class. The instance, however, opens up possibilities that must be reckoned with in the future. Experiment must be conducted on a large scale.

The appearance of Madame Nordica was evidently a fulfillment of the prediction at the end of the first sitting at which any attempt was made to diagnose the case; namely, that a woman well known to the world was at the bottom of the phenomena. This was just after the reference was made to some one as singing. The phenomena witnessed by those who have seen the case were not those of singing. The dancing or interpretation of music would not suggest that the main feature was singing, but this seems to be the fact and is the trait that the mother prefers to develop. It appeared for the first time after the death of Madame Nordica, but there was no superficial evidence of

that person's presence until it came out at this experiment. The name is so well known that it will be difficult to attach any evidential value to her appearance. We might suppose that the use of the word "music" in the trance with a predisposition to fabricate the presence of guides and controls might have suggested the choice of a well known person as the one at the foundation of the phenomena. This view would be supported by the fact that on one occasion unknown to me until I had these sittings—and I learned the fact from a friend of Mrs. Chenoweth—Madame Nordica purported to control some singing of Mrs. Chenoweth when she sat down to the piano. There might be a subliminal predisposition to select her as the alleged guide of the sitter.

But we must remember that Mrs. Chenoweth did not know anything about the child present, not even that a child was present, to say nothing of her characteristics, until after the sixth sitting when I allowed her to see the child at the end. The child had asked to see her. Mrs. Chenoweth was quite surprised to find that a child had been at the sittings. Then the main things indicated in the trance would have suggested a very different personality, and whoever was suggested should have had no difficulty in getting her name through, because the assumed powers of the subconscious should have no such trouble with its knowledge, considering the largeness of the powers assigned to it. Moreover some of the facts alluded to in support of her identity are not probably due to previous normal knowledge, and the habits of her subliminal are so well attested by evidence against the intrusion of incidents that the burden of proof must rest on the man who believes the hypothesis of subliminal origin.

Still it must be conceded that the evidence would be much greater if Madame Nordica were not a well known person. There is always the possibility, especially that her life was considerably exploited by the papers immediately after her death, that the facts alluded to in the record were or might have been casually obtained and we cannot be absolutely sure that they are supernormal. The other supernormal incidents in the records are so much in favor of these being so, as they not only show what the



trance can do, but help to illustrate its freedom from subliminal intrusions of fabricated material.\*

It is interesting to note that this personality volunteered the information that the child's powers rested "on a congenital foundation." I knew this fact from what the mother had told me about the child's ancestry, which had had much musical talent. On the way out to the sitting, when not more than five hundred yards away from the house on the street car I had remarked to the mother that I believed that heredity furnished the basis for the phenomena and that they were not wholly instigated by spirit influence. It was interesting to find the fact alluded to here, because the usual policy of spiritualists—and it is the natural inclination of Mrs. Chenoweth herself, both as a spiritualist and as one disposed to take the simpler hypothesis—is to refer all unusual phenomena to spirits and to make no reckoning with the mind of the subject. It is thus more or less against the subconscious inclinations of Mrs. Chenoweth to recognize so im-

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\*I made my comments on the liabilities of Mrs. Chenoweth's knowledge before inquiring of her about her personal knowledge of Madame Nordica. I wished to estimate the probabilities on this matter from the facts which were accessible to the public generally. I then asked Mrs. Chenoweth what she knew about the singer. The following are the facts.

Mrs. Chenoweth knew her maiden name Norton and that she was born in the State of Maine, but not that she was born in the town of Farmington. She had never seen Madame Nordica or heard her sing. She knew her last husband's name, but not that of her second husband. It is possible that Mrs. Chenoweth may have heard casually of the town where she was born and had forgotten it, and the same with her first two husbands. But of her public life she knows very little.

An interesting circumstance, however, is the fact that many little things that occurred in Madame Nordica's family are well known to Mrs. Chenoweth because the Norton family were at one time tenants of Mrs. Chenoweth's father, and Mrs. Chenoweth knew something of them personally. She told me many little incidents of their life at that time. But readers will find or may be told that not a hint of these incidents came in the trance or the subliminal. If the subconscious is liable to impersonate, here was the chance to use its stores of information, but not a hint of them appears. The things that come are just such as the real Madame Nordica would be likely to tell, and they coincide in most cases with the actual knowledge of Mrs. Chenoweth, though not in all, while the subconscious had an excellent opportunity to pour out replete and interesting facts about her identity that do not show a trace of themselves.



portant a factor about which she knew absolutely nothing in the case. It tends to support some confidence in the message apart from its evidential significance.

Moreover the recognition of the foundation in heredity suggests that the phenomena are not so simple as they seem to lay and other readers. The simple explanation on the part of most people is a choice between subconscious activities of the child and inspiration by spirits. No intermediate hypotheses or complications are assumed. But the probability is that no spiritistic agency can effect anything without a good basis in subconscious functions. It is probable that all supernormal phenomena are an intermixture of subliminal functions and foreign invasion. Indeed that is my own theory of all the phenomena and I doubt the possibility of spiritistic invasion without the use of the subconscious in the subject affected. Habits or capacities in any given direction seem necessary for the exercise of any such influence, especially when it has all the appearance of being normal. No doubt cases of obsession occur where the normal mind of the agent is excluded from control, but it then betrays its abnormal and exceptional character. But in such cases as the present one the evidently normal character of the actions only strengthens the hypothesis of normal influence in the phenomena, whatever the process of directing the subject's action. We do not yet know what that process is and perhaps will not know until we have had an opportunity to study many cases of it in order to understand better the relation between embodied and disembodied personalities.

In a case like this we cannot rest content with normal explanations. We could do so if we had no other facts to reckon with than those which come from observation of the child alone, tho her skill is not easily explained on the ordinary theories of education: for she had none in the work she is so excellent in. Education and training account for our normal intelligence, but when a person manifests the gifts of age and experience, tho she has neither the age nor the experience, we have an anomaly in the problem of education. Yet it is not sufficient to infer supernormal influences from a bare fact like this. When we come to the work of Mrs. Chenoweth, however, who knew nothing of the child and at no time had a sight of her until after the six

sittings, we have supernormal information to consider and that points to foreign influence. It then becomes our business to adjust the normal and supernormal to the complex result observed in the phenomena of the child. We have not yet the knowledge to do this as we should wish. But there is enough to define the problem for us and that is one which assumes the intermixture of normal and foreign mental action in the organism of the subject.

I have said nothing about the non-evidential personalities in this instance. It will appear incredible that Socrates, Plato and Aristotle have actually manifested in this connection, and I do not care to defend the reality of their presence. The sceptic may wish to use their alleged appearance to discredit the whole affair and I am willing to let him rest complacently in that conviction. But any amount of subliminal fabrication will not explain the coincidences that exclude chance, and the case rests upon the supernormal that is probably present. This does at least something to cover up the non-evidential or to render its foreign origin possible. It is not necessary to suppose that these personalities are influencing the child. There is no pretence that this is so. The occasion of Greek influences is merely seized by the controls to have these personalities manifest as capable of coming into contact with present conditions, tho it would be more than usually difficult for them to prove their personal identity. They may go for what they are worth, but we cannot prove that they were not present.

# DETAILED RECORD.

Mrs. C. J. H. H. and Child. June 28th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Sitter admitted. Long pause. Sigh and moved lips as if slightly distressed. Pause and slight groan. Pause and rolled head over. Indian gibberish. Pause and reached for pencil and pause again.]

[Automatic Writing.]

My child [P. F. R.]

(Stick to it.)

[Pause.] \* \* [possibly attempt at 'come'. P. F. R.]

(Stick to it.)

my darling little gi ... [relaxed hold on pencil.]

(Stick to it.)

[Pause.] child girl [written with effort and in heavy lines.]

[P. F. R.]

(Good, stick to it.)

[Pause.] I have tried to help you and you have known it. [P. F. R.]

(Stick to it.) [1]

mamma needs us to help you and me. [Superposing and catalepsy which had to be relieved. Pause.] Baby [heavy lines and

1. The first words "my child", while not conclusive that the presence of a child is recognized, as a mother might thus address her 40-year-old daughter, is a hit that is quickly confirmed by later statements. We must remember that Mrs. Chenoweth did not know that I had any sitter, much less a child. So little did she know it that she had not put a chair in the room for a sitter and I had to bring it in with me after the trance came on and when I called the child up-stairs.

Then the correct indication of the sex was beyond normal knowledge, as not a whisper had at any time been uttered by the child. There is no proof that the communicator, later shown to be the deceased father, had "tried to help" the child, but her conduct in connection with her deceased father and statements to her mother show that she was conscious of external presences and, properly speaking, "knew it". This I knew at the time and the psychic could not possibly have known it.

written with difficulty. Laid down pencil. Paused and reached again for pencil. Pause.]

can you understand my excitement.

(Yes I do exactly. Keep calm.)

am trying for I know the importance of it.

(All right. Take your time.)

I am trying and have been trying to help them for they are so lonely and yet they know I am near. I could not be any where else for my heart is with them and I am not troubled as they may think only excited to see her here. [Pause.] my dear child. [P. F. R. and distress.]

(Stick to it.) [2]

[Pause.] Death is not so hard to bear as you may think. P a ... P a ... [not read purposely, and hand relaxed hold on pencil a moment.] P a p a is here you know.

(Yes we know it.)

and with love and love still more love writes to his dear child. [P. F. R. and distress.] you wonder why I have come do you not. [3]

(No I understand and the child present keeps still because we do not wish to give anything away.)

2. The reader will note that the message implies that the mother is living. This is the fact. She was not present at the sitting. The child was only eight years old and was younger when her father died, so that "Baby" was a quite appropriate epithet to apply to her, especially when considering that she had not yet been seen. The allusion to "the importance" of the case is possibly a hint of what I hoped would occur, but it is two days later that the specific evidence of this comes. The child does seem to know that her father is near and the mother's belief in spiritualism makes her believe it, so that the affirmation of this knowledge is a point.

3. The expression "Papa is here" is ambiguous. It is true that the child's father is dead, but he was always called "father", not Papa. The grandfather, who had just died a few weeks before, was always called "Papa" and but for the next statement about writing to the child, the expression might be interpreted as a statement by the child's father about the grandfather. But the process of communication which does not always stick close to characteristic terms and phrases makes it more probable that the term applies to the father, and if so it is true enough that he is dead, a fact not known to the psychic and not obviously to be guessed, if she knew that a child was present, tho such an explanation might be natural with older people present.

yes but I do not mean here. I mean at home where I have tried to manifest as you may know. [4]

(I shall inquire and shall be glad to have you free your mind fully.)

I am so excited but so strangely affected but I try to keep in mind the one thing important and that is to prove [read 'have'] prove ... to prove that I am still conscious. [Pause and line drawn showing difficulty in keeping control.]

I am not alone [read 'done'] alone. I did not wait [so written and read, but hand paused till read 'want'] to go. no one could who had what I had to live for. I was so sick so nervous. [Pencil fell and both hands were placed on her neck and held there some moments.] [5]

[Subliminal.]

My God [Whispered. Pause and shudder and then awakened removing her hands from her neck.] [Sitter left without being seen.]

I had brought the child to the house by the back way so that there would not even be the opportunity to see her casually. She was admitted as usual with sitters after Mrs. C. had gone into the trance, and as the record shows not a whisper was uttered by the child.

Mrs. C. J. H. H. and child. June 29th, 1915. 10 A. M.

[Subliminal.]

[Long pause.] Do you know any one by the name of Catherine? (No, but I shall try to find out.)

[Long pause and sitter admitted. Pause.] I got a dreadful headache. [Whispered and not heard.]

4. There is no evidence especially that the father as father had tried to manifest at home, but the child is so psychic in a normal way and has had such experiences that the general fact of manifestations at home is recognizable, tho not in an evidential form.

5. The child's mother told me after the sitting that her husband had been a very nervous man. Of course, this is not the necessary import of the allusion here. But so frequently are there traces of earthly infirmities and memories in the effort to communicate that the fact should be noted here for what it is worth when we know more about the subject,

(What?)

I got a dreadful headache. [I placed my left hand on Mrs. C.'s forehead.] I don't know what is the matter with my back too. [Pause and sigh. I removed my hand from her forehead. Pause and reached for pencil. Pause.] [6]

[Automatic Writing.]

\* \* [Scrawl. Pause and relaxed hold on pencil. Long pause.] M ... [Long pause.] C ... [or scrawl] [P. F. R. Pause.] I wish to help him

(All right. Do so.) [7]

come to those he loves who mourn the loss of a fond and devoted husband and father. He came yester ... [pause and 'day' not written. I mentally saw its meaning.] and lost hold so I try to help today.

(Thank you.)

You can understand me.

(Yes, perfectly. Can ...) [Writing started and paused.] you spoke.

(Yes I wished to ask whose father it is of whom you speak. There is a little ambiguity about it.)

the father of the little one.

(All right. I understand now.)

and I understand you. I think you wish for nothing that might have two applications.

(Yes, that is right exactly.)

The idea is clear to me and to him now. [Distress, sigh and slightly difficult or prolonged breathing.] There is a very great deal of emotion at such a séance as this and it has to be overcome for the father is swept with a desire to take the child in his arms and be as real to her as she is to him and the tragedy of death is uppermost [disturbed breathing.] in his mind but the victory of

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6. There is an Aunt Katherine in the family who sang beautifully, tho not in public.

7. I have interpreted the scrawl as "C" because that is undoubtedly the form of the letter, but there is no evidence that it was so intended and hence no value can be attached to any coincidence that might be possible, unless later incidents should happen to confirm the conjecture. It is possible that 'C' is for Catherine, who apparently helps the father.

the true relationship fully established will bring peace to him and to them. (What victory?) read what I wrote.

[I then reread from the beginning of the passage.]

Understand now?

(No, I am not certain what you mean.) [I had in mind the reason for bringing the child.]

the victory of established communication between him and them.

(All right. I understand now.)

Had to change from one subject to another.

(All right. Go ahead.) [8]

but he is so close at my elbow as I write I find my agitation is borrowed from him. I have been here longer than he and am [pause] stronger because of that. I will let me [pause] him take the hand if I can. D—— you know who D—— is.

(No I do not, but will be thankful if you will tell me the rest.)

D or ... [pause, and P. F. R.]

(Stick to it.)

Dorothy.

[I asked child if she knew a Dorothy and she replied in a whisper that she did not.]

(Go ahead.) It ... [pause.]

(Child: Perhaps I do.)

(Yes, all right. Go ahead.)

[Pause.] Doll [pause.] I ... [P. F. R. and rolled head over.]

[Change of Control.]

Papa comes.

(All right. You are welcome.)

[Pause. P. F. R.]

(Stick to it.)

[Pause.] Mama [pause] will ... [P. F. R.]

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8. It was evidently the child's father that communicated the day before, and as the mother's father had died some weeks before I wished the distinction drawn without giving a suggestion. It is possible that my use of the term "ambiguity" gave rise to the reference to "two applications", which was correct, but it is not a necessary inference from my statement tho it is probably the most natural one. We should note also that it is neither of them that is communicating directly. Some one is acting for the communicator, who is said to be so emotionally influenced that he cannot communicate. The mother, who was not present at the sittings, says that he was a very emotional man.



(Stick to it.)

[Pause.] Do you know the dolly Betty. [I repeated this to child, knowing she had a lot of dolls.]

(Child: Dolly Betty! I am afraid I don't.)

(We shall find out.) [9]

[Pause.] How hard to think of the things I want to say. I did not want to go but perhaps no one would under the same circumstances. [P. F. R. pause and P. F. R. again.]

(Stick to it.)

[Pause.] It is not much fun to have the curls done is it but dear I love them. [Pause, P. F. R. and long pause.] [10]

[Oral.]

Helen. [Whispered.] (What?) Helen. [Long pause.] [11]

[Return to Automatic Writing.]

Please let me try some more for I am making such slow progress.

9. The name Dolly Betty is probably a correction of Dorothy or an attempt to make clear who or what is meant. The child has a playmate by the name of Dorothy Busby. There is no assurance that it is she that is meant, and no other relevance is intelligible in the allusion to the names.

10. The reference to curls is remarkably interesting. The child's hair is done up in curls and she had not been seen by Mrs. Chenoweth. But the interesting point is the asserted dislike in having them done. After the sitting, when the mother saw the record she told me that, for the first time in five days the evening before, she had done up the child's curls and that there was much opposition to it on the child's part. The mother writes the following account on July 1st:

"Little Lillian's curls are made by rolling the hair in flannel, a process which she dislikes very much. The night before the curls were referred to in the séance she objected more than usual, in fact made quite a fuss about it. This was the first time in four or five days the curls had been rolled up."

11. This intrusion orally of the name Helen is interesting. It suggests the kind of interference which often took place in the phenomena of Mrs. Piper under the Phinuit regime, tho in her case it involved an interruption of oral work by oral work. Here the intromission of the name was simultaneous with the writing, save that there was a pause and no interruption of the control in the writing.

The mother tells me that she has a living sister Helen, and a deceased sister Marion who had a very fine voice and who was very fond of the living sister Helen. If there is any one who would mention Helen it is this deceased sister Marion.

(Yes you are welcome and if you can tell surely who you are it will be clear. I have two persons in mind.)

[Pause.] How can that be. You mean the one who was so dear to me who went sooner than I.

(I wish to know if this is the father of the child or not.)

Yes.

(All right. Go ahead.) and with me is another who is as anxious to come but for a different reason.

(Explain if you can.)

mother of ... [pause.] mother [pause and relaxed hold of pencil.]

(Stick to it.)

Mother with me.

[Oral.]

Oh my God! [Opened eyes and stared about.] [12]

[Resumed Automatic Writing.]

[Eyes still open and rolling head about, but in trance.] I will still try but I find it so hard to hold control but my mother is the one to whom I refer. [Writing heavy and labored.]

(All right.)

[Eyes now closed.] [Long pause.] you know Lillian.

(Yes I do. Go ahead now and tell who that is.)

That was good was it not.

(Yes it was.)

my L ... [P. F. R.]

(Stick to it.)

Lillian.

(That's clearer. Go ahead.)

[Pause.] little Lillian (Who is little Lillian?) [Pause and awakened.] [13]

12. The reference to "another" is evidently either to the child's grandfather, the mother's father, who had died some weeks prior to this sitting, or to the communicator's mother. He, the grandfather, had always expressed a desire to see his mother who was dead. But we are not certain that the grandfather is meant.

13. The reference to "my mother" confirms the opinion that it was the child's grandfather that was communicating. Lillian is the name of the child's mother and that she was referred to is evident in "My L." Then "little Lillian" refers to the child, whose name is also Lillian.

Mrs. C. J. H. H. and child. June 30th, 1915. 10 A. M.

Before going into the trance Mrs. Chenoweth remarked that, yesterday after the sitting sometime, she felt ill. She had an intense pain in the stomach. She connected it with the present sittings, but felt uncertain about it. [14]

[Subliminal.]

[Long pause. Sitter admitted. Pause, sigh and long pause. Groan and long pause, and reached for pencil, which was held with difficulty. Pause.]

[Automatic Writing.]

\* \* [pause, distress and evident strain in holding pencil.]

\* \* [scrawl, and P. F. R.]

(Stick to it.)

[Pause.] \* \* [scrawl, but evident attempt to make a letter.

In a moment the writing began apparently without the same difficulty, and yet with great effort and strain.]

Precocity may be spirits. In this case is and will prove the (groan.) unusual capacities [P. F. R.] which she exhibits. [Groan, sigh and P. F. R.] Gifts make contact in so normal a fashion that it is hard to tell what is normal and what is supernormal.

(I understand. Go ahead.) [15]

14. My experience with physical symptoms thus manifested is that they usually imply some malady with which the deceased person died and it is either referred to in such impersonations for purposes of identification or it accomplishes this end as an unconscious influence produced by the reproduction in the organism of the medium of a memory which results in an hallucination on the part of the psychic. Inquiry shows that the child's grandmother died of appendicitis.

15. The very first sentence is a remarkably clear and condensed representation of the child's character. She is remarkably precocious in her interpretation of music, without education in it, in terms of callisthenic movements and dancing, as the Introduction shows. The most noticeable incident of the statement, however, is the implication that precocity is not always spirits, but is in this case. The usual and popular conception of such cases, when it resorts to spirits, is to explain everything unusual by such agents. But here the recognition that it is not always so is so much in favor of the judgment passed.

It is particularly true that the child seems to be a perfectly normal one, save perhaps for some general precocity of taste and judgment shown at times. There is no trace of hysteria or dissociation and no one has a right to suspect transcendental influences from the superficial ap-

[P. F. R. and groan.] Gifts that only age brings may be hers by virtue of contact arranged [Sigh, P. F. R. and pause.] music [pause.]

(Tell exactly what it is.)

rythm and [read 'tune' doubtfully.] and time. [Hand put on neck and groan] [Pause.] Yes yes I hear you.

(I understand. Take your time and keep calm.)

You understand what is being unfolded here. [16]

(Yes and would like a few more specific things written in order to make it clearer to others.)

Yes yes each personality desires to write for there is a group so unfied [so written and read.] by ... uni ... [read.] by the common p ... [P. F. R.] purpose that each gift slips easily into the other.

(What are the gifts?)

[Pause.] \* \* [probably attempt at 'm'] \* \* [scrawl.]

I was about to say music but that is too general and then language but that is too general too. [Pencil fell and hand reached to mine as if to come out of the trance and I reinserted pencil.]

(You will get it.)

Yes I know I will. they are both a part of the expression. [Hands went to her head, groan and pause.] S [?] [pause] o ... [Catalepsy which I had to relieve with some effort. Pause.] p P i [pause.] c [pause and pencil fell and pause.] [17]

pearance of her work. The only anomalous feature of it is that she has not been artificially educated for it, but has picked up her skill spontaneously and from instinct, so to speak. It is perfectly true that you cannot distinguish between what is normal and what is supernormal. They are completely interfused with each other and in fact there is no right to suspect the supernormal except from the statements made here about the case.

16. The reader will note that I gave no suggestion here. When the word "music" was written I thought there was guessing and I did not know at the time that music was one of the actual traits in which the child was precocious. I thought her peculiarity was limited to dancing. When "rhythm" and "time" were mentioned I saw a more correct description of the case. I had been told in New York that since a very young child she had responded to rhythm everywhere.

17. Readers should note that the reference to "music" and "language", as attempts to specify more definitely the gift, were spontaneously corrected, tho they are both correct in the general sense. The

[Subliminal.]

Oh dear. [Long pause.] Who's Who's [stuttering in each case. Pause.]

(What is it?)

Who is singing?

(I don't know.) [18]

You needn't be so cross. [Evidently my voice sounded curt.]

(I am not cross.)

[Pause.] Do you want me to go back?

(Yes.)

Do you know who the woman is who is here?

(No.) [Pause.] (What does she want to do?)

I don't know. [Reached for pencil and pause.] [19]

[Automatic Writing.]

I wish to do much but it takes so much time to write down all one thinks.

(Yes I understand.)

I have tried to do this writing here but there was some confusion and so I decided to wait but the time passes and I fear I shall lose my impetus. The little one has been the center of a group of people who have a purpose to make real the expression of

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gesticulations and movements in dancing have always been regarded as interpretations of musical rhythm, and the idea of "language" as symbolic or mimic is certainly at the basis of the whole affair.

I thought the evident attempt to write the word "picture" was a mistake, but I learned from the mother that the only method of amusement by the child is painting in water colors. She does not care for dolls. The letters "So" do not carry any provable meaning. The word should have been finished to be sure of any import in it. Indeed there may be a doubt about the interpretation of the signs as these letters.

18. When the reference to singing came I supposed it had no coincidental meaning, but that it was a subconscious inference from the use of the term "music" in the trance. But I learned that the child's real talent which the mother wishes and expects to be developed is singing and later incidents explain why the reference was made here. The child sings classical music without any education in it whatever. She comes from a family with musical tastes and abilities.

19. The woman referred to is not identified in any way by what is said here. But the communicator in the automatic writing which follows evidently made an effort to approach her identification and later communications indicate who it is or who was probably meant here.

artistic expression and there has been much to demonstrate that the power was in hands as well as feet and tone and the gestures and movements have been full of the personality of one well known to the world. more later. [Written heavily and with effort.]

(All right. I understand.) [20]

[Pencil fell, groans and distress with signs of coming out. Sitter left and in a few moments medium recovered normal consciousness.]

Mrs. C. J. H. H. and Child. July 1st, 1915. 10 A. M.

[Subliminal.]

[Cough. Pause. Sitter admitted and long pause, followed by catalepsy which I had to relieve and immediately hand reached for pencil. Pause.]

[Automatic Writing.]

\* \* [scrawl as if drawing some object and I thought it an attempt to represent a mountain to which the mother and child go soon. But I have no evidence of this intention to draw a mountain.]

(What does that mean?)

[Pause.] L [pause] N [relaxed hold on pencil and soon resumed it. Pause.] can [pause and P. F. R.]

(Stick to it.)

my protege [pause.]

(Yes, go ahead.)

my little protege [written heavily and with great effort. P. F. R.] (Yes I understand.) so afraid of future [N. R.] [21]

(I can't read that word.)

future is mother.

(I shall help her.)

20. The reference to the development of artistic expression by gestures and movements in hands as well as feet is an exact description of the child's art. It is more than dancing. Dancing is only combined with hand movements to interpret musical rhythm and it remains to show who is at the bottom of it as asserted.

21. The letters "L N" are probably an attempt to give the name Lillian. At the time I took it to refer to the child or to her mother, both of whose names are Lillian. The immediate allusion to "my protege", which would mean the child, lends support to this meaning. Later devel-

I shall help her also. No harm will come to her. [P. F. R. and sigh.] I may talk some day but the present use of voice is better than talking. [P. F. R., sigh and P. F. R. again. Pause.] [22]

madame [Pause, P. F. R.]

(Stick to it. Don't fail.) [Supposed attempt at name.]

[Long pause.] you [distress and pause.] know I am here.

(I know some one is here, but the name has not yet gotten on the paper.)

I k-n-o-w it ['know' printed.]

(All right. Take your time.) [23]

[Pause.] Italian words are used often for breath [so written.]

(B-r-e-t-h.) [Word spelled to have it corrected, or rewritten.] breath exercises. [Distress and sigh.] I lve [live] again in her my art is not lost to the world but [P. F. R.]

(Stick to it.) [24]

[P. F. R.] it is so dreary [N. R.] d-r-e-a-r-y here where you are [Pause.] Lillian Lillian [written heavily and with effort. Groans.]

(Stick to it.)

Li .... [pencil fell, opened eyes and stared about in waking trance with much distress for some time. Sitter left room, and in a moment Mrs. C. recovered normal consciousness tho in borderland state.] [25]

opments, however, suggest that Lillian was the name of the woman referred to previously as the control of the child.

22. There is no apparent tendency to automatic speech by the child, but she sings, as above remarked, from pieces in classical music, tho there is no evidence that it is automatic. If influenced from the outside there is no indication of it, but only such interfusion with the normal that the supernormal would not be suspected.

The mother has had some fears that the powers of the child would pass away as she grows older. This is alluded to by the communicator later again.

23. "Madame" is a part of the name by which the communicator was well known. This appears later when she got her name through.

24. It is not indicated what was meant by referring to "breathing exercises", but my familiarity with this subject would lead me to suspect that there was an effort to advise the child to take breathing exercises both for her health and for the improvement of her voice and lung power.

25. Tho Lillian is the name of the child it is also the name of Madame Nordica, who succeeded in giving her name at a later sitting. The con-



[Borderland.]

I saw somebody standing right in front of me.

(What does it look like?)

A lady. I don't know who she is. She is rather large. I think her eyes are dark. She seems to be in a shadow and is very imperious. That is all. [26]

Mrs. C. J. H. H. and Child. July 3rd, 1915. 10.30 A. M.

[Subliminal.]

[Long pause. Sitter admitted. Long pause. Moved hand over pad and I saw signs of catalepsy which I had to relieve. The hand very suddenly relaxed after some rubbing, paused and reached for pencil.]

[Automatic Writing.]

L [pause and purposely not read, assuming that it was the beginning of the name 'Lillian'.] Must [N. R.]

(What is that word?)

Must I make [pause] effort to give details of my attachment to the [pause] little one.

(I shall be glad to have all that will help to tell who you are.)

[Pause.] I see your meaning but let me say first that I will not harm the child.

(I understand.)

I have no interest except for the beauty of the work [read 'work' and not corrected.] art and its expression and my devotion to it gives impetus [impetus] to a desire to still [read 'self'] express ... still ... when possible.

I was invited by those who are kindred to try and I did so and there are others who are able to express through contact as we speak of it. L [P. F. R.]

nection with the previous sentence makes it possible that it was intended for the child. On the other hand, being at the end of the message it may as well have been intended for her own name. There is no way of determining which it is.

26. This is a correct characterization of Madame Nordica. She was a large woman, imperious and with dark eyes. I never saw her and had to verify these facts from the testimony of others.

(I understand. Stick to it.)

L [pause] il ... [P. F. R.]

(Stick to it. Don't fail.)

Lillia ... [P. F. R. Pause.] [New pencil given. n [pause]  
N [P. F. R.]

(Stick to it.)

[Pause.] c ... N o ... [I began to suspect Nordica.] you know.

(I think I have it in mind, but it should be on paper in order to be evidence.)

I do not understand why when I have already given evidence and I so dislike to sign my name to doomnts [documents] N o r t o r [Purposely not read. P. F. R.] [Pause.] \* \* [scrawl or possible attempt at 'y'] Y Nor [pause] t o n.

(N-o-r-t-o-n.) [Purposely spelled aloud.]

Nord ... [Mentally read, but not aloud.] Do you not know.

(I have it in mind, but it is not all on paper yet.)

\* \* [scrawl.] I wrote it. I wrote it. [Pencil fell.] [27]

[Subliminal.]

[Opened eyes as if awaked. Hands placed on breast and signs of distress. Pause.]

What's the matter? What's the matter? What's the matter.

(You wakened up.)

No I didn't wake up. I died.

(Where?) [Seeing that it was still Nordica.]

Oh so far away. Oh so far away. Oh so far away. Why did I go away, why, why, why did I go?

(Who is it?)

27. The whole of this sitting was evidently devoted to getting the name. As soon as the syllable "Nor" was written I suspected who it was, but would not help any. I supposed that Norton was wrong or that I was wrong in my conjecture. But the syllable "Nord" confirmed the first suspicion. It completed what was intimated in the name Lillian, tho the latter was also that of the child. But it was evident here that it was intended for the communicator. At the next sitting the explanation of the "Norton" was hinted at, and I did not suspect it here.

There was evidence that my mind was read when it had partly succeeded, as I was thinking of the name, but it seems that they are always satisfied if the sitter has it in his mind and do not realize that it must be on the paper and not merely guessed at.

Why do they make so much fuss about it?

(Who is it?) [28]

[Awakened hearing me ask, "Who is it?"]

Mrs. C. J. H. H. and Child. July 4th, 1915. 10 A. M.

[Subliminal.]

What is all this ocean? Oh I have such a headache. I never was scared of the ocean before.

(Why now?)

I don't know. [Long pause.] [29]

[Sitter admitted. Long pause, rolled head and distress and reached for pencil and pause.]

[Automatic Writing.]

[Distress.] I am not a [not read till next word was written. Pause.] methodist [pause] but I have the blood of a revivalist in my body.

(Good.)

Do you know any places in M a i n e.

(Yes I do.)

[Pause.] Farmington.

(Yes.)

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28. Madame Nordica was on a tour around the world when the ship she was in was wrecked and she died somewhere in the South Sea on an island. Hence it was far away from here. It is not certain what the meaning of the allusion to making a fuss about it is.

The expression "I died" in answer to my statement which implied that the psychic was awake, is an indication of an automatism, whether due to the transmission of a marginal and subliminal memory or to some disturbance of the communicator's mind by the conditions of communicating.

29. This reference to the ocean, taken in connection with the allusion to being scared and the immediate effort of Madame Nordica to prove her identity when the automatic writing began, has considerable interest. She was shipwrecked in the South Sea and there contracted the illness with which she died. It is probable that a relic of her fears on that occasion comes through here. Mrs. Chenoweth, of course, knew well the incidents associated with her death and fear might be guessed as one of them.

So do I. [P. F. R.]

(All right. Take your time and tell who you are.)

[Pause.] Norton.

(Norton. N-o-r-t-o-n.) [Spelled to indicate what it was tho  
thinking of Nordica and thinking it correct.]

Yes yes.

(N-o-r-t-o-n.) [Spelling it for same reason as before.]

Yes yes yes. [P. F. R. and pause.] N o r ... [pause.] N O R  
[Pause and P. F. R.]

(Stick to it and you will get it.)

d [excitement.] (All right. Go ahead.) i [pause and P. F.  
R. Hand came to mind to take it and I refused.] d i ... [P. F.  
R.]

(You will get it.)

[Pause, and distress. P. F. R.]

(Stick to it. You will get it.)

[Pause.] i c a. [Read name for first time.]

(That is right.)

Norton is right. [30]

(All right. Go ahead.)

and you will know what it means later.

(Yes I understand.)

It is wonderful to be in a group like this and to banish the old  
ideas of death by returning.

(Yes it is.)

The baby is so easily influenced that it is hard to tell which is a  
natural endowment and where the inspiraion [inspiration] begins.

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30. I learned from a friend after this sitting that Madame Nordica  
was born at Farmington, Maine. I knew nothing about her but her name.  
I found the mention of her birth place later in the Century Dictionary of  
names. From the same sources as mentioned I also learned that her  
maiden name was Norton. Mrs. Chenoweth knew that her maiden name  
was Norton and that she was born in Maine, but not that it was in  
Farmington.

Her name and character were so well known to the public and her  
history exploited at the time of her death in such a manner that I cannot  
attach any special value as evidence to the facts just explained. They are  
certainly not telepathy from my mind. They are subject to a much  
simpler explanation, if not accepted as supernatural.

(Yes I understand.) [31]

but it is like a little [written and read 'lute'] little lily bell that suddenly sounds like tones of unusual power. Ther— [there, but read 'the'] there is a congenital foundation that makes [written so scrawly had to be guessed after next two words were written.] it is possible for me to use the organs but this would not be so if there were not a circle formed to reflect the power and a psychic response in the little lily bell. I talk [superposed and read 'catch'] talk foolish [N. R.] foolishly because I do not clearly understand myself any more than I could or did about the records for the phonograph.

(I understand.)

I do what I am told I may do but tell the mother not to be afraid. it will last.

(I understand.) [32]

There is a fear that it is only a simple experiment but that is not so. Two things I wish to speak of my furs [read 'fears' doubtfully] furs and jewels. No longer do I need or love them as I did. [P. F. R.]

(Stick to it.)

Annie Laurie the song I loved.

(Good.)

[Distress and pause. Exclamations of 'Oh'.] Madame Nordica [Written with difficulty and a struggle. Pencil fell.] [33]

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31. In an earlier sitting the communicator, not the present one, drew the same distinction as here, but it was expressed in the terms "normal" and "supernormal". As already remarked the child was a perfectly normal child in so far as external appearances were concerned and no one would remark anything anomalous except her extraordinary ability to interpret music in dancing and movements generally.

32. I learned after this sitting, when I called attention to this statement about the mother's fears that it was truer even than I had been told before. The mother had been told by many friends that the child's talent would not last and she had decided fears that it would pass away. Such anomalies often do pass away, but this is probably because parents and others have not patiently encouraged the abilities indicated by them. It is only a question of recognizing what they are and cultivating them in the right manner. She had made records on the phonograph.

33. It is probable, more than probable, in fact, that Madame Nordica had costly furs, as all such persons at this day have them. She had rich

[Subliminal.]

[Pause.] Oh I cannot. [Pause.] Take me home. [Pause.] Oh! [Distress and long pause.] The orchestra is playing. [Both hands folded on head. Pause, opened eyes, paused and smiled and closed them again and paused after which she awakened.]

I then let her see the child and Mrs. C. exclaimed in surprise: "Is she the sitter?" I said yes, and she asked: "Has she been here all week?" I replied that she had, and some conversation occurred between them about her age.

Mrs. C. J. H. H. July 5th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Slight evidence of distress and reached for pencil.]

[Automatic Writing.]

Lillian [pause between each letter except last three.] Nordica.  
(Thank you. That's good.)

[Pause.] I know that the little one is not here yet I am desirous of coming into rapport again for several reasons. With the little one present there was some difficulty in expressing as freely as I desired. the difficulty of past [read 'first' and hand pointed till corrected.] association only is what I refer to and I hope to make clear some points either at this time or a later one.

(All right.)

I know that you are concerned in many matters and I do not desire to intrude but the temptation to enter upon matters of purely personal interest is very great when one has so few opportunities to express to those who are left. I tried only to make a point or two about my identity.

jewels, according to the testimony of the mother, who once saw her in a theater box richly decorated with them. I knew none of these facts, but they are so inherently probable as to be guessed.

I know nothing about any meaning to be attached to Annie Laurie, except that I could guess it was intended to convey the assertion that she sang it in her public work, probably as an encore. I never saw her in a performance. But inquiry showed that it was a favorite encore of Madame Nordica and that Mrs. Chenoweth knew nothing about it.

(I understood.)

for I wished them to know that I was one of the friends about the little one. There are others as you probably know and I have been told by some of these who have the little one in their care that to allow one person the entire use of the body is most dangerous to the mind of the one used but to have the tension released by a change in the person contacting with the brain leaves an opportunity for normal unfoldment.

It is the difference between able instructors and dominating mastership instructors.

(I understand.)

I do not know myself. I am simply under the guiding influence of a more advanced group [group] [P. F. R. and distress.] I am much interested [N. R.] interested in the mama of the child [scrawly and reading guessed and not corrected.] herself a psychic.

(Yes.) [34]

of more than ordinary power. This you must know. [Pause and evidence of difficulty of retaining control. To help I resolved to ask a question and change the direction of thought.]

(Yes, may I ask a question irrelevant to it?)

Yes.

(Do you know anything about myself?) [I was to meet her once personally.]

Yes do you refer to a knowledge of your work or a previous knowledge of your personality.

(Both I refer to.)

I do know about both and have a desire to recall a past that is clear to me but has been neglected in this interview for obvious reasons and I also know some of the workers in various places connected with the present work. I refer to the spirit and physical \* \* [possibly 'business' but conjectural.] You will recall at

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34. Much of the message here is not provably supernormal. It is not evidential. It is quite rational in its point of view. But there is one thing of interest not natural to the subconscious of Mrs. Chenoweth. The most probable view that her subconsciousness would take of the relation of Madame Nordica to the child would be that the singer was the child's guide. Indeed that is precisely what I thought was the case. Its denial here coincides with the fact that the child's development in other directions had been under other influences before Madame Nordica's death.



another place we knew I knew you [struggle to retain control.] and there were reasons for a very pleasant recollection of ... [struggle, distress and Indian gibberish. Pause.] \* \* [two letters 'Sh' and rest scrawl.]

(What is that word?)

\* \* ['Sehov' represents form of letters and might be an attempt at 'show' as I doubtfully thought the first effort to mean.] [P. F. R.]

(Stick to it.)

[Cry of 'Oh' and distress.] New Y ... [N. R. at time.] N [pause] n \* \* [possibly 'ew'] North [pencil fell, distress and after a few moments of apparent confusion was awake.] [35]

Mrs. C. J. H. H. July 6th, 1915. 10 A. M.

[Subliminal.]

[Slight, but restrained cough. Long pause and Indian gibberish. Long pause and reached for pencil, when mouth twisted as if in slight distress. Pause.]

[Automatic Writing.]

\* \* [scrawls as mere accident of a pause. Distress and face twisted. Pause.] \* \* [scrawl but evident attempt at a letter. Stress and strain due to coming catalepsy which had to be relieved. Much distress and pause.]

Lillian [written very slowly.] N [pause] orton.

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35. As I explained the next day, I asked my question partly to help the communicator to retain control and to try my risks on an evidential incident, if she could remember that I had once arranged to meet her and her own illness at the time prevented it. It was unlikely that she would remember it, but I knew that, if she did remember it, she would remember the person who arranged it. I got nothing definite. What was said was true enough as far as it went, but might have been implied by my question. If the word that I could not decipher assuredly had been what I have conjectured as possible it would have been pertinent to the person who arranged for the meeting. But the word "North" has no meaning in this connection, and I cannot attach even a possible value to the effort. It is possible that the word read "North" may have been a mistake for an attempt at "Nordica" or Norton.

(Good morning.) [36]

I do not desire to make an undue attempt to appear in this case but there are a few points to [pause] throw light upon.

(All right. I shall be glad to have it.)

and I dare not leave it until I have made every effort. I think you know there were others of a different type who use the child.

(Yes, I would be glad to have you say the type first and then who they are, if you can.)

Yes I was called to the case after some of them had been working with her. They are not all musical I mean as to voice.

(I understand.)

for some use the hands for expression and are able to do so with enough [groan and pause.] power to call out [read 'but'] out some question of the marvel of it and with that power and the natural native inborn gift to draw upon a genius is in the making. [37]

It was at this time that I was invited to see her and have since then taken my place by her—[Distress and strain.] There is another power. I mean the pencil. [Distress and pause.]

(All right. Go ahead.)

message [strain] you know I am sure.

(Yes I know something about it.)

[Distress.] and that is but the first step toward the larger unfoldment. The writing of a name quite unknown to her is proof of the identity of the person.

(Has she done that?)

[Distress.] Yes before coming here.

(What was the name?)

It was a person who tried to come here and write the same thing and there was such an attraction to the magnet [N. R.] magnet that it was not done but there need be no disappointment over that

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36. The reader will remark that I here get only the maiden name of the communicator as explained before.

37. The use of the voice has not been a matter of public knowledge and occurred with the child after the death of Madame Nordica, which was on the 10th of May, 1914, according to a handbook of necrology.

If the case is to have a spiritistic interpretation, it is true that others had influenced the child in other directions than the voice. The distinction between the types of music indicated is interesting and important, as the child interprets it in physical expression.

nor over my appearance as if I were [pause.] making [written with difficulty.] too much of a slight hold I possessed. [Leaned forward in chair, much distress and fell back.

[Subliminal.]

Yes, yes, yes. He desired so much to come. [Whispered.]  
(Who?)

[Pause and return to automatic writing.]

[Automatic Writing Resumed.]

I tried yesterday to tell you this and to tell you that it was not because I had known you some before I came here that I came this time. I feared you would think I was only curious to see how it was done.

(No, I asked my question only to help you to keep hold of the light and now I would be glad to have you to finish the story about the other persons.)

Yes the other person is not a relative of the little one but a person gone some time from your sphere of life and returning to the child as is often done but not often so well defined. It is [pause] a woman to whom I refer now and while there are several who are in the circle formed for protective purposes there is a woman who uses her influence to so control the mind of the child that it makes her seem mature and wise beyond her years not simply in one form of expression but in the general mode of living. Like a Sappho or a Margaret Fuller say—

(I understand.) [38]

It is a question in some minds as to whether she be an [so read and erased.] a re-incarnated person or a prodigy. Neither. Simply

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38. There is no way to verify the statements made here but to await further communications about the matter and then we must either have cross references or determine their probability by their consistency with the phenomena as a whole.

The statements, however, about the maturity of the child are verifiable and they represent the truth in a remarkable way. The child is remarkably mature in judgment and manner and the fact was wholly unknown to Mrs. Chenoweth and could not have been inferred from the child's simplicity about her age when asked it two days before. The characteristic of maturity shows itself only in her general mode of living, as indicated and it is not noticeable in every act whatever.

a wonderfully receptive soul with a clear and perfectly poised spirit determined to keep in touch with her to illustrate how such a union [read 'woman' doubtfully] m ... union may exist. and yet leave the child free to grow in a purely natural fashion. [39]

I am not her guide in the sense I feared you might interpret my persistence [N. R.] in ... persistence in writing. [Leaned forward, groaned, 'Oh dear.'] [40]

[Subliminal.]

What is that G. (What's what?) G.

(Tell me.)

I don't know. [Opened eyes, closed them again.] Oh [sigh.] G-r-e-e-k [spelled and awakened without knowledge of what occurred.] [41]

Mrs. C. J. H. H. July 7th, 1915. 10 A. M.

Just after closing her eyes Mrs. C., opening them again, reported the vision of a temple. "I saw a most beautiful temple. It was the most beautiful I ever saw. There were pinnacles and little minarets

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39. This allusion to re-incarnation and prodigies is most important. All who believe in re-incarnation have explained the case in this manner and others have thought the child a prodigy. The denial of both explanations is perfectly correct. It is contrary to the average judgment of the case where familiarity with psychic phenomena and obsession does not exist. No better explanation could be given of the child than the one here ventured upon by the communicator.

40. This denial that she is the child's guide is contrary to what I expected from the medium, who would most naturally think that Madame Nordica was the guide, if she knew that Nordica was about the child at all, and I had assumed it after her own statement of her relation to the child.

41. The spelling of the word "Greek" represents a remarkably interesting coincidence. At the performance which the child gave last Saturday, July 3rd, some ten miles from Boston in the country where only six persons were present, a gentleman who was an artist and a great admirer of Greek customs and art, remarked, on seeing the child dance, that she reproduced Greek attitudes and movement. He remarked this to me personally. I am not familiar enough with Greek art to confirm this. But it is interesting to find the influence of a Greek here implied by the reference to it in this manner.

on it against the blue sky. There is some particular name for that. I don't know what it is. It is so delicate. I don't know what it is."

[Subliminal.]

[Long pause. I moved pad slightly and hand remained in a half rigid position till I touched it, when it relaxed. Pause, sigh and pause.]

The beautiful land of Pindar. [Pause.] Hm. [Pause.] Who are these people?

(Find out all you can about them.)

Yes. [Pause.] Hm. [Pause.] Athens. [Pause.] Star crowned [long pause.] I walk through thy streets. [Pause, and a slight catching of breath. Long pause.] Hm. [Distress and twisting face, and pause.] Celestial city. [Pause.] Peopled with gods. [Pause and twisting face and pause.] About thy feet the children play with the laurel leaves that soon may crown the victor's brow. Thy maidens glide with silent feet. [Pause and cries of distress and 'Oh'.] Arise. [Pause.] Out of the dust of the past, out of the ashes of sweetest memories arise. [Long pause. Stress on face and muscles drawn, reaching for pencil, but hand was somewhat rigid.] [42]

[Automatic Writing.]

\* \* [scrawls that might be 'Y' or 'T', tho no evidence that it was intended for either. Pause.] \* \* [scrawl. Pause and P. F. R.] \* \* [scrawl. Pause and catalepsy which I tried to relieve but failed. Finally the left hand reached for pencil and I gave another, as the first one was held rigid in the right hand. Then came automatic writing with left hand and change of control.]

[Change of Control.]

It is hard for a spirit [N. R.] spirit of an ancient race to understand the use [N. R.] use [N. R.] use [read as written 'are'] use

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42. The reference to a Greek the day before is confirmed here. I have no reason to suppose that Pindar is meant. I take it that the reference is a general one to recognize Greek influence in general with its art and manners. The allusion to "the maidens gliding with silent feet" is dangerously close to representing exactly what the child does. She wears a Greek chaplet on the occasions of her dancing, as she did last Saturday. Mrs. Chenoweth knew nothing of the facts.

of the modern stylus but [N. R.] but we [read 'the'] we will work [written and read as 'hark'] as ... work as [N. R.] as [read 'at'] as fast as we can. [Pencil fell.]

[Subliminal.]

On etheric waves the light of God. [Pause. Opened eyes and stared about.] What was it? What did you do? (Nothing.) [Pause and eyes closed.] Oh something happened. I fell out. I fell out. [Pause.] Oh, I lost my head. Part of it is back there. [Awakened.]

Mrs. C. J. H. H. July 8th, 1915. 10 A. M.

[Subliminal.]

[Long pause, groans and long pause again, followed by distress and groans with face twisting and long pause.]

Oh I ... [clutching at breast with left hand, groans and distress.] I don't know what the matter is. [Groans and distress. Long pause.]

You shall not. [lips clenched and mouth held tightly closed. Cries of 'Oh' and distress shown in face and long pause.]

Little child. [Long pause.] Oh [with a sort of surprised distress, and pause.] Oh [in same manner as before.] I see a strange man. [Pause.] A Jew [pause] with a crown. [Pause and cries of distress.] Who is it. He is fearful.

(What does he want?)

Oh he is fearful in his majesty. I don't know what he is. Oh [Distress] I don't. [Pause, distress and groans.] He belongs way way back, way, way far off. Oh. [Distress and groans.] He is oppressive. [Groans and distress.] He looks like the picture of the god of battle. [Distress.] Oh, Oh. [Distress and short breathing a moment. Pause.]

[Change of Control.]

[Voice deep and more masculine.] I will not harm a hair of her head. [Pause.] I come to make it easier for those who lived at another period to manifest themselves to you. [Pause.] It is so strange, so strange. [Long pause and reached for pencil and long pause again.]

[Automatic Writing.]

\* \* [scrawls and pencil broken from heavy pressure. Distress.]

[Oral or Subliminal.]

Oh I can't bear it. Oh, Oh [Distress, leaned forward and fell back heavily.]

[Automatic Writing.]

\* \* [square angular scrawls from right to left on pad, might be attempt at Hebrew, tho this would not be suggested were it not for the allusion above to the presence of a Jew.]

[Oral or Subliminal.]

Oh please. [Pause, distress and cries of 'Oh'] I can't stand it. [Threw down pencil and reached for a new one which was given.] [43]

[Change of Control.]

Not yet but we keep trying for there is a remarkable fact we wish to demonstrate. I know your patience and we do not wish to try it beyond endurance but in this [N. R.] in the case of the little one is the other extreme [N. R.] extreme [N. R.] extreme of the power.

(I understand, and am willing to have it finished.)

good and evil in the two cases [N. R. and mere scrawl.] of the ... cases of the children brought here this year first and the last you comprehend. powers of light and darkness equally hard to prove yet each making history.

[Pencil fell and body leaned forward in great distress.] [44]

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43. Nothing evidential occurred in this attempt to bring an ancient. He purports to be Hebrew, if the allusion to the Jew be taken as indicative of it. But there is nothing in the child's phenomena to suggest a Hebrew, unless it be the religious spirit in which she does her work. She always prays to God before a performance to help her. But there is nothing in this sitting to suggest any coincidence with that.

44. It is interesting thus to find the Doris Fischer and the present cases compared and correctly distinguished. There is not a trace of evil obsession in the child's phenomena. For purity, innocence and simplicity it cannot be surpassed. As already remarked her life is perfectly normal, unless we regard her dancing and singing abnormal, and they are not this in the usual sense of the term.



[Subliminal.]

Oh it is terrible. [Put hands to neck and then threw them about in distress.] I feel like a mummy come to life. Oh [Distress: opened eyes and stared about and then closed them again.] Somebody is on my head. [Pause.] I feel so sick. [Pause and sighs.] I'm awake. [Said in half dazed manner. Closed her eyes again and sighed two or three times and awakened.]

Mrs. C. J. H. H. July 9th, 1915. 10 A. M.

Just as the borderland state came or began Mrs. C. remarked: "I have felt very funny the last two or three sittings. It is so hard to go. It seems as tho I can't get away."

[Subliminal.]

[Long pause. Rolled head and twisted face. Pause, cleared throat and distress. Long pause.] Hm. [Pause.] Hm. [with slight groan like sound. Long pause and slight rigidity of muscles in hand and arm as she reached for pencil, followed by pause and distress.]

[Automatic Writing.]

m [no evidence that the letter was intended, except what came later.] [Pause and distress, with twisting face.]

[Oral.] Oh I can't.

(Can't what.)

[Long pause and line drawn to left. Pause and another line drawn to left, and very long pause again, followed by distress and twisting of face and long pause. Then P. F. R. and pause.]

A [Not read as I was uncertain whether it was the letter 'A' or an attempt at the cross. P. F. R.]

(What is that letter?)

A [pause, distress and twisting face. P. F. R. Distress and cry of pain.]

[Oral.] It's impossible.

(What is impossible?)

[Pause and cry of 'Oh', and P. F. R. and then seized corner of pad as if in distress. Pause.]

Mene [Not read tho I saw letters 'ene' were clear.]

(What is that word?)

Mene [P. F. R.]

(Stick to it.)

[Distress.] M .[pause and distress.] ene. [Distress.] \* \*  
[scrawl.] E r o s M [P. F. R. and distress.] \* \* [read 'Doris',  
but could be read 'Dark', and expected correction.] [Pause.]  
to Olympus. [Long pause.]

[Oral.] Night. [P. F. R.]

[Change to Large and Heavy Handwriting.]

Jove forged [read 'forget' because pencil ran off pad.] forged  
His bolts of thunder [reading guessed because letters were so  
crowded.] upon Olympus heights [Not read at once and P. F. R.]  
[45]

[Subliminal.]

Oh, Oh my! I want to go home. I want to go home. [Great  
distress and pause.] I don't like this kind of work.

(Why?)

[Pause and reached for pencil.]

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45. There was evidently some attempt at Greek or names with significance of some kind. The meaning of the capital A was not indicated in anything that came later. Nor was enough given to make the word "Mene" clear. If it were not for its Greek associates it might have been the word Mene in the Biblical sentence representing the handwriting on the wall. But its connection with Doris and Olympus suggest that it was intended for Greek. It is the word for the moon in Homer, Aeschylus, Euripides and Pindar. Doris is the name of a very ancient and a very small district in Greece, situated on the river Pindus. It is in the same latitude as Mt. Olympus on the island of Euboea. Nothing came to indicate any meaning in the use of the terms. Mrs. Chenoweth knew nothing about Doris, tho she more than probably has heard of Mt. Olympus, as all of us have. I knew nothing of Doris myself tho at one time a student of the classics. I had a vague memory of the word and that is all. Why Eros is mentioned is no clearer than the other names, but may possibly be known to Mrs. Chenoweth. Possibly the word "Night" was a sub-conscious correction of my reading of the word "Doris", which, as the text shows, might have been read "dark".

There is also no intelligible indication of what was intended in the reference to Jove and his forging his thunderbolts on Olympus. The incident, tho not natural to Mrs. Chenoweth, might be a subliminal memory.

[Automatic Writing.]

It is not possible to know which method will prove the right one to use and so there is a mixture of subliminal and deepened trance.

(What were you trying to do?)

To have a spirit of lofty purpose return with the same clear word that attended the work of those spirits of less lofty purpose.

(Do you know who it was?)

Yes of course or [read 'we'] we ... or we would not allow the effort to be made but cannot you see the error [N. R.] error of spending so much time to assist a spirit like those [read 'these'] those in the California case and not assisting the group around the Baby case just here.

(Yes I understand that fully, but if you know who it is it would settle the matter to say so and give the name.)

No, no we want to encourage the direct use of organisms in a clear and definite way that there shall be less mystery about the gifts of the spirit. you have no question about the advisability of persisting in the effort to ... [Pencil fell, great distress, leaned forward and fell back heavily.] [46]

[Subliminal.]

Oh God! [Awakened.]

[Borderland or Normal.]

Somebody swore, didn't they?

(No, not exactly.)

[When clear Mrs. C. remembered the exclamation.]

Mrs. C. J. H. H. July 10th, 1915. 10 A. M.

[Subliminal.]

Long pause. Groan, pause and sigh and pause again after which hand reached for pencil, and writing began very fine.]

46. I was rather impatient at this long message without any meaning or apparent relevance to the case in hand, and tho I said nothing my mind was in something of an imprecative mood. The new control, who does not name himself and who may have been either R. H. or G. P. evidently intended to take me politely to task by explaining what their object was. The explanation may be valid enough but can have no weight in the evidential problem before us. Unfortunately the writing came to an end before the sentence was finished.

[Automatic Writing.]

O that I might communicate thus whenever the impulse to serve a generation moves my being but alas there are so few unrestricted channels for expression. There are thoughts and emotions surging in my breast as a thousand years ago and more yea truly [N. R.] truly many many more. The effect of my spiritual state I often see reflected in the minds of those who little heed the source of inspiration and swell with pride at a growing ego when the real truth is that the ego grows only as it becomes receptive to the light of God the spirit of the [Pause as I tried deftly to prevent superposing, but feared breaking the control.]

(Superposing.)

[Hand spontaneously pulled pencil down.] angelic spheres being reflected from there. I do not write about myself alone but about the phenomena the source of inspiration the reflex action of master minds on plastic growing bodies.

It is hard to express in a form or style what most concerns us here for the drapery of the soul is so confused interfused I might say were it possible to use so ignominious a picture of the soul with the real the true the only expression of the life principle many years I ... [delay while reading 'principle'] I studied and talked [N. R.] and was ... talked ... familiar with the theories of the \* \* [scrawl.] \* \* [possibly attempt to write 'age' but only semblance to 'a' written.] age in which I [pause because page was torn off and tendency to lose control.] lived [or 'led'] but the phantasmagorical [pause.] was too complex and purposeless to allure me to its sheltering fold. I am now as then a teacher of Simples. The Soul embodies for purposes of pursuit and changes bodies as gladly and easily as ... [Pencil fell, pause and distress.]

[Subliminal.]

Who's Plato? [Pause and awakened without memory.] [47]

47. There was no hint of who the communicator was until the sub-conscious asked the question, "Who's Plato?" Three things in the automatic writing consist with this supposition. (1) The reference to his having lived "many, many years" more than a thousand years, (2) the characterization of himself as a "teacher of Simples", which he was in sense of the atomic philosophy, tho not materialistic as then understood, and (3) the distinct allusion to transmigration of souls or reincarnation.

On recovering perfectly normal consciousness which was very quickly done Mrs. Chenoweth said: "I felt as if some one put a hand on my lips and suddenly stopped me from speaking. I never felt like that before."

Mrs. C. J. H. H. July 12th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Distress with twisting of face. Long pause and lips trembled as a sound was uttered in half laughter and distress. Pause, followed by catalepsy with some difficulty in relieving it. Pause and reached for pencil.]

[Automatic Writing.]

[Distress and pause.] Immortality of the soul [crowded writing. Pause, and further catalepsy.] \* \* [no ?] losing [?] the body the chrysalis is no longer a picture [?] \* \* present [?]  
(I can't read it.)

[Pencil fell and pause and then reached for pencil again.]

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But he was suddenly stopped in the writing, and as it occurred in the midst of some undoubted confusion and contradicted the plain implication of the first part of the message, it is possible that, in thus recurring to his ancient memories, perhaps confusing them with the type of reincarnation represented in mediumship, he lost his control and had to stop. At any rate the sitting came suddenly to an end.

I assumed that Mrs. Chenoweth knew enough about Plato to have produced the message, but on July 13th, having waited some time to make it less evident why I was asking the question, I asked her what she knew about Plato. She replied that she knew nothing about him except his name and said that she had never read him or anything about him, and that she knew nothing about his doctrines. What might have come to her casually in some passing remarks no one knows, and if it came it might well have been forgotten and have been resurrected in this way. But the name should have come first as a clue to the association.

I then told her that he had purported to communicate, and she said it must have come from the subconscious of Dr. Hodgson and certainly not from her own. In a moment she remarked that this upset the doctrine of reincarnation. I asked her why, and her reply was that he died so long ago. I then told her that he had held the doctrine of reincarnation and that he had communicated about it. She at once replied that she never knew it or heard of it.

[Change in Style of Writing.]

Sphinx like the sands of the time cover the base where hieroglyphs reveal the identity of the mind creator [read 'creates'] creator [written with a struggle] and patient and unremitting labor pushes back the dial of ages and read [pause] reveals the [struggle.] hidden message which the Beginning whispers to the End and the circle is complete. We [read 'the'] We measure the circle by the arc which comes within our vision no more but with clear eye discern the dim but perfect outline of the [superposing] circle in the heavens. Immortality proved by visitants from the starry dome to which our shortened vision sought vainly for symbol and found answer only in the power resident in the circle of man's soul.

The grandeur of the sublime [distress and P. F. R.] is un [pause] coherent [incoherent?] until the golden key of the treasure of the centuries is given into the hand of one who will unlock the doors of consciousness for [pause] those [distress.] who sit in dark despair before the Sphinx of Death [Distress and struggle.] A mind unmarked by tutor's skill ['tutor's' not read.] Tutor's ... or [pause.] clouded by fear may serve us better than the reasoning creature who muses on the enigma and makes abortive attempts at explanation. [Distress.] A little child shall lead us. [Pencil fell, catalepsy, leaning forward and fell back. Distress.]

[Oral Control.]

Were the old in years. [Pause and distress.] \* \* [word or two not caught. [Distress.] smiling in Childhood's happy glee. [Sigh.] the childlike plastic ... [pause.] He is gone. [Changed voice. Opened eyes, stared.] Everything is so blue. [Awakened.] [48]

Mrs. C. J. H. H. July 13th, 1915. 10 A. M.

[Subliminal.]

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48. There is no clue to the communicator in this day's work and but for the reference to the idea, "A little child shall lead us" I should not have had any indication whatever that it was related to the subject of the child's gifts. The hit at reasoning on the enigma is not bad and like all the rest of the message is not like Mrs. Chenoweth.

[Long pause. Sigh and slight twisting of face as if in distress. Long pause and distress with twisting face, followed by catalepsy soon relieved. Then the finger and thumb closed as if trying to hold and manipulate a pencil with a pause and suddenly raised hand as if securing better control. Pencil given, and pause.]

[Automatic Writing.]

\* \* [scrawl, and moved hand to left.] Nothing is lost [pause] in the universe. [Pause.] God [pause.] creator of \* \* [possibly 'all', distress.] all worlds far and near large and small [pause] has so arranged the balance that the dust and ashes of a dying continent [N. R.] continent accumulate the nebulae of a new star in the firmament, so man leaves to the world an inheritance of thought and purpose and is restated in a finer atmosphere and new thought forces begin to build for him the fixtures [read 'pictures' doubtfully] of ... fix ... [read.] the new domain and to convey such ideas to the creatures of the old habitations [N. R.] habitations means to construct minds in a new mold of less receptivity to the actual sense realm and more acutely alive [written 'alv' and pause and after reading scrawl made, which I took for 'e' but which was probably attempt at 'to'] to the finer and higher tuned [read 'bond' doubtfully] tuned melodies of spirit \* \* [probably 'cond...' and so read mentally at the time.] children of the earth are sometimes the better conduits for such carriage of thought not always. Circumstances may detach a mature mind from its anchorage and set it free on the sea of thought and then the consequence may be contact with whatever is abroad or directive influence to make possible the use of the drifting mind for great and noble expression.

Disease disappointment sorrow sin are all factors in such release. What [read 'that' with slight interrogation.] we need is ... what at times ... is given a joyous surrender though [read 'through' and not corrected.] exalted [read 'created'] aspiration exalted [read 'exacted' and hand pointed till corrected.] The continuous work of a few such disciples of Truth creates a new knowledge and will eventually give us opportunity to work through chosen vessels rather than attaching to direlict [read 'directed' doubtfully.] dreted [N. R.] ships. direlect.

(Has such a thing as having a chosen instrument ever occurred in history?)



Yes yes. (What case or cases?) will tell them later. [Pencil fell, distress and cries of 'Oh' and suddenly awakened.] [49]

Mrs. C. J. H. H. July 14th, 1915. 10 A. M.

[Subliminal.]

[Long pause, cleared throat, pause and reached for pencil.]

[Automatic Writing.]

R. H.

(Good morning.)

Time I put in an appearance.

(Yes, glad of it.)

It is not easy to come after the other work begins and so I am first now. There are so many points to cover in a few moments that I begin immediately.

The group for it is a group which came with the last child [laid pencil down and I gave a new one.] is a group of very old spirits who are attached to her for some vital experiments which will not harm her but bring [N. R.] bring as a kind of reward or offset a degree of intimacy [read 'intensity'] intimacy with some people who would otherwise never know her.

It is the law of compensation that what is taken from her child-

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49. The present sitting is no better for meaning than the last three. It can have only a remote connection with the child's case, tho in the conceptions presented it directly implies what is going on there. It is a large outline of the evolution of things and what is necessary to get better contact with the spiritual world. My question brought things to an end, tho I intended it only to bring out what was suggested to my mind by the expression "chosen vessels" as distinct from the casual and random ones produced by the causes named. I recalled what had been said about Melchisadek and Christ through Stainton Moses and Mrs. Piper, and desired to see the reaction. I got only a postponement of the answer.

The sequel of this sitting shows that they were apparently aware of my state of mind in regard to previous sittings. I had felt much impatience with the result, because I could not see either the purpose or any evidential interest in them. I had not said so to Mrs. Chenoweth, tho she might have inferred it from my uncertainty about the end. But it will not account for the contents of the message.

hood is given to her mature life. all this may help you to understand why so much time is given to the individual units of the case. The work is most important more so than you can now know for it is as far reaching in its way as was the Cal ... [pause] California case— One deals with the dark side and one with the light and we did not think it wise [read 'were'] t... [pencil pointed and correctly read] to spend so much time on the dark side and bring so many points out in connection with it and not do the same with this for there are thousands of people who will believe that safety lies in keeping [keeping] doors closed and never understand that there is no such thing as keeping doors closed to influences. It is an ostrich trick and avails nothing. [50]

The only hope for the race is knowledge knowledge of the whole subject dark and light.

I am sure you will not regret the extra hours put into the work at this time and I hope it will not be too much for the light. We make the interviews as complete as possible but have to close as soon as the power begins to wane so that neither you nor the light need be drawn on too heavily [read 'specially'] heavily.

There are still many things about [N. R.] the ... about ... dark case but we shall get to them soon now.

(All right.)

The philosopher has fairly reasoned himself away from some of his own philosophy but we must not speak for him yet. There is a large school of influence still strong [so read doubtfully] strong and making the same mistakes because following [N. R.] following the wrong premise laid [N. R.] down ... laid [read 'land' and 'lead' doubtfully, tho it is really clearly written.] put down ... Laid ... by the founder or the original [read 'argument'] original [read 'augment' and 'argument' as trials.] Original teacher but the early school is now at work on disseminating the later

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50. It is true that the California case and that of the child are just the opposite of each other in the type of influence involved, and Mrs. Chenoweth knows nothing about either of them normally. The rest of the passage is not verifiable, tho it articulates perfectly with all that has ever been said rationally about the subject. It clearly enough asserts that there is no use to shut the door of mediumship as it only leads to risky uses of it and influences that prevent the right sort of life.

methods and later understanding of God and the Republic [read 'Reputable'] Republic—You understand.

It is a crime to send an error in the world full fledged for conquest and we [read 'the' and hand pointed till corrected.] are making a very great effort to have you get the simple facts even though they be astounding and uproot the very principles of belief in a good and wise Father who rules [N. R.] rules the Universe as a kind parent rules his family.

Wisdom and Experience which creates Wisdom is far better than a protected [read doubtfully] protected and safe guarded [read doubtfully] guarded too [pause and hold on pencil relaxed a moment.] ['too' apparently erased.] family but the law the unchanging law makes possible good always and forever. [51]

(I understand. Can I ask a question?) [Feared the end would come and I acted.]

Yes.

(Was it Plato that came the other day?)

Yes and some of his original disciples have been here but there has been no effort for several [N. R., letters 'suerd'] several days by any one except the great teacher himself.

(Who was the teacher?)

P.

(Why did Plato seem to defend or to assert reincarnation?)

An old time theory which he held and which he attempted to assert with a very definite plan of knocking down later. You know that form of his to make his statement and then definitely prove it or disprove it. That was the whole spirit of the man and his effort here and through his reasoning here greater light would come to some of his followers who make of him a Christ—

(I understand.)

It was a practical illustration of the truth he would assert as if he were to say: ["] Look I am now returning to the earthly form to

---

51. The remarks about philosophers are beyond any normal knowledge of Mrs. Chenoweth about that sect. She may have the layman's disregard for the class, but it is not due to any intelligent knowledge of the philosophers. She has read nothing in that field and what she may have picked up from her own trances no one knows, but the summarized knowledge in this passage is much beyond her experience with the subject directly.

express and I express as I was wont to do in the old days. I have not changed but have grown and the old retains its place in my identity. ["] Do you see.

(Yes I do.)

I know the lesson he [read 'it'] was ... he was exemplifying [yes to delayed reading of scrawly writing.] The child had some of that group of spirits about her and the mother had some ideas about [N. R.] about the unusual power of the child and there came all sorts of notions yes [to delayed reading of 'notions'] notions about the gifts which were and are simply transferred powers. You know I think

(Yes I do.) [52]

To dream of a soul becoming incorporated into the body of a child and living again as one of old will not explain that case. You see. [scrawly and losing control.]

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52. I had remained uncertain about the meaning of Plato's appearance, assuming the superficial appearance of it and the real or apparent evidence in the statement about reincarnation, and so I wished to find what the reaction would be to a question. The effect was a far better piece of evidence for the supernormal, tho it was not proof of Plato's presence, than had come regarding Plato. The Platonic dialogue or dialectic is here clearly stated by Dr. Hodgson and Mrs. Chenoweth could not have known anything about it, if her statement about her reading be correct. She asserts that she never read Plato or about him and it requires some knowledge of philosophy and of Plato in particular to condense his method as it is done here, tho the limitations under which the communicator labors are quite evident.

The passage reflecting on the popular idea of God is very characteristic of Dr. Hodgson, who was very radical on these questions. He had no patience with theological ideas that could not or did not face facts. While he believed in the goodness of things and that very firmly, as he once told me when I told him I had no place for faith in my nature, he was radically opposed to all theological conceptions which could not reconcile themselves with the ugly facts of nature.

I asked who the teacher was at this juncture because, within the past two or three years, there has been a personality communicating occasionally who called himself "Teacher", and I wanted to see if any reference to him would be made in connection with the name of Plato. No connection was established, tho it may exist. The fact, however, that the difficulty in communicating here was so great rather suggests a doubt, and yet the new method of trance communication might require learning the process over again.

(Yes exactly.) [53]

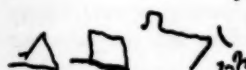
[Pencil fell, pause and suddenly awakened.]

Mrs. C. J. H. H. July 15th, 1915. 10 A. M.

[Subliminal.]

Long pause. Sigh, long pause, sigh and distress. Long pause. Catalepsy easily relieved, followed by distress and rolling of head, and then reached for pencil.]

[Automatic Writing.]



\* \* [evidently attempt at Greek letters, Delta being one of them. P. F. R.]

(Stick to it.)

[Pause, distress and rolling head.] \* \* [scrawl, but probably attempt at a Greek letter. P. F. R. again.]

(Stick to it.)

[Pause.] \* \* [scrawls and P. F. R. Distress with cries of 'Oh'.] \* \* [scrawls, pause and P. F. R. and pause again and sigh, and pause.]

[Change of Control.]

The interruption of yesterday [pause] makes it hard for him to control but I will go and help him. Imperator asks me to make this statement to you.

(Thank you.)

that you may see why the explanation cannot be given in the

53. The inadequacy of reincarnation to explain the child is perfectly apparent to any observer. She is a normal personality with her own individuality and characteristics, with hereditary traits, and without any dissociation that would suggest foreign influence of any kind. What she does is easily and more properly explained as transferred powers, as indicated in the text, and the idea tends to reduce the most of us to humility, if we are tempted to pride ourselves in the work of genius! We are simply instruments, when psychic at all, in the hands of celestials or infernals, as the case may be, with our own talents interfused with transferred thoughts and impulses. It is certain that the case before us is not explained by any doctrine of reincarnation, and Mrs. Chenoweth knows nothing about the facts.

midst of a special experiment. I go. Doctor. [Pencil fell and new one given.]

[Change of Control.]

\* \* [scrawl and P. F. R. Pause.] \* \* [scrawl and P. F. R. Pause.] I will talk if I am not able to write for so many thoughts come rushing to my mind for expression. I do not wish to be understood as proclaiming old doctrines or as being unfamiliar with new ones. Ideas are propagated by contact and I have not been isolated since I left the coarser cover of my soul behind [behind] me.

(I understand.)

I may reason in the same terms as reasoning powers change but little in form only the phraseology differs but the unceasing growth of the spiritual faculties brings new perceptions of the laws of God and therein I differ from my old self. I have been in [distress.] contact with many souls in these thousands of years of life and many of them were in the earth atmosphere [Distress.] It is easy enough to make such cont ... [Pencil fell and distress. Indian.]

[Subliminal.]

Aristole: [Pronounced with accent on second syllable.]

(What?) [Heard distinctly enough, tho whispered, but I wanted it repeated and corrected, thinking it was for Aristotle.]

Aristole. [Same pronunciation as before.]

(Is that quite right?)

Aristole. [Pause.] Aristol ... [Pause.] Same pronunciation as before.]

(What?)

[Pause.] I lost it.

(Get it if you can.)

[Pause.] Ar-i-s-t-o-t-l-e [All spelled but first syllable.]

(All right, I thought so. Was that he communicating?)

[Pause.] I don't know who he is. I don't know whether ...

[Pause.] There's a whole company of them like scribes, you know.

(Yes.)

Scribes. [Pause and suddenly awakened.] [54]

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54. There is nothing to emphasize in this record. The appearance of

When the name of Aristotle was spelled out I did not repeat either the letters or the name, as if reading. I remained silent.

Mrs. C. J. H. H. July 16th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Sigh. Long pause, followed by catalepsy, and a pause when there was an apparent effort to reach for the pencil which I inserted, but the hand resumed slight symptoms of catalepsy and I quickly relieved the fingers by rubbing. Pause and Indian gibberish and pause again.]

[Automatic Writing.]

\* \* \* \* \* [scrawls covering an entire page, tho they were systematic efforts at a language in vertical lines. There were

Aristotle is natural on any theory after that of Plato. There is no characteristic manifest in the communications. Only the use of modern English, as in Plato's message, would give offence. But since it is quite possible that the method of communicating is not in language or by means of interpreters we need not be surprised at this fact.

Doctor is one of the old controls with Stainton Moses and Mrs. Piper. It is quite natural to find these old personalities associating with the philosophic Greeks. It is possible that a large series of sittings might result in something characteristic of these ancients.

The pronunciation of the name was peculiar and suggestive. The 'e' at the end of "Aristotle" was pronounced *long*, and when the name was finally spelled correctly it was not pronounced by Mrs. Chenoweth nor by myself. Placing the accent, as she did, on the second syllable 'is' and pronouncing the 'e' long and as a syllable suggests that there was an attempt to pronounce Aristoteles and some of the sounds were simply elided. If there was an attempt to pronounce the original Greek it was significant, as Mrs. Chenoweth knows nothing whatever about it.

Several days after the sitting I questioned Mrs. Chenoweth to see if she would mention Aristotle as associated with Plato, but she could not recall and did not know of any one that might be associated with him.

She remarked that she knew Plato only because everybody did and stated spontaneously that she had never read anything about Greece or Greek history. I then asked her if she had ever heard of Aristotle and she replied that she had not except the name. She further added that she did not know where or when he lived. But the name had no associations with Plato for her and she did not know that he had any connection with that philosopher.



pauses between each line of them. Some of them resembled shorthand and some hieroglyphs. I supposed they were attempts to write Chinese, tho the columns were from left to right.]

[Pencil fell and reinserted and a pause.]

[Change of Control.]

\* \* [scrawls, but possibly attempt to write 'much'] Much easier to suggest [written 'sugget'] ideas and trust to transcription in more familiar terms than to give indential language in form of chirography.

(What language were you trying?)

\* \* [scrawl as I asked my question and pause.] Egyptian. You must have thought so.

(No I thought it was another language.) [55]

Sanscrit.

(No.)

Hebrew.

(No, I thought of Chinese.)

No not Chinese but the other. It is not often that we can use a moment for definite active [N. R.] work ... active work on such a matter but it happened that we could do so. [Pause.] The group of [pause] Greeks [struggle in writing the word.] \* \* [scrawl but possibly attempt at 'busy' and not read.] busy just then.

The child still has contact as you know and sometimes there is a demand which must be mad[e]

Did you know that a [pause and distress.] group of ancient spirits was about her?

(I did not know it until the evidence of it came here.)

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55. I knew nothing whatever about Egyptian hieroglyphs or language and hence the columnar mode of writing suggested Chinese to me, tho the direction of writing was not Chinese. After the sitting I went to the Boston Library to ascertain some facts about them. There I found in "The Book of the Dead" that the hieroglyphs were in vertical columns and in Birch's account of the language he says that it was written both in vertical columns and in horizontal lines.

In one or two instances I discovered resemblances to Egyptian symbols, letters or syllables, but there is no assurance whatever that the symbols in the automatic writing were intended for these. No reliance can be placed on general resemblances, unless they extend throughout the automatic writing.

Did you not know that there was evidence of such influence about her?

(No I did not, because the living try to explain certain remarkable things by other means in the natural faculties of the living.)

Do I understand. The mama tries to make you believe that there are natural explanations for the unusual [pause] forward [pause] growth of the brain of the child. [56]

(No it was not the Mamma, but people who witness the performances of the child always have thought thus and it was necessary to bring the child here to see how much supernormal knowledge could be obtained through the light and this altered the explanation of the facts.)

I know that the world generally would rather believe in some romantic and charming fable than the actual [read 'et nal' doubtfully] matter of fact ... actual ... but the actual matter of fact is quite as romantic as any fairy tale.

(Yes more so.)

It is only a different point of view and the hard headed sceptic who announces [read 'convinces'] announces in his superficial authoritative way that such phenomena are just results of natural and pendal [intended for prenatal, but not read.] p r e ... [read.] conditions inheritance &c [N. R.] &c [read 'ac' aloud and suddenly read '&c' mentally.] and so on is a fool to be laughed at for his folly.

(Yes many people believe in impossible miracles when you call them natural and will not believe in the same things if you call them spiritual.)

Exactly. They will be more ready to believe in your first Cali-

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56. The reader should note the real or apparent indication in this passage that it suffices for them on the other side to produce an effect or to know that it is produced, in order to feel that evidence of it exists. There is apparently no appreciation here of the objections that critics can raise from habit, subconscious action or natural disposition. To us the evidence must involve clear proof that the actions or thoughts of the subject could not be accounted for by any habits, normal or subconscious. But here the communicator assumes that it is enough for them to know it and to say so to us through the psychic, in order to make it evidence. Mrs. Chenoweth knows perfectly well that this is not true and has herself a perfectly clear idea of what evidence is. Indeed she holds herself and her convictions responsible to high standards in this respect.

fornia case of demoniacal possession than in this of heavenly guidance.

(Yes that is true.)

It is remarkable how easy it is to convince the world of the evil of the after life and how hard to make them see the good.

(Exactly.) [57]

It is one of the most perplexing problems and is to be dealt with. I think it the blessed work ahead of you to draw attention to the cases of wonderful guidance for good as an offset for these clear cases of obsession and remember there is usually if not always a very [pause and previous sentence re-read.] clear explanation of why a demoniacal influence attends a person. It is where there is a conflict in the effort to make of beliefs the promoter ['e' may be 'o'] of ... promoter of happiness and where the law of absolute right and cause and result is ignored. in other [read 'either', hand pointed and read 'ether'] words ... other ... where the doctrine of atonement is through belief and not through performance and the magnet [read 'magical' doubtfully.] magnet may attract [attract and so read.] to a common center as lightning may be attracted to a rock and the house built upon that rock may be struck and the inmates of that house whether good or bad may suffer. Man does not live to himself alone. Indissolubly connected with the race and [pause.] every sob or smile every sin or sacrifice shared by the rest. [Pencil fell and distress.] [58]

57. It is true that people are much more ready to believe in the obsession of evil influences than in the influence of the good, partly because they want to explain away the evidence in the talk about the devil and evil spirits, as if that got rid of the theory of communication with the dead, and partly because they are more ready to admit in the abnormal what they do not admit in the normal. It is quite conceivable that Mrs. Chenoweth knows this much and I do not remark the fact for evidential purposes.

58. One may wonder why the communicator refers to the doctrine of atonement. It would appear to be irrelevant here and few, if any, would suspect any connection with the subject discussed. But the fact is, this doctrine, as defined here, has a most intimate connection with the whole problem of obsession and its cure, and the problem of any type of influence of one person on another. No better statement of what atonement should be was ever made in such brief space. The emphatic denial that it is belief that effects what performance requires is a direct assault

[Subliminal.]

God! \* \* [a word or two not caught. Pause.] Saint Augustine. [59]

[Mrs. C. opened her eyes, smiled, stared about and looked behind her, and then awakened and remarked that she felt as if she had been a million miles away from here.]

on the many ages of theological discussion and emphasis upon creeds as distinct from life and action in behalf of others. Good and evil in this respect represent the same law. The effort to help the earthbound and obsessing agents is only a part of the performance of acts that bestow relief upon them. It is not putting an abstract creed into their minds that does the work, tho it does require knowledge.

59. Saint Augustine has been mentioned before through Mrs. Chenoweth, once in the experiments on the Doris Fischer case. Mrs. Chenoweth may know the name, but she knows nothing else about him that would throw light upon what is said in the message here. I have searched the Boston Library for information on St. Augustine's doctrine of the atonement and can find nothing except an occasional reference to it in the work of Schaff and of Cunningham, and the few words there would have to be specifically looked for in order to find them. There is no special chapter or section devoted to the statement of it and apparently it had not been organized by him in the way it is held by modern theologians. So far as he is said to have held it at all he seems to have maintained ideas that may well have been expressed as it is done here, but it was not so definitely embodied in the antithesis between creed and performance. Cunningham says that the term "satisfacere" (Latin for satisfaction or sacrificial atonement) in connection with human sin is used only once by St. Augustine, and there he insists that the sinner must not only change his whole mode of life, but make amends to God by grief of penitence, by humility, by sacrifice of a contrite heart accompanied by almsgiving." A similar statement is made by Schaff in one of his eight volumes on St. Augustine and this when not especially discussing the atonement, so that it could be found only by looking especially for it in one of the indices, each volume having an index. Nothing is said about general creeds, but in holding that atonement is made by Christ for the whole world, but that no one can receive the reward of it except by performance of the duties commanded, the emphasis upon works is clear enough and I think we have essentially the doctrine here maintained, in so far as performance is concerned. But in this case there is no recognition of the creed. While not saying anything about a creed, he simply denies its efficacy. There is not enough to maintain that St. Augustine is present and that the doctrine is his as it was, but what is said has enough of his characteristics to say that it is not inconsistent with that which he

Mrs. C. J. H. H. July 17th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Sigh and breathing hard with left hand half clutching breast. Pause and left hand fell.]

How beautiful. [Long pause and catalepsy arose as I gave the pencil. Pause and rubbing hand when it soon relaxed and reached for pencil again.]

[Automatic Writing.]

\* \* [scrawls which may be attempt at an ancient letter or two. P. F. R. and pause.] P ... [P. F. R. and distress.]

Hellenic peoples are wonderfully [wonderfully] endowed with psychic powers [distress.] and are most ardent in desires to perform a part in the [distress.] world's work in this field of experiment. [Leaned forward in distress and groans, and fell back.] Identity is so hard to establish that they must work in methodical and careful ways to produce results which take place [N. R.] of ... place ... the evidential work of more modern communicators.

(I understand.)

It is as true of Egyptian and Arabian [N. R.] and ... Arabian ... Indian but the world is indebted to them for powers [N. R.] powers quite usef ...

[Opened eyes, stared wildly a moment and began strong Indian

held in life and it might be conceived as being quite different without involving any other difference than a change of view since his death with a much more practical and natural conception of it than is possible without looking at Christian ideas with natural eyes.

It may as well be set down as practically impossible for Mrs. Chenoweth to have learned this from investigation about St. Augustine. It would be easier to use such casual information as might possibly have come to her early orthodox teaching and put it into the mouth of any one that came along to her subconscious. She abandoned orthodoxy before it had taken a serious hold of her mind and the ability to summarize this whole problem in this way requires much reading on the religious and theological controversies of history and she has not done any reading on them at all. We cannot say she does not know enough to say something on the subject, but it is exceedingly improbable that she has casually seen anything upon it, tho no one knows what casual remark in a sermon or a conversation might have produced and emerged from subconscious memory, and this, also, without being associated with the name of St. Augustine.

gibberish, and pencil dropped and arms put up into the air and moved forward as if in some exercise of worship.]

[Oral.] Allah, Allah. [Reached for pencil.]

one and at this particular moment the whole psychic world is the ... is in motion ... active because of the upheaval [N. R.] upheaval and destruction of many centers of that earthly work it is probably here that many new phases of power will be made manifest. The Greek Oracle [read 'circle'] [Pause and P. F. R.] Oracle is only a [pause] is a recognized influence among the friends of the. \* \* [lost control and pencil fell and mixture of ancient and Indian gibberish occurred. [60]

[Subliminal.]

Please I can't. [Opened eyes and stared toward me.] Who are you? [Eyes opened and closed several times.] Delphi. [Paused and awakened.]

Mrs. C. J. H. H. July 19th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Face twisted in slight distress and long pause again. Clutched suddenly at pad, pause and distress. Twisted the body as in pain, pause and reached for pencil. Pause and P. F. R. Distress followed by catalepsy which it took some time to relieve. Distress, groans and long pause.]

[Oral Control.]

On Athena's blessed brow. [Long pause.] Silent are thy streets. [Long pause.] Jove. [Long pause.]

[Automatic Writing.]

\* \* [scrawls and pause. Catalepsy and distress.] Delta [struggle.]

(Stick to it.)

60. There is nothing in the present record that suggests the supernatural. Apparently allusion is made in the familiar phrase Allah to Mohammedan ideas, but the subject is about the Greeks. Nothing came that might not be referred to the subconscious.

[Pause.] \* \* [probably 'e l' to begin 'Delphi'.]

[Oral.] Zeus, Zeus, Zeus, Zeus, Zeus.

[Writing resumed.] D \* \* ['f' or 'e'] [P. F. R.] \* \*  
 \* \* [lines in writing which pencil fell each time. Left hand  
 pulled out from behind her back by myself and found slightly  
 cataleptic.] D [right hand became cataleptic and had to be relieved.  
 Pause.] \* \* [pencil broke and new one given.]

[Oral.] Zeus.

[Writing resumed.] D \* \* ['f' or 'e'] [P. F. R.] \* \*  
 cipherable.] \* \* [scrawl, but possibly attempt at Greek letter  
 Delta.] \* \* [evidently attempt to make Greek letter Delta.]

Δ [Delta] e l p h i.

(Why speak of Delphi?)

[Pause.] D e l p [P. F. R.]

(Stick to it.)

h i. [Pause.] token of faith [N. R.] faith in signs and one  
 ... [ns] [read 'omens' and not corrected.] not only but after life  
 and knowledge of worlds [not read at once.] worlds movements  
 [Big circle drawn.] [P. F. R.] \* \* [scrawl.] Circle [might be  
 'Oracle' but this is doubtful.] Oracular Sybil [P. F. R.] Python-  
 ess. [P. F. R.] [Long pause.] Upsilon. [P. F. R., distress  
 and Indian. Long pause.]

Wisdom lingers [read 'Augers'] lingers when the oracle is  
 sought. [Leaned forward and fell back in distress. Pause.]

[Oral.] Christos. [Folded hands as in prayer, pause and hands  
 fell down. Distress and cries of 'Oh'. Reached for pencil.]  
 [61]

61. This sitting is evidently an amplification of what was begun in the earlier reference to Delphi. There is nothing that we can pick out and say assuredly that it is supernormal, as the names mentioned are all familiar ones. But they are correctly associated and it required quite a search on my part to ascertain this. I had read about the oracles several times in my life, but I had not connected them or formed any definite conception of them and their functions, except their probable relation to psychic phenomena, as developed by Mr. Myers and my own article on them in *Enigmas of Psychic Research*, drawn largely from Myers. But at no time had I known their intimate relation to Greek religion and political life. Much less had I associated these names as belonging together in any special way. All were intimately associated with the oracle at Delphi, which was the oracle of Apollo. That of Jupiter or Jove was



## [Change of Control.]

God of Wisdom hangs his banners in the sky all unnoticed by the blind man who unmindful [?] \* \* \* \* \* [three words undecipherable: letters seem to be 'hass them ag ...'] But the message of the sages long since buried lives [N. R.] Lives in minds that catch the \* \* [Pause and scrawl.] echo of a [Long pause.] echo of an eastern wisdom in the manner of their trust in the ancient rite [read 'rule' without excuse.] rite of seeking For an answer to their prayer through the ordained mystic ['mystic' but purposely not read.] seeres ['seeres' but read 'series' doubtfully] mystic seeres [read 'secret' doubtfully] seeres. At The Delphi [Pause while reading 'At'] \* \* [scrawl.] Temple [Pause.] \* \* [not legible but letters seem to be 'fan' or 'farr'] [P. F. R.] Pause and left hand placed over eyes and then raised in the air. Distress and cries of 'Oh'. Long pause. Cries of 'Oh'.

Ori ... [or illegible as word is not completed.] [Opened eyes, stared and then stretched both hands upward in the air as if beseeching help.] [62]

associated with Dodona. As that was the older of the two oracles it may have been mentioned here first to indicate the chronological order, as the Delphian oracle was the more important.

Now Mrs. Chenoweth states that she has not read anything at all on Greek history and it would seem improbable that she would have knowledge enough to associate the main names correctly here. Of course, we have to reckon with chance in their association, if all the names connected with the idea of the oracles should happen to be mentioned and that fact prevents any assurance of a supernormal source.

I do not know why the name of the Greek letter Upsilon should be given nor do I know why Christ should be mentioned in Greek. There is probably the historical significance of the name and its relation to Greek culture that brought it out on any theory. But the name alone signifies nothing of known meaning.

62. This passage is probably a general survey of what was hinted at in the names given prior to it. It is an attempt to explain the meaning of the oracles and finally traces them to oriental or eastern origin. "Ori" is possibly an attempt to write "Oriental". This conjecture is confirmed by the earlier reference to "eastern wisdom". What is said here is not everyday knowledge, tho learned students of the subject might regard it as a legitimate subject for inference from existing knowledge about the oracles and their nature.

The reference to them in the passage previous to this one as the cen-

[Subliminal.]

Zeus. [Sigh.] Oh, I am so tired. I came too far. The stars foretell \* \* [not caught, but sounded like 'things.']

(Foretell what?)

[No reply, but suddenly awakened with sound of my voice in her ears and asked me what I said. I replied that it was nothing that I wanted to mention.]

[Normal.]

[Half dazed.] Did you talk about snakes?

(No.)

Talk about big snakes, I feel a big heavy one right on me. [Distress.] Take it off. [Seized my hand and closed her eyes. Pause, and opened eyes normal.] My! I could even hear it drop down with a thud. [63]

ters of knowledge is probably correct and is not everyday knowledge. It would require much information about them to make such a statement. Mrs. Chenoweth would not pick up such information casually.

If the large circle drawn immediately after the expression "worlds movements" meant a short indication that the oracles knew the movement of the celestial bodies it is not old information. But the word which I have read "Circle" might have been intended for "Oracle", if the large circle were a capital O, which it might be, and so have no relation to the allusion to "worlds movements". The only thing against this view of it is that the letter which I have read as C is undoubtedly that in form, tho it might have been intended as an O. The rest of the word could be read either way from the confused writing.

63. When the borderland allusion was made to snakes which Mrs. Chenoweth saw, as hallucinations, I at once supposed it to be due to a subliminal association of the English name Python with Pythoness, which was written "Pytho" with a pause and then "ness" added on the next page after I tore off the sheet on which "Pytho" was written. But examination of the encyclopædia showed that, while the word Python is the name of a large species of snake, it was derived from the word Pythos in Greek which was associated with the Delphian oracle. The first service of Apollo was the killing of Python, a serpent, and he was named Pythius for it and afterward the name Pythian oracle was applied to that at Delphi. Consequently the borderland hallucination may have another than a subjective origin as at first suspected. The snake was the symbol of the old divinity whose home was the place of inquiry (pythesthai=*πυθεται*). In it we find a common origin for the Hebrew reference to the serpent in Genesis and its relation to wisdom.

Mrs. C. J. H. H. July 20th, 1915. 10 A. M.

[Subliminal.]

[Long pause.] I taste something strange in my mouth. Pause.]  
Cup of poison.

(What?) [Not heard.]

Cup of poison. [Pause.] I am going to die. [Pause and distress. Do you know that little poem: Socrates with the hemlock: Christ on the cross.

(No, where is it?)

I don't know. [Pause.] Socrates and the hemlock: Christ and the cross. [Long pause.] [64]

Prize life only as a gift of the gods that may not lightly be re-

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[After making the above note I questioned Mrs. Chenoweth and learned the following facts, some of which astonished me.

She did not know anything about the oracles, had never read a line about them, and knew the meaning of the term in English only, and illustrated it in the sentence: "He is an oracle." She did not know there were any particular oracles in history. The meaning of Sybil she knew from the fact that a personal friend had a child that was a medium and he gave her the pet name of "His Sybil". From this Mrs. Chenoweth inferred that it meant a medium. The name "Pythoness", which she pronounced incorrectly, she thought was the feminine of Python which she knew to be a snake, but she did not know that the term had any other meaning. She thought the two words were like Lion and Lioness, except that they applied to serpents.

The name Delphi recalled nothing definitely to her, except she thought she had heard of it as the name of a town. I mentioned Delphi, Indiana, and that satisfied her, but it did not seem to have any connections with anything she knew in history. I asked her then if she ever heard of the oracle at Delphi and she replied that she did not. She said she thought it was the name of a person.

She felt very much ashamed of her ignorance and did not wish me to use it as it reflected on her intelligence too much. It is needless for me to say that her ignorance in such a matter is too important for either her or any scientific man regretting it under the circumstances.]

64. The only curious thing in this passage is the allusion to the "strange taste in the mouth", and that would not be curious but for the general fact that such experiences are usually coincidental and evidential. There is no verification for its meaning here, because the allusion to Socrates and the hemlock represents so well known a fact and this statement about the taste in the mouth only anticipates it. I never heard of the poem mentioned. I searched the Boston Library for it and could not

turned [pause] except by such sacrifice redemption may come to thyself or some other. [Long pause.]

I don't want to go there. [Pause.] I am afraid of all these people.

(Why?)

[Pause.] They look at me so curiously. [Pause and twisting face as in distress. Pause.] Oh. [Said in tone of relief, pause and smile.]

Mars and Apollo all the wonderful ... [Pause.] Who are the Athenians?

(Grecians.)

Those who live in Athens?

(Yes.)

[Pause.] Do they read as they walk?

(I don't know.)

[Long pause.] Cross. (Cross?) Yes you are.

(No, I said nothing.) [I felt impatient at the course of the sittings.]

[Catalepsy, and reached for pencil when relieved. Pause.]

[65]

find a hint of it anywhere. The comparison of Socrates and Christ is a very common theme.

Inquiry of Mrs. Chenoweth about the poem referred to resulted in her avowal of not knowing anything about it. She seems never to have heard of it. I asked her if she knew about Socrates and the hemlock and she replied that the statement had no meaning whatever to her.

65. The reference to Mars, Apollo and Athens is not explained and will have to pass with a normal explanation, so far as I know.

It seems that the Greeks sang and danced as they walked, a fact which I did not know and learned from a friend after the sitting. I may have known it at one time, but if I did it was as if it were wholly new to me here. The Aristotelian or Peripatetic school of philosophy was known for its habit of walking when it read or taught, so that it is possible that this is referred to here.

[I questioned Mrs. Chenoweth on this point after writing my note. I began by asking what the word "peripatetic" meant and she did not know. She had never seen or heard of the word. I then asked her if she knew anything about the Greeks walking as they read, and her reply was that she did not know anything about it and had never read anything about Greece. The reference thus seems to have some supernormal significance.]

[Automatic Writing.]

\* \* [scrawl.] To one who seeks to know the truth the stars reveal the wise and loving [N. R.] hand of God ... loving. We call not for Jehova [Jehovah] nor yet for Jove but heas ['Hear' but not read.] the ... hear ... voice of God within our minds directing us to prep ... [very slow writing: pause and P. F. R.]

(Stick to it.)

[Pause.] possible knowledge of Him in the outer realm of sense. The conscience the inner mentor is the index finger of the Creator. Why seek in signs and wonders what is so clearly given to the mind of man. P1 ... [P. F. R.]

(Stick to it.)

Plato lives no more definite a life today than when in long ages past he sought to equalize the heathen philonophicy [philosophy] of an absent Ruler. [Relaxed hold on pencil and pause.]

The indwelling God makes such a belief impossible now as when I taught [pause and read 'thought'.] \* \* [scrawl for 'taught', and word read.]

(When was that?)

the first principles of the pure loveliness of a \* \* [scrawl.] complete philoophy [philosophy] which included man and his maker as parts of a universal whole. [Pencil fell and eyes opened. In a moment awakened and asked me if something happened.] [66]

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66. As this message was not fathered its probabilities as a supernatural message are not calculable. It represents a Christian point of view as opposed to that of Greece and this is in fact really emphasized in it. Quite possibly the whole sitting was intended to bring this out, and Mars and Apollo are the contrast, suggested by the reference to the poem, with Christian thought which was much more anthropocentric as Greek thought was cosmocentric. The appeal to conscience as the basis for theism is quite characteristically Christian and it needs only the name of the author to estimate its relation to the supernatural more definitely. The whole philosophic position is well summarized and I am sure that Mrs. Chenoweth is not familiar enough with either Greek or Christian philosophy to summarize things in this way, tho we may easily explain the allusion to the Greek names by subconscious knowledge. It is the amount of philosophic reflection and knowledge that is required to summarize things so well that makes it doubtful for a man who has not read any philosophy at all to epitomize in this way and be so accurate to historical systems.

Mrs. C. J. H. H. July 21st, 1915. 10 A. M.

[Subliminal.]

[Long pause. Rolled head as if in distress. Long pause followed by catalepsy which was difficult to relieve, when after rubbing the muscles very suddenly relaxed and a pause followed, and catalepsy occurred again and had to be relieved by rubbing. This effected the hand reached for pencil. Pause.]

[Automatic Writing.]

\* \* [scrawl. Catalepsy, relieved by rubbing and pause.]

\* \* [scrawl.] Nothing. [N. R.]

(I can't read that.)

Nothing ever lost except to present consciousness. True of ideas as of matter.

(Ideas are as permanent as atoms, are they?)

Yes but possession of them changes [read 'always' to have corrected.] changes as rivers run through field and forest.

(Good.) [67]

ideas I once expressed are not mine today but another may possess and express them as his own.

(How does he get them?)

From the Alpine heights of thought where mental activities are first put into form. Thought is of God just as breath is. It is the light on the darkened world. And God said Let there be light and there was light. To feel that thought—ideas [—] belong to people exclusively is to appropriate the God of the universe for personal use. The art of receiving [written very slowly] ideas as one breathes air and growing under the influence of them is the essence of living. [struggle to keep control.]

Ideas may be conveyed by embodied or spiritually [read 'spirituality' and hand pointed till corrected.] embodied people equally well. The percipient receiver knows this to be true.

67. The drift of this communication surprised me, as I knew it was far beyond or outside any normal reading or thinking of Mrs. Chenoweth. She has no theory of knowledge at all, and to find the statement about the persistence of ideas in this way, unless it meant the ordinary retention in history of recorded thoughts, was so surprising that I determined to make the comparison with atoms to watch the reaction, not that I took it seriously. The answer must be taken for what it is worth.



(Do we have any ideas of our own when living in the body?)  
They are children of parents deceased. Understand my meaning?  
(No I do not.)

the seed is planted and the idea grows but the growth is but a power of assimilation making possible new combinations of original thought and combinations which meet the exigencies [N. R.] of ... ex ... [read.] of the present situation [read 'selection' 'doubtfully.] situation. That is if the world is going astray in some materialistic conception the very need which some souls feel for a balance calls into expression the absolute the truth [N. R.] truth

(What .....?) [Writing went on.] [68]

though ... [P. F. R. and distress.]

(What about sensatiton caused by the action of matter on the mind and giving rise to ideas?)

Repeat.

(What about sensation caused by the action of matter on the mind and giving rise to ideas?)

matter on the mind is a term I do not understand. Sensations are caused by mater [matter] on form—or solidified on mater [matter] in form, nothing is ever perfectly solidified always in process one way or the other but the sensation of mater [matter] on matter [—] impact—makes an impression which reacts on ideas temporarily but like a jar to a moving body. the poise is soon recovered [delay in reading correctly.] \* \* [possibly attempt to write 'renew'] and the [Pause and P. F. R.] ideas assume right expression.

You are in the early stages of the laboratory of Thought. After the first law is understood of impact and its consequent loss of poise for a time be it a moment or a year there is a second step when the understanding of the activities of the soul reinstate it or rather [N. R.] steady it ... rather ... balance it until it receives its power from the Source of Life. Thought once more. True it is that in a state of growth or early expression from [read 'form'] all

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68. The doctrine here expounded was so panpsychic or pantheistic that I thought of Berkeley and Mallebranche and resolved to ask my question to know whether we could have ideas of our own apart from the impliedly transmitted ideas from a transcendental world. The answer is not clear, tho it brings in a clear possibility and that is the influence of our dead relatives on our thoughts. That is so small, however, I think, if we take the facts into account, that it is a negligible quantity.



sources ... from ... affect and generate new combinations but there comes a time in the development of the soul when the thought world is less encumbered [N. R. and long pause] encumbered ... [Not read at time. Pencil fell, leaned forward, paused, opened eyes and then closed them.] \* \* tired. [Suddenly awakened.] [69]

Mrs. C. J. H. H. July 22nd, 1915. 10 A. M.

[Subliminal.]

[Long pause. Catalepsy relieved by rubbing, and reached for pencil. Pause.]

[Automatic Writing.]

May we not truly say that there are more wonderful things in your philosophy than were ever dreamed of H o r a ... [Pause and P. F. R.]

(Stick to it. Get that word.)

Horatio. [70]

69. Again I put my question about sensation and the manner of its production to see what the reaction would be. The communicator's ignorance of matter was consistent and certainly not Mrs. Chenoweth's idea of such things, and indeed hardly the idea of any one except cranks and idealists. They may be correct, but the doctrine has neither meaning nor credibility to me.

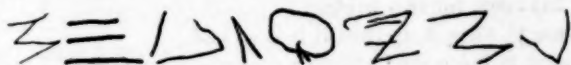
The discussion of "impact" may be an attempt to combine our ideas of sensory knowledge and the contact of the discarnate to impart transcendental knowledge. There is no proving this. The reference to degrees of "solidification" and everything in "process", Heraclitean flux, coincides with that view of matter which has been established by the liquefaction and solidification of gases, a doctrine of which Mrs. Chenoweth knows nothing. But there is too little said to be sure that any such thing is meant or is true.

The whole theory of ideas here expressed represents something far beyond anything I know or believe and as incredible as it is beyond me. No telepathy would account for such a communication. We might regard it as an inchoate theory of a mind that has no equipment for discussing the problem, but to describe it thus would be to depreciate Berkeley, Malebranche, and Hegel, or even Kant. I should not object to that, but it is certain that Mrs. Chenoweth is incapable of it in her normal state and she has never read anything on philosophy.

70. Who it could be among the Greeks, as alleged a little later, that could quote this far famed statement of Shakespeare's one cannot

(Who is writing this?)

I am with that company of Greek friends who marvel at the occupation of a body primarily owned by another spiri[t]. I expected to do better than this [Pause.]



Get the mixture of symbols.

(I got apparent attempts at Greek letters or symbols, but I do not recognize them.) [71]

I know it. I am one of the friends and I have been often with the little Prodigy and Plato the Philosopher has been more a part of the normal development of the brain than the abnormal. The difficulty in such cases is to keep a balance for when a young and unformed brain is used by a group of personalities from this side there has to be exceeding great care used by the friends to keep the body in close accord with normal functioning [read 'fashioning'] function ... [read.] of the mind. Is it plain so when two opposite types of spirits appear it is plain that there is effort being made to assist. Dwarfed bodies or dwarfed minds or diseased bodies or minds \* \* [Pencil fell and reinserted.]

imagine, and it is a suspicious fact that it should appear here, unless it came in the person of a recently deceased personality and apparently it is no such person. So far from having any value it tends to discredit the whole business.

71. These were evident attempts at Greek letters and symbols, as indicated in the text. Mrs. Chenoweth knows absolutely nothing about the Greek alphabet. The first letter would be a clear Zeta, but for the fact that the pencil, after a slight pause, drew the last line to the left and spoiled it. I recognized the Zeta until then, tho I did not read it. It came all right a little later. The second letter is a clear Greek symbol for "ks" or "Ksi", to pronounce it. The third symbol may be intended for Delta or the archaic Alpha. The fourth is probably a scrawl or an attempt at Upsilon. The fifth may be an attempt at the archaic Theta. Then came "ks" with Zeta superposed, both letters clear and the eighth might be Mu or M on its side, but the manner in which it was made suggests a doubt about this. If it had stopped short of the last line to the left it would have been an unsuperposed Zeta. The last and ninth symbol may be anything. The nearest conjecture is an attempt at Upsilon, tho if incomplete it might be an attempt at Alpha. But only two letters are certain.

(Now I have got nothing today. Can't you do something?) [I was getting very much out of patience with the work.]

I thought I had been writing.

(Yes, but I do not know who in the world it is, and nothing evidential has come for two weeks.)

[Pause.] Give it up then if it is so bad.

(I want to finish the California case and must do it, if I am to be able to do anything this summer.)

I will withdraw. [Pencil fell and long pause.]

[Subliminal.]

Oh. [whisper.] [Pause.] Who struck me. [Awakened.] [72]

Mrs. C. J. H. H. July 23rd, 1915. 10 A. M.

[Subliminal.]

[Long pause. Sigh, distress and a moment of heavy breathing. Long pause.]

Oh [In tone of surprise. Pause, distress and cry of 'Oh'.]

Do you see all that sand?

(Where is it?)

[Pause.] Hm. It's hot, Oh it's so hot. [Pause, distress and pause.] Egypt. [Pause.] Land of Promise. [Pause.] Thy buried treasures [pause and apparent struggle of lips to say something.] reveal the history of a marvelous people. Lift thy ruins from the dust. [Long pause and reached for pencil.] [73]

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72. The writing was very slow and I lost all patience with the waste of time and money at this sort of thing and resolved to give a clear hint of what I must do, having waited patiently for two weeks to do the work I wished to do. Work of this kind must be clearer and more of it to be impressive in any respect whatever. After a theory has been proved and the medium accepted it may be worth while to prosecute such experiments, but it will take time and money to do it.

73. I could not imagine what was meant by the reference to "sands", but the answer made this clear, and it is interesting as forecasting the manner in which the message would begin. It is not evidential, but evidently one of those transferences which naturally takes place in the incipient stages of getting control.

## [Automatic Writing.]

Egypt [Egypt] waits with dust bestrew[n] monuments of an ancient civilization for the touch of a power that shall reveal her past in all its splendor and magnificence its achievements and knowledge of mysteries too baffling for the modern mind to conceive. Egypt [Egypt] made from flowing sands enduring structures that flint like beat back the storm of Time and flint like the modern mind makes impossible the inflowing sands of Truth that an enduring monument of knowledge may rise among its peoples. [74]

The fortunate possessions of Truth lie in the hands of the young the ignorant the fluidic minds of growing souls and like the buried treasures of the far country by the Nile are unheeded by those whose lives are most nearly touched by their presence and wait [await] the discerning eye of the discoverer to be unearthed and the value of the treasure is measured too oft in terms commercial and fictitious [N. R.] fic ... [read.] [75]

It is the work of spirit discoverers to bring to light what treasure [written 'hasure' and so read.] trea ... [read.] is available for their use and in this spirit the group of scholars and philosophers formed a band of influences to use the psychic or soul power of the young child. The soul power is a step beyond the mind or reasoning power. [76]

To prove the identity of this group is not impossible but it is

74. From what I have read of ancient Egyptian religions I should infer some close contact with psychic phenomena. What that religion was is common knowledge among a certain learned class, but not known to the general public. Mrs. Chenoweth knows nothing about it and has only the most general knowledge of Egypt as an old country connected with the Hebrew Exodus.

If the allusion to "making from flowing sands enduring structures" is to the mud of the Nile which was used for bricks it is correct and may be ascertained in any history of Egypt: for that is the only meaning that can be given to "flowing sands".

75. The ignorance of her past is perhaps the densest in Egypt of any place in the world, except her scholars, and much awaits revelation there. This, however, may be too much a matter of general knowledge to make an evidential point of it.

76. This distinction between "soul" and "reasoning power" is probably the same that we ordinarily make between "intuition" and ratiocination. Mrs. Chenoweth has too little knowledge of philosophic problems

very tedious and makes very slow progress in the matter of piling up evidence that will be useful to the world. It is not too hard nor yet too complicated. It is simply a matter of extremely slow procedure. [77]

(Yes I understand that fully and if the trance did not come to an end so suddenly, and I could get the name of the writer each time it would shorten the process.)

Yes that is one of the difficulties hard to overcome. They have so little of the magnetic attraction to the earth. I mean the earthly bodies that operate that they have to be supplied with that quality of energy which they lack and if it failed [failed] to come in sufficient quantity you would have an epileptic on your hands. The [pause] epileptic is one who is insufficiently magnetically nourished. When physicians know how to supply that quality epilepsy will be curable as it is now epilepsy is a baffling [pause] condition. Catalepsy is one of the stages and trance is akin and sleep akin to trance and absent-mindedness akin to sleep, the catalepsy of the mind so to speak.

(I understand.) [78]

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to know how much it means, if she knows the distinction at all. I do not believe that the distinction is even clear to the philosophers, tho they talk very glibly about it.

77. It is in this paragraph that the communicator begins to reveal a knowledge of my state of mind for the whole of this week. The identity of communicators had not been hinted at and it was essential to any importance to be attached to the messages that this identity should be established. Hence for a week I had been impatient beyond measure. Perhaps my statement the day before may have called it out as it might have revealed my demand for proof of identity. But what is said about the slowness of the process was clear enough to me before and I recognize that, for ancients, it is slower than for others. The reason for it is indicated a little later, but I cannot be sure that the passage can be treated as supernormal information.

78. This paragraph is not possibly due to suggestion or inference from my demand for personal identity. It has no relation to that problem. The explanation is volunteered on knowledge that Mrs. Chenoweth does not have. She does not know in her normal state that she has any catalepsy and she does not know what the term means, as I ascertained one day casually when referring to the phenomena. I wanted to know if she knew anything about it. She did not. Moreover the statement about epilepsy is new and cannot possibly be due to normal knowledge of Mrs. Chenoweth, since it is just as new to the medical world and would not be

Now that you see the route and the cause you will readily see that the whole future of the work is at stake not the loss of the light to you nor the loss of you to the work but the fact that we could not or did not prevent a condition that should not obtain would make it difficult to engage in further experiment.

It takes [a] long time to adjust the situation that the experiments may be performed in safety that is why the same person in the same place at the same hour is important and if the same temperature and the same atmosphere could be assured the work would be helped. The trance helps to produce the same temperature as there is no activity to increase it. [79]

I know you will see what a delicate and intricate process is involved and I am sure the importance of not prolonging [prolonging] the trance even a moment will be clear to you.

(Yes it is and all that throws much light on the whole matter. All I wanted was for some name to come through . . . .)

Yes. [Written while I was speaking.]

(with those personalities so that it would have more force to the people who do not know what I do about this subject.)

accepted by them for a moment without better evidence than this. The only way to verify this would be by cross reference and curing epilepsy by spiritual methods.

The psychological description of catalepsy, trance, sleep, and absent-mindedness is sound. Orthodox psychology would perhaps question it, but there are facts enough within the reach of psychic researchers to justify the description and in mediumistic types absent-mindedness is a mark of their exposure to foreign influences. Some day the view here taken will be regarded at least as possible and studied, or as perfectly correct. I regard the account as substantially accurate, tho not couched in the technical language of psychological and physiological science. It involves far more knowledge than Mrs. Chenoweth has from normal sources and perhaps more than scientific men generally have, if it be correct. The last few days I had frequently thought I would give up Mrs. Chenoweth as a medium.

79. This account of the need of a stable temperature and the conditions for maintaining it, as well as time and place, is not due to normal knowledge of Mrs. Chenoweth, because she knows nothing about what I know of the temperature of the body, due to diminished vital action, during the trance. It is sound physiology and beyond any knowledge of the psychic. The only criticism that could be passed upon the views expressed is that it is her belief and so far as locality and regularity are concerned that would be true, but she knows nothing about the rest of it.



Yes we understand your perplexity and you will see that we make all effort to overcome it. The increasing tendency to catalepsy going into the trance will prove what I have said.

This is a word from the group written by one who signs his Scribe. [N. R.] Sc ['c' read 'e'] \* \* [scrawl.] scribe [or 'cribe']

[Distress and catalepsy, opened eyes, looked at hand, closed them, rubbed her face and awakened in a few moments.] [80]

Mrs. C. J. H. H. July 24th, 1915. 10 A. M.

[Borderland.]

[Closed eyes, paused and opened them again.] It is funny when I close my eyes. I saw a strange city with soldiers marching through the streets as tho going home. They have broken ranks and it looks as tho they were marching home. Are there Scotch in the war?

(Yes.)

Well, it was like Scotch soldiers [Pause.] [81]

80. "Scribe" is a personality that has appeared before. He has never revealed his identity or his relation to the Emperor group. Whether he is the same personality that influences the automatic writing of Mrs. Verrall I do not know and there has nothing occurred in my work to identify him with her work but the name.

Mrs. Chenoweth knows nothing normally about the tendency recently to suffer from catalepsy as she enters the trance.

The sitting, as a whole, is remarkably apt to my state of mind. It answers the impatience and weariness which I felt at the course of things and discusses it in a manner, whether correct or not, that silences objection or reply until we know more. More than this, it does something to atone for the delinquencies of the previous records. The explanation is rationally possible, so much so that, until we have evidence, it cannot be denied and it confirms my experience with the trance so fully that I have no grounds on which to base a protest at present. It came all spontaneously, tho my statement the day before might have been calculated to provoke something of the kind. But normally Mrs. Chenoweth wished very much to give up further sittings, having inferred from my silence that they were not going rightly. There was nothing in her normal knowledge and attitude of mind to apologize for in this way and I had to insist on the continuance of the work.

81. I do not know any reason for referring to Scotch soldiers in this connection. The vision, occurring in the borderland state, might be interpreted as an attempt to forecast the close of the war. But it is



[Subliminal.]

[Long pause. Catalepsy which required some trouble to relieve and when the fingers suddenly relaxed they soon became cataleptic again, and as soon as this was relieved the hand reached for pencil.]

[Automatic Writing.]

\* \* [in right context might be attempt at 'Oc' or 'Oe'.] My name is So . . . you are not the first to whom the message from the far past has been transmitted but to get actual possession is desirable. It binds the experiences of all men. Years are fleeting like clouds that float across the firmament on hyh [high.] The age of man is never [pause] contemporaneous with his experience but a measure of existence only experience may be long deferred in the life that follows the disintegration of the body but whether ages pass is not a factor. Only the experience gives growth. Habits formed associate themselves with around and upon the soul and change the raiment of it but it grows only by effort and experience [struggle to keep control].

I am aware that truth is a re-statement of facts observed but the re-statement is the body of the soul of Truth the vehicle which moves the soul from [written 'fon'] station to station.

The fact that I return is no more important than the fact of the return of any soul but it may be more significant. [catalepsy, distress and groans. Left hand cramped and cataleptic. Relieved by rubbing and writing went on, but heavier and more labored.] as the mind of man compasses limited [limited.] areas and the effort made to connect these areas always [distress and groans.] enlarges and increases the perceptions of the Infinite. Socrates. [Written with great difficulty.]

[Struggle and cries of 'Oh' for a moment and then suddenly awakened feeling tired.] [82]

equally possible that it is a confused adumbration of the coming communicator, whose reputation for going about Athens in his bare feet might give rise, in a pictographic process, to the appearance of a Scotch soldier.

82. If we are to suppose this to be Socrates he is very different from the account of Xenophon and more like that of Plato, except that he does not illustrate his interrogative manners or confine himself to common examples of thought. He has evidently made a good deal of progress in

Mrs. C. J. H. H. July 26th, 1915. 10 A. M.

[Subliminal.]

Long pause. Sigh. Pause and reached for pencil. Long pause.]

[Automatic Writing.]

Gi... [P. F. R.] G [or scrawl. Pause.] I come to give thee greeting but the influence is strong for the continuance of the latter work for the group of thinkers who are as [pause] much surprised at the complications of arrangements necessary for exact and complete report of themselves and their past and present occupation.

The spontaneous contact is simple and less exacting but the proof and certitude required is very demanding. One may write a few lines of splendid English in a letter and be quite incapable of referring to the school or master where his English was acquired and that simile [simile] holds good in this work. The spontaneous expression to a sympathetic receiver is easy but the rule of converse [N. R. thinking it intended for 'conversation'] is hard to learn ... converse. It is not sympathetic in the sense most mortals conceive but a sympathetic attraction as in metals or [pause] liquids. Do you catch the meaning.

(Yes I do.)

Mercury [N. R. thinking it a proper name.] Mercury for example [pause] 2 [?] another like it S [pause.] volatile &c.

In the body of metals are chemical affinities in the mind of spirits are spiritual affinities nothing to do with the affinization called love.

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the centuries toward the ideal which Plato represented him to be. There is nothing evidential in the message. All that I can say is that Mrs. Chenoweth has not had the intellectual experience to summarize things in this manner. We do not require to believe that it comes from Socrates, as there is not adequate evidence of his identity. If we assume the honesty of the process we might accept its superficial claims, with allowance for progress of the communicator from what we conceive of him in history. But on any theory of the facts readers would find Mrs. Chenoweth unequipped to express herself in this manner, tho you often find lofty thoughts of the kind in her trances of whatever kind.

The giving of the name this time was a concession to my desire and it is the last person whom I should accept, except for the associations with Plato and Aristotle.

(I understand.) [83]

but a quality that often attracts [read 'attends'] attracts [still read 'attends'] attracts [distress and groans.] momentarily or longer. That is the sporadic expression of mediumship. The strong and steady unfoldment of inherent powers to the use of the company of souls spirits in the work of adepts of such matters [read 'modus' doubtfully] matters and then the expression becomes easy and definite individualized.

In the cases of obsession possession sporadic expression and kindred contact between mortals and those who have stepped away from the mortal expression there is no steadiness of action for long and arduous work but sometimes a sort of holiday affair or a performance or a very definite purpose to prolong [prolong] experience wholly selfish or absurd as in the case of demoniac possession. [84]

83. Experience with mediumistic phenomena bears out the statement of the communicator that there is no direct relation between the power to communicate general ideas and specific ones. It has always been the crux of the investigator's difficulties that he has to face the easy power to give us alleged messages *ad libitum* provided they did not require verification or to be made sufficiently specific to prove personal identity. Why a "spirit" could talk for hours with great ease and could not give his name or an incident that would prove his claims has been the standing objection to this whole work. I have never had the case put exactly as it is here, with an illustration, but it has always been implied in the demands that I have made from time to time that the communicator be specific and "do something". We have no way of disproving the statement made here, tho our wonder is not lessened by accepting the truth of it.

The account of what is meant by "sympathetic attraction" throws some light upon the use of that expression. It has always been the perplexity of the student to find that "sympathy", "magnetism" and "attraction" were so constantly used without any known analogies in human experience, tho they suggested in all cases just what is explained here. We have no way to refute what is said here, tho the Cartesian philosopher would regard the statements as veering toward a "materialistic" conception of mind. But we have no way to refute any claim to analogies between matter and mind. We can only wait and see, while we can say that such doctrines, which are so generally taught in mediumistic cases that have never read on the subject, at least suggest a non-subliminal source.

84. The classification of the types of psychic phenomena is not due to any theories that Mrs. Chenoweth has about them. She does not distinguish between them in any such way. She thinks them all the same

The stupendous responsibilities of life seldom present [read 'persist'] themselves ... present ... to little people children play with dolls and balls as a [pause] definite and complete business and the fact of sawdust [N. R.: clearly written save that 'w' is like 'v'] stuffing ... sawdust never brings a tear nothing but dispossession alarms them. So with children of larger growth. nothing alarms them. They hug [N. R.] beliefs ... hug ... and never look to see if they be sawdust filled or vitally alive [N. R.] alive ['alive' and so read.] babies. Possession makes them dear. [New pencil given.] [85]

We have been [pencil point broke and hand moved as if questioning the situation and I saw pencil not much harmed.]

(That is all right.) [Hand went on with writing.]

amused at the arrangement of some of the older [Distress and groans.] spirits who philosophized and made rules by the expression [struggle.] of temporary contact and never saw the import of the [pause: rolled head.] association. It is only occasionally that some

---

kind with only a difference of knowledge, and that may be true without asserting that she knows enough technically to make the statements here. The distinction here is very fundamental. Obsession is such a contact or perpetual control that the obsessing agent cannot get away without help. Possession is only the temporary control for definite purposes, and the spirit can leave when he wishes. Indeed he does not wish to remain as in obsession.

Sporadic expression is that form of the phenomena in which some experience comes casually, as it were, or in response to some present need or opportunity to transmit a message. Nothing systematic occurs and the psychically disposed persons drop back into normal life until a crisis or need arises when a phenomenon may occur again. The whole development of the distinctions here is the work of a mind more trained to the analysis of such phenomena than Mrs. Chenoweth has ever shown in her normal conversation.

85. The comparison here cannot be called evidential, tho it conforms to my experience in dealing with psychic phenomena and Mrs. Chenoweth has had no normal experience with it even in her own person. What is said here about children is sound so far as my observation goes. Their failure to have a sense of responsibility and the intensity of their occupation with their play exposes them, as in moods of abstraction or absent-mindedness, to foreign invasion. Only the inhibitions of fear and responsibility, or the guiding protection of older people, can save them from exposure when they are psychic, and the cure is development in the direction of the right kind of extraneous influences.

one makes the discovery that if contact produces [produces] results there may be a servitude imposed which will bring selfish satisfaction.

If it were more universally understood there would be very little individual freedom except among the highly spiritualized. It is the common experience of life. [Pencil fell with a cry and a snap on the pad. Hands placed on her brow and held there.] [86]

[Subliminal.]

Who are you?

(Yes tell me.) [Pause and distress.] (Tell me who it is.)

B. F.

(Who is that?) [Suspecting Benjamin Franklin.]

[B. F. [Pauses.] Oh, Oh, Oh. [Pause.] I'm crazy. [Not caught.]

(What?)

I'm crazy. [Pause.] No, I'm not, [opened eyes, closed them and reached for the pencil.]

[Automatic Writing.]

Benjamin Franklin.

(Good.) [87]

[Pencil fell and awakened thinking I had said something to her.]

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86. This passage about the liabilities is most interesting. It represents more knowledge than Mrs. Chenoweth has normally, tho she may know enough to see its possibilities if told her. But the ignorance implied is not with the living, but with the dead. The statement coincides with observation that it is those who are not "highly spiritualized" that are most exposed to attack. The intellectual classes and those engaged in the strenuous work of the world are more spiritualized than the inert and lethargic types and so exhibit less psychic phenomena. Intellectual development insures more freedom. Control by spirits involves less freedom or responsibility. Mrs. Chenoweth has no such ideas of the question, as she knows nothing about the facts which impress the student in favor of the truth of the distinction here. At the same time we cannot assert absolutely that she has not intelligence enough to form such an opinion. It is only my knowledge of her personally that leads me to infer this limitation of her positive information on the subject.

87. No evidential importance attaches to getting this name. Nothing that is said in the sitting proves his identity, and the message itself takes us beyond Franklin as he is known. But a spirit that would not progress on the other side would not be worth much or we should not be very much pleased with the life there. In such cases everything must depend on the information transmitted.

The first part of the paper is devoted to a general discussion of the problem. It is shown that the problem is of great importance in the theory of the differential equations of the second order. The second part of the paper is devoted to the study of the properties of the solutions of the differential equations of the second order. It is shown that the solutions of the differential equations of the second order are of great importance in the theory of the differential equations of the second order.

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